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THE

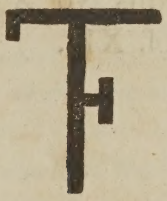
CLASSICAL JOURNAL:

FOR MARCH AND JUNE, 1816.

VOL. XIII.

Ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἃ μὴ νοέεις.

EPIG. INCERT.



London:

PRINTED BY A. J. VALPY,
TOOKE'S COURT, CHANCERY LANE;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; RICHARDSON; SHERWOOD, NEELY, AND JONES, PATERNOSTER ROW; UNDERWOOD, FLEET-STREET; PARKER, OXFORD; DEIGHTON, CAMBRIDGE; MACREDIE AND CO. EDINBURGH; AND ALL OTHER BOOKSELLERS.

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THE

CLASSICAL JOURNAL.

No. XXV.

MARCH, 1816.

CASSANDRA,

Translated from the original Greek of Lycophron, and illustrated with Notes, by VISCOUNT ROYSTON.

Κ. Ἰὼ γάμοι, γάμοι Πάριδος ὀλέθριοι,
Φίλων. Ἰὼ Σκαμάνδρου πάτριον ποτόν.
Τότε μὲν ἀμφὶ σὰς ἀϊόνας τάλαιν'
Ἡνυτόμαν τροφαῖς·
Νῦν δ' ἀμφὶ Κωκυτόν τε καὶχερουσίους
Ὄχθους ἔοικα θεσπιῳδήσειν τάχα.
ÆSCHYL. AGAM. V. 1158.

PREFACE.

LYCOPHRON, to whom this Poem has generally been ascribed, was the son of Socleus the grammarian, and born at Chalcis in Eubœa. He was the author of many tragedies, of which nothing has reached us but the names; and of several satirical and critical compositions, of which a few fragments are quoted by Athenæus. These productions caused him to be held in such estimation at the court of Ptolemy Philadelphus, that he was one of the Seven Poets who were honored with the title of The Pleiades; though for this distinction he was probably not a little indebted to the flattering anagrams which he composed on the names of his royal patron and the queen Arsinoë, deriving the one ἀπὸ μέλιτος, "from honey,"

and saying of the other, that she was Ἴον Ἥρας, "a violet of Juno." These are almost the only particulars of his life which are related by Suidas; and we are left to collect from two verses of Ovid that his death was occasioned by an arrow:

> Utque cothurnatum periisse Lycophrona narrant,
> Hæreat in fibris fixa sagitta tuis.
>
> Ovid. Ibis.

There is, however, internal evidence in the Poem (see verse 1226) which seems to prove that the Prophecies of Cassandra are not indebted for their origin to Lycophron of Chalcis;[1] for, till Greece became a Roman province, it is by no means probable that the national vanity of a Greek would have allowed him to mention any nation but his own as above all others celebrated in war:

> Αἰχμαῖς τὸ πρωτόλειον ἄραντες στέφος·

and afterwards,

> Τὴν πλεῖστον ὑμνηθεῖσαν ἐν χάρμαις πάτραν·

still less can we suppose that one whose recorded flatteries have been noticed above would have thus insisted on their pre-eminence in the court of a powerful sovereign, a successor of Alexander the Great. But the question does not rest solely on hypothesis; for the passage, in which universal empire is attributed to the descendants of Romulus and Remus, seems to be completely decisive:[2]

> ——————κλέος
> Μέγιστον αὐξήσουσιν ἄμναμοί ποτε
> Γῆς καὶ θαλάσσης σκῆπτρα καὶ Μοναρχίαν
> Λαβόντες, οὐδ' ἄμνηστον, ἀθλία πατρὶς,
> Κῦδος μαρανθὲν ἐγκατακρύψεις ζόφῳ·
> Τοιοὺς δ' ἐμός τις σύγγονος λείψει διπλοῦς
> Σκύμνους λέοντας, ἔξοχον Ῥώμης γένος. Ver. 1226.

It was not however in the time of Ptolemy Philadelphus that the Romans could be said to have obtained the sole power and dominion

[1] It is evident, from the manner in which the passage alluded to is connected with the subsequent lines, that it cannot be an interpolation; nor is it probable that the author would have omitted so important a part of his subject as the wanderings and destinies of Æneas.

[2] These lines did not escape the notice of the commentators before Tzetzes, who records the opinion of a scholiast, and, taking advantage of an incorrect expression, treats it with unmerited contempt. Τὰ δὲ λοιπὰ τοῦ σχολίου γελοῖα, φασὶ, γὰρ Λυκόφρονος ἑτέρου εἶναι τὸ ποίημα, οὐ τοῦ γράψαντος τὴν Τρῳάδα· συνήθης γὰρ ὢν τῷ Φιλαδέλφῳ οὐκ ἂν περὶ Ῥωμαίων διελέγετο· ..... καὶ ἄλλην φλυαρίαν, ἢ μᾶλλον φλυαρίας φασίν.

over the earth and sea. On the contrary, that prince had already sat upon the throne of Egypt for five and twenty years, when Duillius engaged the Carthaginians in the four hundred and ninety fourth year of the city, and, *first* of all the Roman commanders, was honored with a naval triumph. Nor was it till after the succession of Euergetes that Hamilcar caused his son Hannibal to swear upon the altar eternal enmity to Rome; at which period so far was the empire from being consolidated, that it was still destined to see a victorious army lay waste its territories, and to contend not for glory, but for existence. These considerations induce us to refuse to this Poem that antiquity which it claims: [1] and as we learn from the eighth book of the Chiliads of Tzetzes, that there were several grammarians of the name of Lycophron, it is possible that a similarity in that particular may have caused the author of "Cassandra" to be confounded with the poet of Chalcis. [2]

This supposition allows us to search into times more modern than those of Ptolemy for the interpretation of an obscure prophecy near the close of the monodram: and if that interpretation be correct, the passage in question must have been written subsequently to the hundred and fifty-second Olympiad. The passage is as follows:

————Χαλαδραῖος λέων

* * * * * *

Ὦ δὴ μεθ' ἕκτην γένναν αὐθαίμων ἐμὸς
Εἷς τις παλαιστὴς, συμβαλὼν ἀλκὴν δορὸς
Πόντου τε καὶ γῆς εἰς διαλλαγὰς μολὼν,
Πρέσβιστος ἐν φίλοισιν ὑμνηθήσεται,
Σκύλων ἀπαρχὰς τὰς δορυκτήτους λαβών. Vers. 1441.

Thesprotian, Chaladræan, forth shall rush
The Lion form————

[1] These considerations are strengthened by the Ionisms which occur in the Poem, which were scattered with a sparing hand by the tragic poets in their Iambic verse, and which would probably not have been introduced so frequently by Lycophron of Chalcis. We find Μουνίτου, which is an Ionism for Μονίτου. Μόνιτος Ἰωνικῶς μετὰ τοῦ υ προφέρει ὁ Λυκόφρων· Eustath. It cannot however be denied that the Tragedians used ξεῖνος, μοῦνος, γοῦνατα, κοῦρος· (Vide Porson. Præfat. Eurip. Hecub.) we find the augment not unfrequently rejected, a licence which Professor Porson declares to be contrary to the rules of the Attic dialect, and the practice of the Tragedians.

[2] Καὶ ἕτεροι Λυκόφρονες σοφοὶ καὶ τῶν ἀσόφων.

CHILIAD, lib. VIII. hist. 204.

But when athwart the empty-vaulted heaven
Six times of years have rolled, War shall repose
His lance, obedient to my kinsman's voice,
Who rich in spoils of monarchs shall return
With friendly looks, and carollings of love,
While Peace sits brooding upon seas and land.

These lines have exercised the ingenuity of commentators; but, fettered by the supposed antiquity of the Poem, they do not seem to have adopted the most natural and obvious solution. The Scholiast affirms, that by the expression αὐθαίμων ἐμὸς, "my kinsman," Cassandra alludes to Tarpinius a Roman; others have chosen Taxiles or Porus: Wolfius conjectures Ptolemy Lagus: Potter, Meursius, and Canter, are silent: Ricard conceives the passage to foretel a treaty which took place between the Roman senate and Ptolemy Philadelphus; and computing the "six generations" from the rape of Helen, (which time, according to his own opinion, embraces a period of nearly nine hundred years,) gives about a hundred and fifty to each generation. Nothing, he tells us, can be so probable as that Lycophron should mention a treaty recently concluded, and by that mention flatter his sovereign, and the Romans his allies. To this it may perhaps be answered with some reason, that if, as is apparent, the Poem is a later production, the treaty was not very recent, and was scarcely of sufficient importance to have been noticed by a more modern author; and even granting that the Work was composed in the reign of Ptolemy, it were assuredly a most extraordinary mode of flattering a prince to allude to the spoils of which he had been plundered, and commemorate the defeats which he had sustained. Besides, it may be doubted whether Canter is accurate in his statement of the time which intervened between Cassandra and Ptolemy; Potter and several other authors are of a different opinion; and even if we allow his computation to be correct, still it is by no means probable that Lycophron would have styled a portion of time, bounded by such indistinct and arbitrary limits, by the name of γέννα, by which term he perhaps might have meant a generation of men calculated at about thirty years; or more probably, if we consider its etymology, a descent in the direct line by blood. When we cast our eyes upon the passage, we perceive immediately that the relative Ὃς can refer to no name but that of Alexander the Great, who is evidently and allowedly pointed out by the term Χαλαδραῖος λέων, or "Macedonian Lion:" but Cassandra foretels that her kinsman shall prove victorious in

the contest, and bring back σκύλων ἀπαρχὰς δορυκτήτων, "the first-fruits of the spoils of war." Now as Alexander the Great was never conquered in his *own* person, it must necessarily follow that he was conquered in the person of *one* of his *successors*, or perhaps he may be considered as the representative of the whole Macedonian nation: in the same manner, by "my kinsman" Cassandra may allude to some Roman commander, or generally to the Roman people descended from her kinsman Æneas. This victory is said to happen μεθ' ἕκτην γένναν, "after a sixth generation:" and though more than six sovereigns intervened between Alexander and the subjugation of Macedon, during that period there were only six lineal descents of the family of Antigonus, the contemporary and companion of Alexander, who after the death of his master caused himself to be proclaimed King of Asia, and whose son Demetrius Poliorcetes seized the Macedonian government. This is apparent from the subjoined table.

ALEXANDER III. Magnus,
PHILIP ARIDÆUS,
CASSANDER,
PHILIP IV.
ANTIPATER,
ALEXANDER IV.
DEMETRIUS, Son of ANTIGONUS King of Asia.
PYRRHUS,
LYSIMACHUS,
SELEUCUS.
PTOLEMÆUS CERAUNUS.[1]
ANTIGONUS GONATAS, Son of DEMETRIUS.

[1] Ptolemy Ceraunus, after having reigned little more than a year, was slain in battle with the Gauls, who (although Meleager the brother of Ptolemy, and Antipater the brother of Cassander, enjoyed the empty title of Sovereign, the one for two months, the other for forty-five days) remained in complete possession of the kingdom. At length Sosthenes expelled the invaders, and restored liberty to his country, which he governed for a short time with the title of General, constantly refusing to call himself a King. Goltzius indeed pretends to have found a medal with the inscription ΒΑΣΙΛΕΩΣ ΣΩΣΘΕΝΟΥ; but the fallacies of Goltzius are well known. Sosthenes was destroyed by a second incursion of Gauls, and Antigonus Gonatas obtained possession of the government. From the shortness of their reigns, from the enemy being in possession of their country, and from no mention being made of them but by Eusebius, these persons are not included in the table.

DEMETRIUS II. Son of ANTIGONUS GONATAS.
ANTIGONUS DOSON.
PHILIP V. Son of DEMETRIUS II.
PERSEUS, Son of Philip V.

From this statement it appears highly probable that the passage alludes to the victory obtained over Perseus by Paulus Æmilius at the latter end of the hundred and fifty-second Olympiad, and the spoils which were in consequence brought to Rome; and the prediction of friendship between the kinsman of Cassandra (the Roman people) and Alexander the Great (the Macedonian nation) will point out the cessation of hostilities between the rival states, and the incorporation of Macedon with the Roman Empire.

The prophecy of which a solution has just been attempted is the last which is uttered by Cassandra; she suddenly checks herself with the discouraging idea that it is useless to foretel where no one will believe: and the remainder, as well as the exordium of the composition, consists of a few lines spoken in his own character, by the person appointed to watch over her conduct. The Poem thus divides itself into Three Parts; the First is the Speech of the Guard to Priam, who is supposed to have previously demanded an account of her predictions; the Second consists in the relation of those predictions, given in her own words; and the Third and last is merely a resumption of the address of the Guard, and a wish that the misfortunes which have been foretold may still be averted from his country. The time of the Second Part (which is by far the most considerable in size and consequence, and of which a Synoptical Analysis is subjoined to the Preface) is immediately subsequent to the break of day, just as the ships of Paris are about to set sail for Sparta. Cassandra is represented as standing upon a mountain near Troy, gazing upon the scene before her. It is remarkable that Ovid has also chosen this instant of time:

Imposita est factæ postquam manus ultima classi,
Protinus Ægeis ire jubebar aquis.
Et pater et genetrix inhibent mea vela rogando,
Propositumque pia voce morantur iter.
Et soror effusis, ut erat, Cassandra capillis,
Cum vellent nostræ jam dare vela rates,
Quo ruis, exclamat, referes incendia tecum,
Quanta per has, nescis, flamma petatur aquas!

EP. HEROID. XVI. 115.

In the execution of this plan, though we meet with instances of false taste, and a mixture of metaphor which could scarcely be borne in

a translation, we must allow that the author possessed great energy of language, a facility in calling to our view the most sublime images, and a copious fund of mythological and historical information. He seems to have been particularly conversant in the works of the Tragedians; and we find that he has parodied their verses, imitated their phraseology, and adopted their traditions, in preference to the more simple narrative of Homer. Above all, the harsh combinations and unusual expressions of Æschylus seem to have been most congenial to his plan; and it is probable that some of the more sublime parts of the "Agamemnon" were the exciting cause and prototype of his "Cassandra." Having said thus much of the reputed author, date, and plan of this Poem, it remains to give a brief account of the Greek Scholia by which it is illustrated. These, though tedious from their excessive prolixity, and disgraced by the most puerile vanity and egotism, contain a mass of information which has been found highly useful to succeeding commentators. They are ascribed to Isaac Tzetzes:[1] but Potter has produced a passage which proves them to be the work of John Tzetzes, his brother, upon whose voluminous writings Milton has passed a severe censure in his preface to The Defence of the People of England against Salmasius. "Nihil elaborate, nihil distincte, nihil quod sapiat in lucem emittere, aut soles, aut potes, sed veluti Crispinus alter, aut Tzetzes ille Græculus, modo ut multum scribas, quam recte non laboras."[2] These Scholia are undoubtedly claimed by the author of the Chiliads, in that barba-

---

[1] Βίβλος μὲν τελέθουσα Λυκόφρονος ᾠσματοκόμπου
Ἣν ἁλὸς προπάροιθεν, ἀδερκέα δέγματ' ἔχουσα,
Νῦν δέ με δορκαλέην ἑρμείη θήματο τέχνη
Ζίζης Ἰσαώκιος, ἐΰστροφα πείσματα λύσας.

[2] **Scholia on Verse 84.** Φάλαινα ζωύφιον ἐστὶν ταῖς λυχνίαις ἐπιπετόμενον, ὃ καὶ πυραυστούμορος, καὶ ψύχη, καὶ ψῶρα καλεῖται, λέγεται δὲ φάλαινα παρὰ τὸ εἰς φῶς ἅλλεσθαι· - - - - - - καὶ περὶ μὲν τῆς φαλαίνης, τοῦ χερσαίου ζωυφίου ὃ καὶ καγδηλοσβίστραν ἰδιωτικῶς φασὶν, εἴπομεν, ἐστὶ καὶ φάλαινα κητώδης ἰχθύς. Compare this with the ninth book of the Chiliads, Hist. 296.

Φάλαινα τὶς ἰχθύς ἐστι θαλάσσιος κητώδης
Παρὰ τὸ ἅλλεσθαι εἰς φῶς φάλαινα καλουμένη·
* * * * * * *
Ἐστὶ καὶ τὶ ζωύλλιον φάλαινα καλουμένη
Ὃ ταῖς λυχνίαις ἵπταται, τῷ πυρὶ δὲ θνήσκει,
Παρὰ τὸ ἅλλεσθαι εἰς φῶς φάλαινα καλουμένη,
Ἐν δὲ τοῖς εἰς Λυκόφρονα Ἐμοὶ ἐξηγηθεῖσι,
Καὶ περὶ τούτου ἔγραψα τότε τοῦ ζωύλλιον·
Ἐστὶ καὶ ζῶον ἕτερον φάλαινα κεκλημένον,
Φάλαινα, ψύχη, ψώρατε, καὶ πυραυστούμορός δε,
Ὅπερ, φασὶ κοινότερον τινὲς καγδηλόσβιστραν.

rous series of unconnected chronicles, which, with the melodies of Homer still sounding in his ears, he has clothed in the politic or accentual metre, exactly resembling the songs of the modern Greeks, excepting in the absence of the double rhyme. Notwithstanding all its defects, the commentary was held in great estimation when it first made its appearance, during the twelfth century, and was considered as removing much of that obscurity which had till then rendered the poet of Cassandra nearly unintelligible, and which is still objected to him by those who do not reflect how necessary it was, and essential to his plan.

Darkness is placed by Burke among the Sources of the Sublime; and though he may be mistaken as to the cause of that sublimity, we shall scarcely deny the effect, when we find him supported by the high authority and sanction of Virgil. The sensations which are produced upon our minds by the absence of light, are perhaps analogous to those which we feel when that mode of writing, metaphorically termed obscure, prevents the formation of distinct ideas, and sets no limits to our conceptions of POWER. Even Johnson, who was so fond of subjecting poetry to the test of a severe analysis, allows that an image may be undefined without being incorrect, and that it is sometimes allowable to a poet, "to hover over the abyss of un-ideal vacancy." Let us then, before we condemn that obscurity which pervades the oracles of the Daughter of Priam, examine whether a stronger light might not destroy the grandeur consequent to supernatural impulse, and, by leaving nothing to the imagination, be calculated for but a weak impression upon the memory. The priests who presided at the shrines of Delphi and Dodona were obliged to conceal their impostures from the multitude, by mysterious phrases, and studied ambiguity: this necessity gave rise to the idea that obscurity and prophecy were of necessity connected, nor are poets ever among the first to discard a reigning superstition. Hence the names of animals are appropriated by those persons who are supposed to resemble them in disposition; for simile would be too tranquil, and even metaphor too cold for the dictates of inspiration. The Hero is not *compared* to the Lion, but is *himself* represented as falling upon the herds; the Love-sick Maid becomes a Dove; the Ravisher is invested with the talons of an Eagle; and the selfish and sanguinary Monarch is invariably personated by a Boar. This is the constant practice of all writers of prophecy, real or fictitious; we meet with it at every step, whether we listen to the ravings of Cassandra, sympathise with the patriotism of the Cambrian bard, or meditate on the sublime visions of Isaiah. Nor is it by these arts of composition alone that the author of this mono-

dram has labored to escape from the trammels of common speech, but, taught by Homer that the Gods use not the language of men, he has selected words from the storehouse of antiquity, and raised his diction by whatever phrase, invented or antiquated, deserved to be adopted or revived. If, not to lose entirely this characteristic of the Poem, expressions bearing the stamp of time have occasionally been introduced into the following lines, it is hoped that none have become so obsolete as not easily to be intelligible; for there cannot be a greater absurdity than that a translation should stand in need of a glossary, or, in other words, should itself require to be translated.

Nor do the compound epithets, which may occur in this volume, bear any proportion in number to those which are scattered through the original with more than dithyrambic profusion. The genius of our language admits very sparingly of this ornament, nor should we find it easy to express by one word the complicated ideas involved in γιγαντόφαιστος, γυναικόκλωψ, ἰουλόπεζος, μελλόνυμφος, λαφναιοφθόρος, πλεκτανοστόλος, δειρόπαις, κνωπόμορφος, and a long list of others,

Ὡς ἀλλόχρως ὅπλοισι, μιξοβάρβαρος.

EURIP. Phœniss. v. 138.

These, if literally translated, would sound harsh and unmusical to a modern ear, though doubtless they appeared far otherwise to the Greeks:

——quibus est nihil negatum,
Et queîs Ἄρες Ἄρες licet sonare,
Nobis non licet esse tam disertis,
Qui Musas colimus severiores. MARTIAL.

CASSANDRA.

MARK then my words, for I will speak, O King,
Though long the task, and tedious be the toil;
For not with sweet and soothing blandishment
Flowed from the Maiden's lips the gentle stream
Of oracles benign, but sounds of woe
Burst dreadful, as she chewed the laurel leaf,

Ver. 1. The first twenty-nine lines of the Poem are spoken by the Guard, appointed by Priam to watch over Cassandra, in his own person.

6. Before the priests delivered their oracles, they were accustomed to chew the leaves of the laurel; which tree, from being sacred to Apollo, was supposed to communicate inspiration:

— —Sic usque sacros innoxia lauros,
Vescar.—— TIBULL.

And ever and anon, like the black Sphinx,
Poured the full tide of enigmatic song.
All shalt thou hear, which Memory can retain,
And through th' obscure of prophecies explore
Thine uncouth way; for now the barriers yield,
And o'er th' enchanted ground mine eager soul
Starts like a steed, and wings her rapid flight.
The Morn had left thy Brother's bed, the couch
Of aged Tithon, near to Cerne's isle,
And o'er the misty mountain-tops had flown
Jocund, upborne on Pegasëan wing;
The busy crew their moorings had unloosed,
And heaved their heavy anchors from the sand:
And now th' Idëan Daughters of the grove
Spread their white wings athwart the Hellespont,
Walking with insect feet upon the waves
Beyond Calydna's isle; their swelling sails,
White as the plumage of the crane, were filled
With breezes issuing from the stormy North:
When, phrensied as a moon-struck Bacchanal,
CASSANDRA wandered upon Ate's hills,
Hills crowned with thousand herds, and poured aloud
Presaging sounds, and prophecies of woe.

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7. The Sphinx is called black probably from the darkness and obscurity of her enigmas.

14. Tithonus was son of Laomedon by Rhæo or Strymo, and consequently half-brother to Priam.

15. The situation of Cerne is variously laid down by different authors: some, with Nonnus, place it in the east; Dionysius, in his Geographical Poem, speaks of it as lying towards the south; and Eustathius, in his Commentary, tells us, that by some it was supposed to be far to the west: Lycophron speaks of it as near to the residence of Aurora, and, consequently, must have imagined it to lie east of Phrygia.

17. Homer, in the twenty-third book of the Odyssey, gives to Aurora two horses for her car; and calls them Lampus and Phaëthon:

——φάος ἀνθρώποισι φέρηται
Λάμπον καὶ Φαέθοντα. ODYSS. Ψ. 224.

but subsequent poets give her the epithet of Μονόπωλος, and mount her upon Pegasus alone.

20. Cassandra is represented as standing upon the hills of Ate, near Troy, and gazing upon the ships in which Paris was about to set sail from Phrygia. These galleys are called "Daughters of Ida," from being built of wood felled upon that mountain. This expression is similar to that of Horace:

Quamvis Pontica pinus,
Sylvæ filia nobilis. HOR. Od. I. 14.

From the number of their banks of oars they are compared to Centipedes.

23. The Calydnæ are two small islands near Tenedos, according to Strabo.

Ah! luckless Nurse! enwrapped in ruddy flame
Then when the Lion, sprung from triple Night,
Steered his dark pine across th' Ægean wave,
And hid a host within her hollow womb:
Who fearless leaped into the caverned jaws
Of the sea-monster, through the black abyss
Cleaving his bloody way; whose shadowy locks,
Singed in the flameless furnace, wave no more:
Who dyed his hands in infant blood, the pest
And fell pollution of my native towers:
Who 'gainst his stepdame's deathless bosom winged
The iron shaft; and, wrestling with his sire,
(Fast by the rocks of Cronus, where the tomb
Of Earth-born Ischenus, gigantic birth,
Rears its cold marble, whence the courser starts)
Twined round his limbs the sinewy strength of arm:
Who slew the fiend, that, frowning on the wave,

30. Cassandra breaks forth into a lamentation on the miseries of Troy: for, previous to the rape of Helen, Hercules had invaded Phrygia, and burnt the metropolis. He is said to have sprung from "triple Night," because Jupiter retarded the rising of the Sun for three nights, while, under the form of Amphitryo, he slept with his mother Alcmena. In the poem ascribed to Theocritus or Simmias the Rhodian, Philoctetes is styled τριεσσίφοιο καύτας, in allusion to the funeral rites of Hercules.

34. After Neptune, with the assistance of Apollo, had erected the walls of Troy, Laomedon refused to pay them the stipulated reward; which so incensed the former, that he sent among the Phrygians a monster of the sea, whose wrath was only to be appeased by the daily sacrifice of a virgin. When the lot fell upon one of the three daughters of Phænodamas, he persuaded the people to substitute Hesione, the daughter of the king; but Hercules leaped down the throat of the monster, and destroyed him. In performing this exploit he lost his hair, which was burnt by the violence of the internal heat.

38. When Hercules, after dragging up Cerberus to light, returned to the city of Thebes, in a paroxysm of madness brought upon him by Juno, he murdered his wife Megara, and his own children, conceiving them to be those of Lycus.

40. Hercules, as we are told by Homer, wounded his stepmother Juno in the breast, ὀϊστῷ τριγλώχινι, "with an arrow of three barbs."

41. Hercules established the Olympic Games near Elis, and there wrestled with his father Jupiter, who was thence called Παλαιστὴς, or The Wrestler. The mountain near which the Games were celebrated was formerly called the Hill of Cronus or Saturn.

43. Ischenus was son of an Earth-born giant, and devoted himself to death, that his country might be relieved from famine. His tomb was in the race-course; where a deity called Taraxippus, or "the Terror of Horses," was supposed to reside; whom, before starting, it was thought necessary to propitiate by sacrifice. See the Scholia on the Electra of Sophocles.

46. Hercules slew Scylla, the daughter of Phorcys: but her father placed her on the funeral pile, and, when the flames had purified her limbs from all mortal admixture, restored her to life and immortality. She was afterwards changed into a rock, between Italy and Sicily, which island was called Trinacris, from its three promontories.

Guards all the narrow pass where billows roll
Between Ausonian regions and the shores
Of Trinacris, where, from the sea-beat rocks,
She feasts upon the scaly shoals, and laughs
At Death, and Hades' impotent domain:
For on the vivifying pile her sire
Heaped high her limbs, and waved the burning torch,
Kindling the bright resuscitating flame:
Whom nor with sword, nor shield, nor massive mail,
The Dead subdued, and gave again to view
The dark pavilions and the glooms of Hell.
Ah! luckless nurse! again I see thee burnt
By stern Pelides' son; while from the bones
Of Pelops, rescued from the flames, inurned
Beside Letrina, springs the smouldering fire;
And swift from Teutarus' elastic bow
Fly winged shafts, and clangs the Scythian steel!
This shall the jealous Nymph reveal, and send,
Savaged by woes, her love-begotten child;
Shall think upon her widowed couch, and loathe
The traitorous bridegroom and the foreign bride!
But looking, loving, when she sees her lord
Groan with no med'cinable wound, and lie
Pierced by those shafts, which to the plume were dyed
In Giants' blood, down from the battlements,
Down shall she leap, and, frantic with remorse,

56. Hercules is said to have been subdued by "the Dead," because the poisoned robe he received from Deianira was dipped in the blood of the dead Nessus; and to have descended a second time to the shades below, because during his life he had gone thither to drag up Cerberus.

58. It was declared by an oracle, that Troy should not be taken till there were brought against it, 1st, The son of Achilles; 2dly, The bones of Pelops; and 3dly, The arrows of Hercules. These last are called the shafts of Teutarus the Scythian, because he was the instructor of Hercules in archery.

61. Letrina is a town of Elis, in which the bones of Pelops were buried.

64. Œnone, with whom Paris lived before he deserted her for Helen, was so incensed at his conduct, that she sent her son Corythus to give assistance to the Grecian armies: but when she saw her perfidious husband transfixed by the arrows of Philoctetes, which inflicted incurable wounds, and found that her skill in medicine (of which she boasts in the Epistles of Ovid) was of no avail, she threw herself headlong from a tower, or, according to some authors, strangled herself.

71. When the Giants waged war against Heaven, the Gods found it necessary to call in the assistance of Hercules, who slew some by his arrows, while Jupiter destroyed others by his lightning. To these weapons Philoctetes succeeded. Ovid, in his Epistle from Paris to Helen, makes the former assert, that Cassandra prophesied, before he left Troy, that he should be transfixed by celestial arrows. This prediction he imagined to relate solely to the darts of Love:

Hoc mihi, nam repeto, fore ut a cœleste sagitta
Figar, erat verax vaticinata soror. Ep. xvi. 277.

Breathe out her soul upon his heaving limbs.
Again I mourn thee, and again: for, lo!
As swells the conquering flame before the wind,
Soon shalt thou see the lance's lurid gleam,
And blazing palaces, and dying men!
Again I mourn thee! Fire shall wrap the tomb
Of him, the son of the Atlantic nymph,
Who round his limbs involved the leathern spoil,
Borne on his sutile bark, and rode the waves
Of shoreless seas, alone, as when the boar,
The tusky king, in solitary pride
Fares by the Danaw; thence from Saüs' heights
Swam like the bird, who round Rithymna's steep
Dips her white wings in the salt ooze, and steered
From the Zerynthian cave of Hecate,
What time Jove spread the sluices of the skies
In wild uproar: Earth heard the billows break
About her, and above; high palaces
Came crashing down; and the pale sons of men
Swam, and saw death in every swelling wave:
On fruits, and acorns, and the growth of grapes,
Sea-monsters battened: e'en upon that couch
Where Luxury had languished, cumbrous forms,
Dolphins, and orcs, wallowed unwieldily.
I see the Gryphon spread his leathern wings,

---

78. Cassandra prophesies that fire shall destroy the tombs of her ancestors, and, amongst others, that of Dardanus the son of Electra, who was a daughter of Atlas; which Dardanus, during the deluge of Deucalion, saved himself in a boat composed of the hides of beasts, and passed into Phrygia from Samothrace, leaving the cave of Zerynthus, which was sacred to Hecate, and Saüs, which some call a promontory of Thrace, others an island, but which the Commentator on Nicander, cited by Potter, affirms to have been a mountain of Samothrace, which was also sometimes called Saüs. This tradition is mentioned by Virgil:

> Atque equidem memini (fama est obscurior annis)
> Auruncos ita ferre senes, his ortus ut agris
> Dardanus Idæas Phrygiæ penetravit ad urbes,
> Threïciamque Samum, quæ nunc Samothracia fertur.
>
> Æn. VII. 205.

85. Rithymna was a town in Crete. The shores on which it was built abounded with sea-gulls, and other marine birds.

97. Doubts are entertained whether the word γρυνος, translated "a gryphon," may not be synonymous with γρυνὸς, "a firebrand," by which name Lycophron, in a subsequent passage, has designated Paris:

> Λοῖσθος δ' ἐγείρει γρυνὸς ἀρχαίαν ἔριν·
>
> "The firebrand gleams, and kindles Discord's torch:"

thus alluding to the story, which relates, that Hecuba, when pregnant with Paris, dreamed that she was delivered of a firebrand. Γρῦνος certainly bears the latter signification; as for example:

> Γρῦνοι μὲν δαίοντο, μίγας δ' Ἥφαιστος ἀέστη.

And mount upon the sharp winds of the North,
To pounce the Dove, whom erst the snowy Swan
Engendered, walking on the wave, what time
Around the sacred secundines of gold
Gleamed the pure whiteness of the circling shell.
Down the steep pass and Acherusian Way
I see thee fare, no more on rural cares
Intent, or rural joys; no more on heights
Of wood-crowned Ida shalt thou stand the judge
Of rival Beauty, but by Laas' towers
Steer on, and shoot by the Malean rock;
For fields, and fleecy flocks, and herded kine,
And fragrant herbage, and terrestrial oar,
A bark shall bear thee to the double pass
And Gythian plains, where to the yielding sand
The crooked teeth shall bind thine hollow pine,
And winds no longer vex thy folded sail.
On the soft heifer wolf-like shalt thou spring
With eager joy: she reckless shall desert
Her orphan doves; and e'en Maternal Love
With waving hand, shall beckon back in vain

But Hesychius explains it by γρὺψ, "a gryphon;" and the word ἱπτερωμένος, "winged," seems to warrant the adoption of that meaning in the translation.

99. By the Swan is meant Jupiter, who assumed that form in order to deceive Leda, and thus became the father of Helen, who was produced from an egg. She is called a Dove, from her resembling, in amorous propensities, that bird, which was consecrated to Venus. This fable, according to Athenæus, proceeds from the resemblance, the term ὠὰ, "eggs," bears to ᾠά, by which name the more ancient Greeks called the apartments set apart for the women.

103. The Acherusian Way was near the promontory of Tænarus, leading to Lacedæmon. Near to it was situated a cave, by which Hercules is said to have returned from the infernal regions.

108. Malea is a promontory, and Las, or Laas, a city of Laconia.

110. By the "terrestrial oar" is meant a corn-van. Tiresias, in the Odyssey, commands Ulysses to carry upon his shoulders an oar, till a traveller who never beheld the sea shall call it a corn-van.

Ὁππότε κεν δήτοι ξυμβλήμενος ἄλλος ὁδίτης
Φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ.
Odyss. Λ'. 126.

111. These Σαλάμβαι, called also Θυρίδες, or the Gates, were two passes in the mountains of Laconia. Gythium was a town and harbour in the same country, according to Strabo and Polybius.

115. Helen is alluded to by the term "heifer." By this name Cassandra is represented as calling her in Ovid's Epistles:

Graia juvenca venit, quæ te, patriamque, domumque
Perdet. Io, prohibe! Graia juvenca venit.
Œnon. Parid.

117. Hermione and Iphigenia: but most authors agree in giving to Helen only one daughter, Hermione, who was married to Neoptolemus.

The flying prey, who to the net shall rush,
Scared by the flutterings of the scarlet plume:
And on the beachy verge of the salt sea
Shall burn the fatlings of the flock to those
Of Ocean Nymphs who bid soft airs of heaven
Pant on the joyous ocean. Thou shalt run
Beyond Scandéa and the jutting crags
Of Ægilus, and, gazing on thy prey,
Laugh loud, and joy in thy successful toils;
Bathing thy soul in love, where, in his isle,
The Dragon monarch reared his blended form.
But, ah! no more thy baffled arms shall press
The bright-haired nymph, but clasp unto thy breast
The cold embrace, the visionary joy,
Ghost of departed love, shade of a dream.
For he (who wedded the Phlegrean maid,
On whose dark brow ne'er sits the smile of joy,
Down whose stern cheek ne'er rolls the tear of woe,

---

120. It was customary among the ancients to catch deer by gradually enclosing them with ropes, on which were tied scarlet feathers; by this contrivance they were so much terrified, as to be prevented from breaking through:

Cervum puniceæ sæptum formidine pennæ.
VIRG. Æn. XII. 750.

122. Helen, terrified by a dream, sacrificed to Leucothea and the Sea Nymphs, then fled with Paris to Egypt, (or was driven thither by a storm, according to Herodotus,) passing Ægilus, a promontory of Peloponnesus, and Scandea, a port of Cythera.

129. Ericthonius, king of Attica, had the feet of a dragon: from him the Athenians were styled Ericthonii.

130. Lycophron attributes to Proteus this substitution of a phantom in place of Helen: Euripides ascribes it to Juno. The tragedian makes Helen lament that her reputation should be lost, though her person remains inviolate: Lycophron, on the contrary, tells us that Paris was not deprived of his prize till he had effected his purpose in the island of Salamis: but both agree in asserting that the son of Priam brought with him to Troy, not Helen, but a visionary resemblance.

Δίδωσι οὐκ δ' ἐμ', ἀλλ' ὁμοιώσας' ἐμοὶ
Εἴδωλον ἔμπνουν. HELEN. EURIPID.

Homer affirms Paris to have borne Helen to Cranaë, which some understand to mean Attica, some Cythera, others merely an epithet, but Pausanias an island off Gythium:

Νήσῳ δ' ἐν Κραναῇ ἐμίγην φιλότητι καὶ εὐνῇ.

134. Proteus, the son of Neptune, came from Egypt into Thrace, and there married Torone, an inhabitant of Phlegra. By her he had two sons, Polygonus and Telegonus, who gave such offence to their father by their cruelty to strangers, that he asked and obtained of Neptune that the Earth might afford him a passage through her bowels from Pallene to Egypt. When his sons were afterwards slain by Hercules, he displayed neither joy, because he was their father, nor grief, because he execrated their wickedness.

Who fled from stormy Thrace, unto the shores
Where Nile redundant with expanded wings
Broods on the bedded foison, not with steeds,
Nor painted ships careering o'er the main,
But through th' obscure and caverned gloom of Earth
Wound as a mole his uncouth way, and heard
The waves of Ocean roar above his head;
What time he cursed his murderous progeny,
And poured unto his sire the prayer, that then
Those plains he might regain, from whence he came
Far as the nurse of the gigantic brood,
Far as Pallene's desolated shore,)
He, just as Guneus, whom the sons of men
Justest extol, by sacred Themis led,
Ichnæan maid, high arbitress of right,
Shall seize thy wanton bride, and drive thee far
From the soft cooings of thy billing dove:
For not the loves of Antheus, nor the guests
Who poured on Lycus' and Chimæreus' tomb
Their dark libations, nor the hallowed salt
Of earth-encircling Neptune, nor the rites
Of hospitable Jove, could move thy soul,
Stern as the bear which nursed in Ida's woods
Thine infancy, fit nurture for fit child:

---

148. Eustathius, in his Commentary on Dionysius, says that Pallene is a town of Thrace, and also a triangular peninsula, formerly inhabited by giants.

149. It is for his justice that Proteus is compared to Guneus, who was renowned for that virtue throughout Arabia: and who, according to the Scholiast, was sent by Semiramis to assist the Babylonians against banditti.

151. We learn from Strabo that Themis was styled Ichnæan, from Ichnæ a city of Thessaly: καὶ Ἴχναι, ὅπου ἡ Θέμις Ἰχναία τιμᾶται. She is also called Ichnæan by Diodorus and Homer. The Scholiast is evidently wrong in deriving the epithet from Ἴχνος.

154. Antheus, the son of Antenor, was much beloved by Paris, by whom he was accidentally slain while Menelaus was at Troy. Paris, dreading the anger of Antenor, fled to Sparta, and became in his turn the guest of the husband of Helen, but violated the rites of hospitality, and disregarded the obligations contracted by partaking of his salt, which among the ancients was considered sacred, and without which no sacrifice was ever undertaken; whence Lycophron gives it the epithet of ἁγίτης, or "hallowed." Among the Arabians salt is the symbol of hospitality; and when they would express the greatest abhorrence and detestation, they say of a man that he is "a bread and salt traitor."

155. Lycus and Chimæreus were sons of Prometheus, and buried at Troy: when afterwards a famine oppressed the Spartans, an oracle commanded them to send a deputation to Phrygia for the purpose of sacrificing at their tombs: in consequence, Menelaus came to Troy, and returned with Paris to Lacedæmon.

159. Paris, while an infant, was exposed in the forests of Ida, where some authors assert him to have been nursed by a she-bear.

Wherefore all joyless shalt thou strike the lyre,
Trilling vain chords and bootless melodies,
And pour the fruitless tear, when thou shalt mark
Thy native towers, which erst the son of Jove
Mantled in ruddy flame, and in thine arms
Embrace the fleeting shade of her who hears
Pleuronian Mænad, for whose beauteous form
Five times the bridal torch shall shed around
Its saffron light of love; for so the Fates,
Ancient of days, dread daughters of the main,
Have stamped their web, and ratified her doom.
Two Eagles, stooping from the clouds, shall seize
The trembling Bird, and swoop upon their prey.

---

161. Nequicquam Veneris præsidio ferox,
Pectes cæsariem, grataque fœminis
Imbelli citharâ carmina divides.
HOR. Od. I. 15.

167. Pleuron is a town of Peloponnesus, whence Helen is called Pleuronian; but Pausanias tells us that Pleuron was the grandfather of Leda, and that his descendants bore his name as a patronymic. Helen is styled a Mænad, or priestess of Bacchus, from her frantic conduct.

168. Lycophron, in the following verses, particularises the five husbands of Helen; in which enumeration he confounds the shadow with the substance: for if her image went to Troy, she cannot with propriety be said to have espoused Deïphobus. This passage is not repugnant to another, in which she is called Τριάνωρ Κόρη, or "the Bride of Three Husbands:" for Theseus carried her off when only seven years of age, and restored her inviolate: and Achilles is merely said to have wedded her in a dream, or after death, in the Elysian Fields.

169. The Fates are said by Orpheus and Hesiod to be Daughters of Night, because their decrees are hidden from mortals. By Lycophron they are called Children of the Ocean, either because to water was ascribed the *genesis* or production of every thing, or perhaps from their cruelty and inexorability. In the Orphic Hymns, all fore-knowledge of events is limited to them and Jupiter. Lucian has a Dialogue in which a philosopher is introduced laboring to prove to Jove that he possesses no power of altering their decrees, and, consequently, that it is useless to pay any adoration to him. But whatever were the sentiments of the ancients upon this head, they mostly seem to have imagined that mankind were subject to a blind and unalterable destiny: though indeed Homer tells us, that the companions of Ulysses perished σφετέρῃσιν ἀτασθαλίῃσιν, "by their own proper folly;" and Cleanthes inculcates the absolute free-will of man:

Οὐδέ τι γίγνεται ἔργον ἐπὶ χθονὶ, Σοῦ δίχα, Δαῖμον,
Οὐδὲ κατ' αἰθέριον θεῖον Πόλον, οὐδ' ἐνὶ πόντῳ,
Πλὴν ὁπόσα ῥέζουσι Κακοὶ σφετέρῃσιν ἀνοίαις·

which lines may be translated by these two of Pope:

And binding Nature fast in Fate,
Left free the human will. UNIV. PRAYER.

172. Theseus and Paris, who are called eagles from having each carried off Helen.

A scyon next, who blossoms from the roots
Which sprout by Caricus' immortal stream,
Or Afric Plynos, sprung from Cretan seed,
Shall twine his branching honors round her limbs;
Whose kindred blood in dreadful banquet quaffed
Erinnys, mistress of the mystic sword,
Queen of the fields of Enna, and entombed
The shoulder, soon with ivory white to gleam:
But youth again illumed his cheek, again
He rose to light and life; strong passion seized
Erectheus, monarch of the main, he snatched
His prize, and bore to Letrinæan plains,
(Where Molpis rears on high his marble form,
Molpis, whose blood to Jove Æthereal flowed,)
There on the course the guilty lover slew
The guilty father of the fair; such wiles,
Such impious arts, such subtleties of death,
Th' unhallowed son of Cadmilus disclosed,

---

174. Menelaus is said to spring from branches florishing by Caricus, a river of Laconia, and Plynos, a city of Africa, because Hippodamia, the mother of his father Atreus by Pelops the Laconian, was descended from Atlas the African. Atreus married Aërope, the grand-daughter of Minos king of Crete; for which reason Menelaus is called ἡμικρῆς, "half a Cretan," and βάρβαρος, "a barbarian," because Tantalus, the father of Pelops, came into Greece from Lydia, according to Pindar; according to others, from Phrygia or Paphlagonia.

178. Pelops was slain by his father Tantalus, and served up at a banquet of the Gods, but was afterwards restored to life; and a shoulder of ivory, given to him by Jupiter, replaced that which had been eaten by Ceres.

179. Ceres is called Erinnys by Callimachus. Enna is that plain of Sicily where,

> Proserpine, gathering flowers,
> Herself a fairer flower, by gloomy Dis
> Was gathered.
>
> Milt. Par. Lost.

184. Pelops, after his resuscitation, was carried off by Neptune Erectheus to the plains of Letrina in Elis, there to contend with Œnomaus, who had promised his daughter Hippodamia to whoever could conquer him in the chariot-race, but annexed to his challenge an express condition, that his competitor, if vanquished, should be put to death.

186. Molpis was a noble youth of Elis, who devoted himself to death, in obedience to an oracle, that his country might be relieved from excessive drought. The gratitude of his fellow-citizens erected a temple to Ζεὺς Ὄμβριος, or "Jupiter the God of Rain," and placed in it a statue of their benefactor.

188. Pelops conquered by the treachery of Myrtilus the charioteer, who removed the iron linch-pins from the naves of his master's chariot-wheels, and substituted wax in their room.

191. Myrtilus was the son of Mercury, who was adored by the Bœotians under the name of Cadmilus. Meursius grounds his alteration to Casmilus upon a passage in the Scholia on Apollonius, where Casmilus, adored by the Samothracians as one of the Cabiri, is asserted to be the same with Mercury. We read in Varro, that in the Samothracian mysteries the

Disclosed to his own ruin; for he drank
The wave Myrtoan, and the bitter stream,
Whelmed in his watery sepulchre. What now
Avails that flying o'er the dusty plain,
Swift Psylla whirled the rattling chariotry,
Or fleet Harpinna, borne on harpy wings?
The fourth, the Brother of the ravening Hawk,
Shall wed the shining Mischief; loud acclaim
In supple wrestlings and in sinewy force
Shall hail him conqueror of the second prize.
Round her the fifth, in dream-created joys,

---

minister of the great Gods was named Camillus: "Camillus nominatur in Samothraces mysteriis, deus quidam administer Deis magnis." This employment agrees with that ascribed to Mercury by the Greeks and Romans, though the latter consider him as himself forming one of the Dii majorum Gentium. We learn from Servius, in his notes upon Virgil, that the children who officiated at the altars were anciently called Camilli and Camillæ; for which reason Mercury is styled Camillus in the old Etruscan. This name is formed by syncope from Casmilus. In the same manner, in the Æneid, Camilla bears the name of her mother, omitting the letter *s*:

———Matrisque vocavit
Nomine Casmillæ, mutatâ parte, Camillam.

Joseph Scaliger translates the passage

———qui trucidavit procos
Justis nefandis, quæ Camilli filius
Paravit.———

197. Myrtilus had stipulated with Pelops, that, in reward for his treachery, he should pass a night with Hippodamia, of whom he was enamoured; but, when he claimed performance of this promise, Pelops threw him into the sea, which was called from his name "Mare Myrtoum." This act of cruelty is constantly referred to by the Greek tragedians, who date from it all the calamities which afterwards befell the unhappy house of Atreus.

198. Deïphobus became the husband of Helen after the death of Paris, having gained the victory in the games instituted by Priam on that occasion. We learn from an old Scholiast on Homer, that Priam had promised her hand to the successful competitor: Πρίαμος τῆς Ἑλένης γάμον ἔπαθλον ἔθηκε τῷ ἀριστεύσαντι κατὰ τὴν μάχην, Δηΐφοβος δὲ γενναίως ἀγωνισάμενος ἔγημεν αὐτήν. Deïphobus was considered as inferior only to Hector, whence he is said to bear off the second prize of strength. Paris is called a hawk in allusion to the rape of Helen.

202. Achilles dreamed that he was married to Helen; and Cassandra prophecies that in process of time he shall marry Medea, who fled with Jason from Cytæa, a city of Colchis. Her words are, in the original,

Τὸν μελλόνυμφον εὐνέτην κυταϊκῆς
Τῆς ξεινοβάκχης·

In Scaliger's translation,

Sponsum futurum Angitiæ Cytaïcæ
Ardentis hospitem;

from which it is clear that he conceived the passage to allude to Medea. Meursius gives no opinion; but Canter and Potter agree with Scaliger, as does also the scholiast Tzetzes. Medea is called Cytæis by Propertius; and Euphorion gives her the name of Κυταὶς Μήδεια, "the Cytæan Medea,"

Shall clasp his visionary arms, whose bride,
Cytæan Mænad, on the stranger forms
Shall gaze with frantic eyes; son of the sire
Who, flying from Œnone, poured the prayer,
Nor poured in vain; strait, from the genial earth
Blackening with insect swarms innumerable,
Rose the tall troops of marshalled Myrmidons
In serried files, or goodly front of war!
Son of the sire who snatched him from the flames
Where six had left their infant lives in fire.
The perfumed youth, retracing all his way,
Shall rouse the Wasps, thick clustering in their cells,
E'en as a boy who wraps in smoky steams
The winged swarms, sons of the peopled air.
Whence is that Heifer? whence upon her brow

---

in a quotation produced by Eustathius, who alludes to these verses of Lycophron. But we are informed by Stephanus that there is another town of the same name in Scythia, "ἔστι δὲ ἄλλη Σκυθίας:"—so that perhaps may be meant Iphigenia the daughter of Agamemnon, to whom Achilles was betrothed at Aulis, and who sacrificed, on the shores of Scythia, all strangers who fell into her hands. In this case, for "hospites depereuntis," in Canter's version, should be substituted "hospites mactantis ut Mænas." The translator has permitted the passage to remain as ambiguous as Lycophron has left the original.

206. Peleus, having accidentally killed his brother Phocus, and being consequently compelled to fly from the island Œnone or Œnopia, which afterwards took the name of Ægina the daughter of Asopus, entreated of Jupiter to raise him up an army, with which to supply the place of those attendants whom he had lost: the Deity granted his prayer, and caused a swarm of ants to assume the human form. The men so produced were called Myrmidons, from μύρμηξ, "an ant."

211. The Scholiast avows his ignorance of the source from which Lycophron drew this story, but quotes Agamestor to prove that Achilles was formerly called Πυρίσσους, "saved from the fire." But Meursius has produced a passage from the Scholia on Homer, which tells us, that Thetis, incensed at having been compelled to marry a mortal, destroyed six of her children, by throwing them into the flames as soon as born; but that the seventh was saved by Peleus, who named him Achilles, from Α, and χεῖλος, because he lost a lip in the fire. But this is contrary to Homer himself, who makes Achilles say that Thetis had no other child: "Ἀλλ' ἕνα παῖδα τέκεν." The poem, ascribed to Simmias or Theocritus, which bears the name of βωμὸς, "an Altar," given to it from the subject, or the shape which it assumes owing to the various length of the lines, alludes to this story of Achilles in the word σποδεύνας, derived from σποδὸς, "ashes," and εὐνὴ, "a bed;" if indeed the Commentary in the edition of the Poetæ Græci by Stephanus, said to be taken from some old Scholia, is correct in the explanation which it gives; for the beginning of the poem is very different in the various editions, and is supposed by some to relate to Troilus.

213. Paris is intended by the "perfumed youth," who, returning to Troy with Helen, roused the Greeks who are styled "wasps," to follow and regain her.

217. Iphigenia, whom the Greeks would have sacrificed at Aulis, in order to appease Diana and procure a favorable wind; but the goddess substituted

Pour they those floods of libatory wine?
Red to the winds shall flow her fated blood!
What! though enwombed within the sacred shrine
Of her chaste body pant the Dragon boy,
Whom stern arbitrement of war shall style!
  Long 'mid the Salmydesian waves shall seek
Her hapless bridegroom, and shall waste the hours,
The tedious hours, within the whitening isle,
Where feebly through the marish Celtus flows;
And ages of revolving years revere
"The Bridegroom's Course" upon the sounding shore,
There where he wept his fruitless search, and sighed,
Reft of his regal spousals; but the nymph,
'Mong lustral urns and sacrificial steams,
Shall blow the flames which round the caldron blaze
Of Hades, boiling from th' abyss, and still
With frequent corpses glut its sable jaws.
  Thus shall he wander on the Scythian shore,
For five long years shall wander wearily,

---

a hind. The boy, with whom Lycophron tells us she was pregnant, was Neoptolemus, whose name is derived from νέος, "young," and πτόλεμος, "war." Other authors, however, assert him to have been the son of Achilles by Deïdamia.

223. Achilles, after the disappearance of Iphigenia, sought for her in Scythia, and, not succeeding, dwelt long in the island Leuce, or White Isle, which was afterwards called the Insula Achillea, and appears to be the same with that of which Calaber introduces Neptune making mention to Thetis:

Καὶ οἱ δῶρον ἔχωγε θεουδέα νῆσον ὀπάσσω
Εὔξεινον κατὰ πόντον, κ. τ. λ.

And Pindar,

Ἐν δ' Εὐξένῳ πελάγει
Φαεννὰν Ἀχιλλεὺς
Νᾶσον.

Salmydessus is a river of Thrace, which falls into an inlet of the Euxine, and gives to it the name of the Salmydesian Sea.

226. Celtus is the name of a lake connected with the northern parts of the Euxine.

228. The Scholiast on Dionysius tells us, that on the shores of Scythia was a broad strand, called Δρόμος Ἀχιλλέως, or "the Course of Achilles:" it is a peninsula near the mouth of the Borysthenes, the shape of which is compared by Pliny to a sword. Pomponius Mela says, that Achilles entered those seas with a hostile armament, and celebrated his victory by games and races: "Cum ab armis quies erat, se et suos cursu exercitavisse memoratur, ideo dicta est Δρόμος Ἀχίλλειος." Lib. II. cap. 1.

230. Iphigenia was priestess of Diana in Scythia, and compelled to sacrifice to the goddess all strangers who were cast upon the shores: See the Iphigenia in Tauris, by Euripides. But all these stories are contrary to Homer, who makes Agamemnon, during the siege of Troy, propose to Achilles to marry his daughter Iphigenia, or, as she is there called, Iphianassa.

While thick round Saturn's marble altar swarm
The thronging hosts, and view devoured in death
The fluttering mother and the callow young.
An oath! an oath! they have an oath in heaven!
Soon shall their sail be spread, and in their hands
The strong oar quivering cleave the refluent wave;
While songs, and hymns, and carols jubilant
Shall charm the rosy God, to whom shall rise,
Rife from Apollo's Delphic shrine, the smoke
Of numerous holocausts: Well pleased shall hear
Enorches, where the high-hung taper's light
Gleams on his dread carousals, and when forth
The Savage rushes on the corny field
Mad to destroy, shall bid his vines entwist
His sinewy strength, and hurl him to the ground.
I see the long and linkèd chain of woes
Rippling the deep, and drawing on my Troy
Wide-wasting storms, and deluges of flame!
Oh! ne'er had Cadmus on the beachy verge
Of Issa thee engendered; thee, the fourth

---

238. While the Greeks were sacrificing, a serpent was seen to steal to a nest, and devour nine birds, and lastly their mother. This prodigy was interpreted to mean, that Troy should resist for nine years, and be taken in the tenth.

240. The suitors of Helen bound themselves by an oath to maintain in the possession of her whomsoever she should chuse to be her husband. They afterwards renewed their engagement, while the fleet lay wind-bound at Aulis:

Quam multo repetet Græcia milite,
Conjurata tuas rumpere nuptias. Hor. Od. I. 15.

245. Agamemnon, according to the Scholiast, sacrificed to Bacchus in the temple of Apollo at Delphi, where those Deities were jointly worshipped:

——Cui numine misto
Delphica Thebanæ referunt Trieterica Bacchæ.
Lucan. lib. V.

247. Enorches is a name of Bacchus, who, in return for the sacrifices of Agamemnon, overthrew his enemy Telephus, king of Mysia, by entangling his feet in a vine. By the "corny field" is meant the Grecian army. In the second of those books, which bear the name of Dictys of Crete, Telephus is said to have stumbled against the trunk of a vine, while pursuing Ulysses through a vineyard; at this juncture he was wounded by Achilles in the left thigh.

252. By the "chain of woes rippling the deep" is meant the line of Grecian ships proceeding against Troy, or perhaps simply that misfortune on misfortune would follow the rape of Helen. Martial has an expression similar to Lycophron's σπεῖρα κακῶν:

Expectant curæque, catenatique labores.
Lib. I. Ep. 12.

256. Lesbos was anciently called Issa: Τῆς Λέσβου καλουμένης πρότερον Ἴσσης. Strabo, lib. I.

From giant Atlas; thee, who to the Greeks
Shalt prophesy of wars and victories,
Prylis, and teach thy kindred blood to flow!
Oh! that my sire had wrapped in Lemnian flame
The fated pair, nor scorned the voice divine,
And Terrors walking round the couch of sleep
In moody march! then not upon our shores
Had burst such billows of o'erwhelming woe.
And now Palemon, to whom infant shrieks
Rise from red furnaces of sacred flame,
Shall see the plains, where rules the regal spouse
Of old Oceanus, Titanian queen,
Rippling with sea-birds, as they wave their wings
Of corded plumes, and on the waters fly.
And now the dark and damp embrace of Death
Entwines the children and the sire; from high
The missile marble rushes on their heads
Thundering from stern Pelides' hand: ah! now,
Now what avails that, when the fabling bard
Poured his rank venom in their father's ears,
Safely they rode upon the surging wave
In crazy bark, as erst had roamed their sire,

---

259. Mercury was called Cadmus, or Cadmilus, by the Bœotians. (See note on verse 191.) Prylis, his son, is said to be the fourth from Atlas, because Maia, the mother of Mercury, was daughter to that god. The Trojans are called his "kindred blood," because Dardanus was the son of Electra, who was also the daughter of Atlas.

261. Hecuba and Paris. When the former dreamed that she was delivered of a fire-brand, Æsacus, the son of Priam and Arisba, advised that, in order to avert the impending calamities, both mother and son should be destroyed; but with this advice Priam neglected to comply.

265. Palemon, or Melicerta, was the son of Ino, who, flying from the rage of Athamas, leaped with him, while he was yet an infant, into the sea, where he was received into the rank of marine Deities. He was worshipped at Tenedos, and children were sacrificed at his altars in memorial of his having been himself a child.

267. Tethys, the wife of Oceanus, was one of the Titans, the children of Earth and Uranus. By the sea-birds are understood the Grecian vessels.

271. Cycnus, the son of Apollo or Neptune, being shut up in a chest as soon as born, and cast into the sea, was found and educated by some fishermen. He afterwards married Proclea, by whom he had two children, Tenus and Hemithea. After the death of his wife, he married Phylonome, or Polybea, who, according to Plutarch, becoming enamoured of Tenus, and enraged at his not returning her passion, suborned Molpus, a musician, to swear that Tenus had offered violence to his step-mother. Cycnus confined his children in the chest, and set them adrift; but they floated to the island of Leucophrys, of which Tenus became king, and called it, from his own name, Tenedos. Cycnus, having discovered the truth, slew Phylonome, and came to dwell at Tenedos, but was killed by Achilles, together with his son. Hemithea, while flying from the conqueror, was swallowed up by the earth.

Consórting long with dolphins of the deep,
And forms marine, till tangled in the nets
Of laboring mariners? And with them lies
Mnemon, whose mind the Nereid Mother stored
With precepts sage; but Memory to his eyes
Ne'er shall unroll her truth-recording page,
Till biting falchions feast upon his gore.
Hark, how Myrinna groans! the shores resound
With snorting steeds, and furious chivalry:
Down leaps the Wolf, to lap the blood of kings,
Down on our strand; within her wounded breast
Earth feels the stroke, and pours the fateful stream
On high, the fountains of the deep disclosed.
Now Mars showers down a fiery sleet, and winds
His trumpet-shell, distilling blood, and now,
Knit with the Furies and the Fates in dance,
Leads on the dreadful revelry; the fields
With iron harvests of embattled spears
Gleam; from the towers I hear a voice of woe
Rise to the stedfast Empyréan; crowds
Of zoneless matrons rend their flowing robes,
And sobs and shrieks cry loud unto the night,

---

282. Mnemon was placed near Achilles by Thetis, in order to remind him that death would be the consequence of his slaying a son of Apollo; but he forgot the admonition, and was killed by Achilles for his negligence, as soon as that hero perceived that in putting Cycnus to death he had unwarily fulfilled the prediction. Meursius says, that Mnemon is not a proper name, but signifies "a monitor," and understands it to allude to Phœnix: but Lycophron, in a subsequent passage, tells us, that Phœnix survived Achilles.

286. Myrinna was a town not far from Troy, so called from the tomb of Myrinna the Amazon. Homer says that it was called Batiea by mortals, but Myrinna by the gods:

Τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,
Ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίννης.

It was at this place that the Trojans collected an army to oppose the Greeks.

288. Achilles, who is said to have leaped down from his ship with such force that a fountain sprung up from under his heel. This story is mentioned by Euripides.

293. Shells were used by the ancients instead of trumpets: hence Theocritus,

——κόχλον ἑλὼν μυκάσατο κοῖλον.
He sounded an hollow shell.

It is difficult to prove a writer of prophecy guilty of an anachronism, more especially when speaking of a Deity; but it does not appear from Homer that trumpets were used at the time of the Trojan war, since he only mentions them in a simile. Virgil has either overlooked or disregarded this, when he gives Misenus to Æneas as a trumpeter:

——Quo non præstantior alter
Ære ciêre viros, Martemque accendere cantu. Æn. VI. 164.

ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS!
This, this shall gnaw my heart! then shall I feel
The venomed pang, the rankling of the soul,
Then when the Eagle, bony, gaunt and grim,
Shall wave his shadowy wings, and plough the winds
On clanging pens, and o'er the subject plain
Wheel his wide-circling flight in many a gyre,
Pounce on his prey, scream loud with savage joy,
And plunge his talons in my Brother's breast,
(My best beloved, my Father's dear delight,
Our hope, our stay!) then, soaring to the clouds,
Shower down his blood upon his native woods,
And bathe the terrors of his beak in gore.
I see the Murderer trim with reeking hands
The golden balance nicely poised; but soon,
In mortal mart, and dread exchange of war,
For him the beam shall vibrate, and for him
With shining ingots, and with precious sands
Gleaned from Pactolian shores the scale shall gleam,
Ere in that urn, which erst the rosy God
Gave to the Daughter of the Waves, be laid
His funeral ashes mouldering; him the Nymphs
Shall mourn, who love the streams of Bephyrus,
Or waters welling from Pimpléan founts
Beside Libethrus, and shall heave the sigh

---

302. The following passage alludes to the death of Hector, and to the circumstance of his being dragged at the chariot-wheels of Achilles, who is called an eagle.

314. Achilles restored the body of Hector to Priam upon condition that he should receive a great weight of gold: when therefore he was himself slain by Paris in the temple of Apollo Thymbræus, the Trojans refused to give up his body unless the ransom was refunded.

316. Ὁ χρυσαμοιβὸς δ' Ἄρης σωμάτων,
Καὶ ταλαντοῦχος ἐν μάχῃ δορός.

ÆSCHYL. Agam. 447.

which lines are thus translated by Potter:

Thus in the dire exchange of war
Does Mars the balance hold,
Helms are the scales, the beam a spear,
And blood is weighed for gold.

320. The urn which contained the ashes of Achilles was given to Thetis by Bacchus.

323. Bephyrus is a river of Macedonia; but Pausanias tells us that Helicon is so called when it rises again after having lost itself in the earth. Libethrus is a mountain of Macedonia, according to Tzetzes; but Pausanias gives the name of Libethra to a city near Mount Olympus, Bœot. cap. xxx. Pliny calls Libethra a fountain near Magnesia: "Thessaliæ adnexa Magnesia, cujus fons Libethra." lib. IV. cap. 9. Pimpla is a fountain, or a hill according to Catullus and others. By the Nymphs, Lycophron may mean the Muses, who are called Libethrides; though Pausanias tells us,

For him, who, not for pity, but for gold,
Gave the sad remnants of the mighty dead;
Who, fearing death, shall round his sturdy limbs
Throw the soft foldings of the female robe
Effeminate, and tease the housewife's wool;
Who last shall print upon our sand his steps,
His tardy steps, and oft from troubled sleep,
As Hector's image walks around the bed,
Start at the lance's visionary gleam.
Oh God! what column of our house, what stay,
What massy bulwark fit to bear the weight
Of mightiest monarchies, hast thou o'erthrown!
But not without sharp pangs the Dorian host
Shall scoff our tears, and mock our miseries,
And, as the corpse in sad procession rolls,
Shall laugh the loud and bitter laugh of scorn,
When through the blazing helms and blazing prows
Pale crowds shall rush, and with uplifted hands
And earnest prayer invoke protector Jove
Vainly; for then nor foss, nor earthy mound,
Nor bars, nor bolts, nor massy walls, though flanked
With beetling towers, and rough with palisades,
Aught shall avail; but (thick as clustering bees,
When sulphurous steams ascend, and sudden flames
Invade their populous cells) down from the barks,
Heaps upon heaps, the dying swarms shall roll,
And temper foreign furrows with their gore!
Then thrones, and kingdoms, potentates whose veins
Swell high with noble blood, whose falchions mow
" The ranks, and squadrons, and right forms of war,"

---

that at the distance of forty stadia from Coronea was the mountain Libethrius, where were the statues of the Muses and the Libethrian Nymphs. Paus. cap. xxxiv.

Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὅπι καλῇ
Θρήνεον. Hom. Odyss.

328. Thetis, when the oracle declared that Achilles would die before Troy, sent him to the island of Scyros, where he remained some time in the court of Lycomedes, disguised as a virgin. See the Achilleïd of Statius, and the Fragment of Moschus on the Loves of Achilles and Deïdamia.

335. Cassandra calls Hector the column and support of the house of Priam:

With Atlantéan shoulders fit to bear
The weight of mightiest monarchies.

Milton, Par. Lost.

342. Hector, in the Iliad, pursues the Grecians to their entrenchments, bursts the gate, and sets their vessels on fire. Homer informs us that these fortifications consisted of a wall and foss, defended by palisades:

Ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν,
Εὐρεῖαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

Il. Η'. 440.

Down e'en to earth thy dreaded hands shall crush,
Loaded with death, and maddening for the fray.
But I shall bear the weight of woe, but I
Shall shed the ceaseless tear; for sad the dawn,
And sad the day shall rise when thou art slain!
Saddest, while Time athwart the deep serene
Rolls on the silver circle of the moon.
Thee too I weep, no more thy youthful form
Shall blossom with new beauties, now no more
Thy brother's arms shall twine about thy neck
In strict embrace, but to the Dragon's heart
Swift shalt thou send thy shafts entipped with flame,
And round his bosom weave the limed nets
Of love; but loathing shall possess thy soul,
Thy blood shall flow upon thy father's hearth,
And low the glories of thine head shall lie.
Ah me! thy sorrows, and thine altered form!
And you, ye sad harmonious nightingales!
For one the riven earth shall wide disclose
A horrid chasm, and hell shall gape beneath,
E'en in that grove, where oft the Heifer strayed
Awaiting secret love, there where my Sire

---

363. Troilus, whom Achilles passionately loved; but meeting with no return of affection, slew him in the temple of Apollo Thymbræus, whose son he was reported to be by Hecuba, though Priam was his reputed father.

367. ———τὰ γὰρ πυρὶ πάντα βέβαπται.

MOSCHUS, Ἔρως Δραπ.

For all the shafts of Love are dipped in flame.

372. The first line of this section refers to Hecuba, who was changed into a dog; and the second to the sisters of Cassandra, Laodice and Polyxena.

374. Laodice, lamenting the miseries of her situation, and the misfortunes of her country, asked and obtained that the earth might open and swallow her up, before she was dragged into captivity:

Καὶ τότε που Πριάμοιο πολυκτήτοιο θύγατρα
Λαοδίκην ἐνέπουσιν ἐς αἰθέρα χεῖρας ὄρεξαι
Εὐχομένην μακάρεσσιν ἀτειρέσιν, ὄφρα ἑ γαῖα
Ἀμφιχάνῃ, πρὶν χεῖρας βαλεῖν ἐπὶ δούλια ἔργα·
Τῆς δὲ θεῶν τις ἄκουσε, καὶ αὐτίκα γαῖαν ἔνερθεν
Ῥῆξεν ἀπειρεσίην.

CALAB. lib. xii.

376. Lycophron tells us that Laodice was swallowed up by the earth in the grove where Cilla and her son were put to death by order of Priam, who chose to understand the prediction of Æsacus as applying to them. (See Note on verse 261.) The name of the son of Cilla is no where mentioned in this poem; but the Scholiast calls him Munippus, and accuses his author of confounding him with Munippus the son of Laodice, of whom mention is made in a subsequent passage: but as Canter has truly observed, Lycophron has no where named Munippus, and calls the son of Laodice "Munitus." The supposed inconsistency results therefore

Sent forth the dread behest, and in one fate
Involved the mother and her child, ere yet
With lustral dews and purifying streams
The hapless nymph had purged Lucina's stain.
Thee shall the Lion son of Iphis drag
To bloody rites, and nuptial sacrifice,
Like his dark mother on the Taurid shore,
Who, crowned with chaplets of infernal bloom,
Shall stand, and pour her life into the bowl,
What time her side shall feel Candáon's blade,
Raised by the priestly Dragon, who from oaths
Shall free the wolves which howl about her tomb.
Thee, venting curses on the Thracian shore,
The stony shower shall crush, and high shall rise
The rocky mount upon thy mangled limbs,
Changed to a dog, thy fierce eyes glaring fire!
Stretched at the altar of Hercéan Jove,
His grizzled locks shall sweep the marble floor,
Clotted with blood, whom for his sister's veil
Ransomed, again the conqueror sent to view
His ruined city rushing from her seat;
Whene'er the wily Serpent shall display

---

from the mistake of the Scholiast, who should have been more sure of his ground before he ventured to call his author ὁ *βάρβαρος καὶ ἀπρόσεκτος Λυκόφρων*, *i. e.* "the barbarous and intolerable Lycophron."

382. Polyxena was betrothed to Achilles, whose phantom appeared after his death, and commanded the Greeks to sacrifice her at his tomb. By "the Lion son of Iphis" is meant Neoptolemus the son of Achilles and Iphigenia; (other authors make him the son of Deïdamia;) for Iphis is merely a contraction, and not, as Meursius erroneously imagines, a daughter of Helen and Theseus, of whom mention is made by Festus.

———θύματος δ' ἐπιστάτης
Ἱερεὺς ἐπίστη τοῦδε παῖς Ἀχιλλεώς. HECUB. Eurip.

385. Doubts have been entertained whether, in the original, by "the Heifer crowned with flowers" is meant Polyxena or Iphigenia. The circumstance of the Greeks having been bound by an oath seems to restrict the meaning of the passage to the latter; in which case, as it was the second time they had sworn to assist the husband of Helen, by the words *πρωτόσφακτον ὅρκιον* Lycophron must mean the first oath consecrated by sacrifice.

390. Hecuba was carried away captive into Thrace after the destruction of Troy. She was there stoned by the Greeks, who were incensed by the bitterness of her reproaches, and was afterwards said to have been changed into a dog.

393. Literally, "stretched at the altar of Agamemnon." Jupiter was called Agamemnon, and vice versâ. (See Note on verse 1596.) Virgil tells us that Priam was killed at the altar of Hercéan Jove.

396. After the conflagration of Troy by Hercules, Priam was ransomed with the veil of his sister Hesione, on which occasion he assumed the name of Priam, from *πρίαμαι*, "to buy," because his sister *ἐπρίατο καλύπτρας γυναικείας*. Eustath.—Till then he had been called Podarces.

399. The Serpent is Antenor, who is said to have betrayed Troy to the

The torch on high, whose meteor flame shall gleam
With baleful glories and fell floods of light,
Then loose the bars, and free the prisoned host
Who pant for blood within the piny womb;
And he, the subtle son of Sisyphus,
Shall teach his perjured kinsman to unveil
The guiding star, the cresset of the night,
To those who, steering by Leucophrys' rock,
Shall pass those isles where sleep the venomed coil,
Who round the sons, and round the sire, shall twine
Their folds, and tie the snaky knot of death.
But I, who fled the bridal yoke, who count
The tedious moments, closed in dungeon walls
Dark and o'er-canopied with massy stone;
E'en I, who drove the genial God of Day
Far from my couch, nor heeded that he rules
The Hours, Eternal beam! essence divine!
Who vainly hoped to live pure as the maid,
The Laphrian virgin, till decrepid age
Should starve my cheeks, and wither all my prime;

Greeks, seduced by their promises to make him king, and to have released them from their confinement in the wooden horse.

404. Ulysses is perpetually called the son of Sisyphus by the tragedians; Laërtes, his reputed father, having married Anticlea while pregnant.

405. Sinon was first-cousin to Ulysses, for Æsymus his father was brother to Anticlea. Sinon deceived Priam by representing himself as a deserter from the Grecian army. See the Æneid.

407. Leucophrys was the ancient name of Tenedos, whither the Greeks retired to induce a belief that they had abandoned their designs against Troy. From this island came the serpents which destroyed Laocoön and his two sons.

411. Apollo conferred upon Cassandra the gift of prophecy, on condition that she should yield to his desires; but when he discovered her deceit, and found himself unable to resume his gift, he decreed that her prophecies should never be believed:

—— Dei jussu non unquam credita Teucris.

Of this incredulity she is represented as complaining towards the end of this poem:

Πίστιν λόγων γὰρ Λεψιεὺς ἐνόσφισε
Ψευδηρείοις φήμαισιν ἐγχρίσας ἔπη,
Καὶ θεσφάτων πρόμαντιν ἀψευδῆ φρόνιν,
Λέκτρων στερηθεὶς, ὧν ἐκάλχαινεν τυχεῖν. Verse 1454.

Such woes has Lepsieus heaped upon my head,
Steeping my words in incredulity;
The jealous God! for from my virgin couch
I drove him amorous, nor returned his love.

She was consequently considered as mad, and inclosed by Priam in a vaulted dungeon.

418. The epithet "Laphrian," given to Minerva, is by some grammarians derived from λάφυρα, "spoils," and considered as synonymous with Ageleia ἀπὸ τοῦ ἄγειν λείαν. This conjecture derives support from the name being also

Vainly shall call on the Budéan queen,
Dragged like a dove unto the vulture's bed!
But she, who from the lofty throne of Jove
Shot like a star, and shed her looks benign
On Ilus, such as in his soul infused
Sovereign delight, upon the sculptured roof
Furious shall glance her ardent eyes; then Greece
For this one crime, aye for this one, shall weep
Myriads of sons; no funeral urn, but rocks
Shall hearse their bones; no friends upon their dust
Shall pour the dark libations of the dead;
A name, a breath, an empty sound remains,
A fruitless marble warm with bitter tears
Of sires, and orphan babes, and widowed wives!
Ye cliffs of Zarax, and ye waves which wash
Opheltes' crags, and melancholy shore,
Ye rocks of Trychas, Nedon's dangerous heights,
Dirphossian ridges, and Diacrian caves,
Ye plains where Phorcys broods upon the deep,
And founds his floating palaces, what sobs
Of dying men shall ye not hear? what groans
Of masts and wrecks, all crashing in the wind?

---

ascribed to Mercury, among whose attributes skill in stealing holds a very conspicuous place:

Καὶ τότ' ἐγείνατο παῖδα πολύτροπον, αἱμυλομήτην,
Ληϊστῆρ'.

Hom. Hymn. in Mercur.

But Pausanias says, that she was worshipped under that name by the Calydonians, and Messenians, because her statue was erected by Laphrius, a Phocian.

420. Budean is an epithet of Minerva, given to her in Thessaly: "Βούδειαν λέγουσιν Ἀθηνᾶν ἐν Θεσσαλίᾳ." Eustath.

422. The palladium or statue of the Goddess is said to have fallen from heaven, and to have rendered by its presence the city impregnable. When the temple in which it was enshrined was on fire, Ilus rushed in, and rescued it from the flames: he lost his sight, but it was restored by the favor of Minerva.

425. Cassandra was violated by Ajax Oïleus in the temple of Minerva, whose statue averted her eyes, and fixed them upon the roof, that she might not behold that abomination.

427. The crime of Ajax is said by Juno in the Æneid to have been the sole cause why Pallas dispersed the Grecian fleet:

——Pallasne exurere classem
Argivûm, atque ipsos potuit submergere ponto,
Unius ob noxam et furias Ajacis Oïlei?

Virg. Æn. I. 43.

434. Cassandra proceeds to enumerate the promontories on which the Grecian vessels shall suffer shipwreck. Opheltes, Zarax, Nedon, Dirphossus or Dirphys, and the Diacrian Heights, are mountains or headlands of Eubœa. Trychas is said to be a city, by Stephanus. By the palace of Phorcys is meant the sea, in which he resided as a marine deity.

What mighty waters, whose receding waves
Bursting shall rend the continents of earth?
What shoals shall writhe upon the sea-beat rocks?
While through the mantling majesty of clouds
Descending thunderbolts shall blast their limbs,
Who erst came heedless on, nor knew their course,
Giddy with wine, and mad with jollity,
While on the cliffs the nightly felon sat
In baleful guidance, waving in his hand
The luring flame far streaming o'er the main.
One, like a sea-bird floating on the foam,
The rush of waves shall dash between the rocks,
On Gyræ's height spreading his dripping wings
To catch the drying gales, and sun his plumes;
But rising in his might the King of Floods
Shall dash the boaster with his forky mace
Sheer from the marble battlements, to roam
With orcs, and screaming gulls, and forms marine;
And on the shore his mangled corpse shall lie,
E'en as a dolphin, withering in the beams
Of Sol, 'mid weedy refuse of the surge
And bedded heaps of putrefying ooze;
These sad remains the Nereid shall inurn,
The silver-footed dame beloved of Jove,

---

444. Literally, "How many thunny-fishes?" The metaphor is borrowed from the Persæ of Æschylus, in which tragedy he compares to thunny-fishes the subjects of the Great King, after having sustained a defeat in a decisive naval engagement:

Τοὶ δ' ὥστε θύννους, ἤ τιν' ἰχθύων βόλον
Ἀγαῖσι κωπῶν, θραυμασίν τ' ἐρειπίων
Ἔπαιον.———

In the translation, for θύννων is substituted a word of more general signification, but which preserves the metaphor.

449. Nauplius, who was enraged at the death of his son Palamedes destroyed by Ulysses and Diomede, (see the books which pass under the name of Dictys of Crete) went round to every Grecian court, and excited the wives of the several princes to rebel against their absent husbands. In furtherance of his plan of revenge, he hung out false lights on the Capharéan promontory, by which means the Grecian fleet was decoyed upon the coasts of Eubœa. Helen. Eurip.

452. Ajax Oïleus saved himself upon the rocks called Gyræ, or Gyrades, which rise out of the Ægéan Sea:

Γυρῆσι μὲν πρῶτα Ποσειδάων ἐπέλασσε
Πέτρῃσι μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης. Od. Δ'.

456. Ajax boasted that he had escaped against the will of the Gods, on which Neptune dashed him into the sea with a stroke of his trident:

Τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος
Αὐτίκ' ἔπειτα τρίαιναν ἁλὸς χερσὶ σπιβαρῇσιν,
Ἧλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν.

Verse 505.

And by th' Ortygian Isle shall rise the tomb,
O'er which the white foam of the billowy wave
Shall dash, and shake the marble sepulchre
Rocked by the broad Ægéan; to the shades
His sprite shall flit, and sternly chide the Queen
Of soft desires, the Melinéan dame,
Who round him shall entwine the subtle net,
And breathe upon his soul the blast of love,
If love it may be called,—a sudden gust,
A transient flame, a self-consuming fire,
A meteor lighted by the Furies' torch.
Woe! woe! inextricable woe, and sounds
Of sullen sobs shall echo round the shore
From where Aræthus rolls to where on high
Libethrian Dotium rears his massy gates!
What groans shall peal on Acherusian banks
To hymn my spousals! how upon the soul,
Voice, other than the voice of joy, shall swell,
When many a hero floating on the wave
Sea-monsters shall devour with bloody jaws!
When many a warrior stretched upon the strand
Shall feel the thoughts of home rush on his heart,
"By strangers honored, and by strangers mourned!"
One, where Bisaltian Eon by the shores
Of freezing Strymon rises high, shall sleep
The sleep of death, where Winter on the plains
Of chill Bistonia broods with icy wing;

---

464. The corpse of Ajax was buried by Thetis on the shores of Delos, which island was called Ortygia, from ὄρτυξ, *ortyx*, because Asteria, the sister of Latona, was changed into a quail, and afterwards, by a farther metamorphosis, into the island Delos. We are told by Callimachus that Asteria was the more ancient name. The tomb was afterwards covered with water by an irruption of the sea.

471. The Scholiast derives the epithet "Melinæan" from μέλι, "honey;" but Stephanus, with whom Potter appears to coincide in opinion, says that the name was given to Venus from Melina, a town of Argos. Μέλινα, πόλις Ἄργους, ἀφ' ἧς Ἀφροδίτη Μελιναία τιμᾶται.

479. Aræthus is a river of Epirus, and Dotium a promontory of Olympus, near Libethra. The space included between these places comprehends the whole of Greece, of which they are the extreme points.

489. Cassandra proceeds to enumerate the places whither the Greeks shall retire, and the countries which shall give them burial. She begins her list with Phœnix, who was excited by his mother Cleobule to seduce Clytia the concubine of his father Amyntor: Phœnix obeyed; but Amyntor discovering the pollution of his bed, put out the eyes of his son, who fled to Chiron the centaur, by whom he was restored to sight, and entrusted with the education of Achilles. Eon is a city of Thrace, situated upon the river Strymon, on whose right inhabit the tribe of the Bisaltæ. The Bistones lie between Mount Rhodope and the Ægean Sea, bounded on the east by the river Nessus or Nestus.

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS.

AUCTORE G. B.

Anni fere novem sunt exacti, cum Viros Eruditores certiores feci, me non levem operam Aristophani insumsisse ad carmina ejus Monostrophica in formam Antistrophicorum redigenda. Nuper quoque fassus sum me plurimum neque infeliciter elaborasse in eo, ut cantibus, quod dicitur, lege solutis suus cuique numerus restitui posset. - Nunc vero mihi libet satis validis argumentis demonstrare neque olim falsam neque hodie mihi jactationem esse vanam. Verum, nescio an magis lætus quam iratus, nunc temporis video, in iis, quæ ad Antistrophica pertinent, Bentleium et Hotibium mihi mea, modo non omnia, præripuisse. Quoniam tamen ab illis Duumviris non ad liquidum res perducitur, satius duxi cuncta ab ovo repetere, et cantus omnes tractando, singillatim recensere, qui sint pro Antistrophicis habendi, qui non, et edicere quomodo uterque ad meam aliorumve mentem probe constitui debeat.

In Classico Diario N. xxiv. p. 352. conjecturam feci, Aristophanem in cantibus componendis legem servavisse eandem atque Æschylus et Euripides, quo melius ipse Tragicos illos lusus facere videretur. Hanc meam sententiam unice confirmat accuratum examen carminum plurimorum, quæ exstant in Ranis: cujus fabulæ non aliud fere argumentum est, quam ut turgida nimis Æschyli magniloquentia, et Euripidis illa rerum et verborum humilitas per parodias ludibrio habeantur. Jure igitur hunc commentarium ex illo dramate ordiar, quod nexum aliquem facit inter res olim dictas et hodie comprobandas. Poteram equidem ex aliis fabulis initium hujus metrici tentaminis facere; sed timui ne quis me fraudis insimularet, utpote suffuratum Bentleio emendationes hactenus ineditas, quas ipse e libro ejus descripsi, et mecum reservo. Verum omni suspicione fieri non potest, quin immunis sim, modo comœdias illas attingam, quarum emendationes Bentleianæ vel a me vel aliis dudum fuerint evulgatæ.

His propositis, ad meum opus accedo, Aristophanis carminibus verum et veterem ordinem restituturus. Sic lege in Ran. 209. et sqq. juxta edit. Brunck.

XO. Βρεκεκεκὲξ κοὰξ κοὰξ
Βρεκεκεκὲξ κοὰξ κοάξ.
λιμναῖα κρηνῶν τέκνα,
ξύναυλον ὕμνῳ βοὰν
φθεγξόμεθ' εὖ- 5
γηρυν ἐμὰν,
ἣν ἀμφὶ Νυσήϊον
Διὸς Διώνυσον ἐν

λίμναισιν ἰ-
ακχήσαμεν,
ἡνίκ' ὁ κραιπαλόκωμος
ταῖς ἱερῇσι χύτρῃσι
χωρεῖ κατὰ τέμενος
λαῶν ἐμὸν ὄχλος ὅσος.
ΔΙ. ἐγὼ δὲ γ' ἀλγεῖν ἄρχομαι
τὸν ὄρρον. ΧΟ. ὦ· κοάξ κοάξ·
ΔΙ. ὑμῖν δ' ἴσως—ΧΟ. κοάξ κοάξ·
ΔΙ. οὐδὲν μέλει—ΧΟ. κοάξ κοάξ·
ΔΙ. ἀλλ' ἐξόλοιθ'—ΧΟ. οὕτοι κοάξ·
ΔΙ. οὐδὲν γάρ ἐστ' ἄλλ' ἢ—ΧΟ. κοάξ.
εἰκότως γ', ὦ
πολλὰ γάστρων,
ἐμὲ γὰρ ἔστερξαν
εὔλυροι Μοῦσαι
κεροβάτας τε πᾶν παίζων καλαμόφθογγα,
προσεπιτέρπεται, χὠ φορμιγκτὰς Ἀπόλλων,

στρ.

ΔΙ. τουτὶ πὰρ' ἡμῖν λάμβαν' οὖν·
ΧΟ. δεινὰ τἄρα πεισόμεσθα—
ΔΙ. δεινότερα δ' ἔγωγ' ἐλαύνων
εἰ διαρραγήσομαι.
ΧΟ. καὶ τουτῳὶ σιγήσομεν
βρεκεκεκὲξ κοάξ;

ἕνεκα δόνακος,
ὃν ὑπολύριον
ἔνυδρον ἐν λίμναις τρέφω.
ΔΙ. ἐγὼ δὲ φλυκταίνας ἔχω·
χὠ πρωκτὸς ἰδίει πόλυς,
κἄτ' εἰς σ' ὑπεκκύψαντ' ἐρεῖ
παπαπαπὰξ παπάξ.
ΧΟ. βρεκεκεκὲξ κοάξ·
ΔΙ. ἀλλ' ὦ φιλῳδὸν γένος
παύσασθε· ΧΟ. μᾶλλον μὲν οὖν
φθεγξόμεσθ', εἰ καί ποτ', εὐ-
ηλίοις ἐν ἀμέραις
ἠλάμεσθα διὰ κυπείρου
καὶ φλέω, χαίροντες ᾠδαῖς
πολυκολύμβοισ-
ίν τε μέλεσιν,
καὶ Διὸς φεύγοντες ὄρρον
ἄνυδρον, ἐν βυθῷ χόρειαν
πομφολυγοπαφλάσμασιν
αἰόλαν ἀνήψαμεν.

ἀντιστρ.

ΔΙ. οἰμώξετ'· οὐ γάρ μοι μέλει.
ΧΟ. ἀλλὰ μὴν κεκραξόμεσθα,
ὅσπερ ἡ φάρυγξ ἂν ἡμῶν
χανδάνῃ δι' ἡμέρας.
ΔΙ. πάντως γὰρ οὐ νικήσετ', ὦ
βρεκεκεκὲξ κοάξ.

ΧΟ. οὐδὲ μὴν ἡμᾶς σύ γε·
ΔΙ. οὐδέ ποτέ γ' ὑμεῖς ἔμε·
ΧΟ. κεκράξομαι γὰρ κἀνέδην κοὰξ κοάξ·
ΔΙ. ἕως ἂν ὑμῶν ἐπικρατήσω τοῦ κοάξ.

Inter hæc fere nihil mutandum fuit: neque quidquam mutavi, nisi id metrum et lingua jusserint. V. 3. Hæc est Æschyli parodia. Vid. Pers. 624. *Ἄνθη—παμφόρου γαίας τέκνα.* V. 4. Vulgo ὕμνων. Dedi ὕμνῳ quod tuetur Euripid. Electr. 879. *ξύναυλος βοᾷ χαρᾷ.* V. 5. Vulgo *φθεγξόμεσθ' εὐγηρυν—ἀοιδάν.* At *ἀοιδὰν* est e gl. vocis *βοάν.* V. 14. *ὅσος* addidi. Sæpe exstat *ὄχλος ὅσος*: Cf. Plut. 750. Lysistr. 200. ex emendatione Toupii (ad Suid. v. *Ἡσθείη*) qui citat Theocr. Idyll. xv. 44. *ὅσσος ὄχλος.* V. 19. Vulgo *ἐξόλοιθ' αὐτῷ κοάξ*: quod Schol. comparat cum Homerico *Αὐτοῖς ἵπποισίν τε καὶ ἀνδράσι.* Sed longe venustius est illud Chori dictum interrumpentis orationem Bacchi. V. 21. Ita MS. Rav. V. 21. Vulgo *πράττων*: quod intelligere nequeo. Reposui *γάστρων*: quo nomine Charon Bacchum compellat in v. 200. *Οὔκουν καθεδεῖ δῆτ*

ἐνθαδὶ γάστρων. V. 31. vice πάλαι dedi πόλυς. V. 32. vulgo κἄτ' αὐτίκ' ἐγκύψας ἐρεῖ. In quibus nulla vis comica inest. Reposui, quæ Aristophanes non dedignatus esset. Etenim Bacchus minatur quod πρωκτὸς, ὃς ἰδίει πόλυς, ἐρεῖ εἰς Ranarum aliquam, ex undis se tollentem, παπαπὰξ παπὰξ, qui sonus est τοῦ πρωκτοῦ, ut patet e Nub. v. 389. sic legendo Ἀτρέμας πρῶτον πὰξ κἄτα παπὰξ παταγεῖ κἄπειτα παπαππάξ Χὤταν χέζω κομιδῇ, βροντᾷ παπαπαππάξ. Verum dissimulare non debebam quod voces παπαπαπὰξ παπὰξ a me hic esse insertas: quas Ranæ derident per suum Βρεκεκεκέξ κοάξ. V. 37. vulgo εἰ δήποτ': at in illa formula est καί. V. 40. vulgo ᾠδῆς πολυκολύμβοις μέλεσι. At μέλος hic sonat *membrum*; nec jungi potest cum ᾠδῆς. Ipse dedi ᾠδαῖς μέλεσί τε: ut facetiæ suo Comico restituerentur: qui, mentione facta de cantibus et choreis ranarum, scripsit non πολυκυλινδήτοις μέλεσι, quod de hominibus dici potest, verum πολυκολύμβοις μέλεσι. i. e. *membris sæpe natantibus*; qui mos est ranarum. V. 43. vulgo Διὸς φεύγοντες ὄμβρον ἔνυδρον. Hæc sunt aperte mendosa. Certe ranæ non fugiunt imbres, verum loca aquosa petunt. Qui meminerint verba Strepsiadis in Nub. 371. qui putabat imbres nihil aliud esse quam liquorem Jovis διὰ κοσκίνου οὐροῦντος, illi bene intelligent per conjecturam meam Διὸς ὄρρον ἄνυδρον significari tempus anni siticulosum, cum Jupiter aquam facere nequiverit. De voce ὄρρον vid. Schol. ad 224. Aliis fortasse placebit Διὸς [φιλοῦντες vel] στέργοντες ὄμβρον ἔνυδρον. V. 45. χορείαν—ἐφθεγξάμεσθα nemo dicere potuit. Reposui ἀνήψαμεν ob illud χόρον ἄψωμεν in Æschyl. Eum. 307. necnon ὀρχήματ'—συνάψῃς in Soph. Aj. 700. ut perite Botheus reposuit e Schol. V. 51. verba εἰ σιγήσομεν MS. teste Brunckio exhibet post πεισόμεσθα: quæ de sede turbavi, addito τούτῳ, quod vulgo exstat in v. 57. verum τουτωὶ σιγήσομεν plane convenit cum nostri dicto infr. 1134. Ἐγὼ σιωπῶ τῷδ'; et in Lys. 529. Σοί γ', ὦ κατάρατε, σιωπῶ'γὼ; V. 57. MS. Rav. τούτῳ γὰρ οὐ νικήσετε οὐδὲ μὴν ἡμᾶς σύ γε πάντως οὐδὲ μὴν ὑμεῖς γ' ἔμε οὐδέποτε. Inter hæc τούτῳ reduxi ad v. 51. et πάντως ad v. 57. et οὐδέποτέ γ' ad v. 60. Sic enim membra sententiæ unice cohærent. V. 61. vulgo κἄν με δέῃ δι' ἡμέρας. At δι' ἡμέρας nascitur e v. 56. neque ista κἄν με δέῃ hic satis intelligo. Reposui ἀνέδην, *libere*, adjectis κοὰξ κοάξ. Suid. Ἀναίδην, ἀθρόως σφοδρῶς. Corrigitur Ἀνέδην.

v. 323. et sqq.

Ἴακχ' ὦ πολυτίμοις ἕδραις ἐνθάδ' ἀνάσσων,
Ἴακχ' ἔλθ'
Ἴακχ' ὦ
τόνδ' ἀνὰ λειμῶνα χορεύ-
σων ὁσίους ἐς θιασώτ-
ας πολύκαρπον μὲν τινάσσ-
ων περὶ κρατὶ σῷ βρύοντ-
α στέφανον μύρτων, θρασεῖ δ'
ἐγκατακρούων σὺν ποδὶ
τὰν ἀνακλάστ-
ων φιλοπαίγμ-
ον' ἀμοιβὴν, χαρίτων πλεῖστ-
ον ἔχουσαν μέρος, ἁγνὴν
ἱεράν θ' ὁσίοισιν
μύσταισι χορείαν.

Hæc pro stropha habent Bentleius, Brunckius et Hermannus de Metris p. 352. verum omnes falluntur. Antistrophus etenim nullo modo cum stropha conciliari potest. Bene tamen Herm. πολυτίμοις. Vid. Lobeck ad Ajac. 175. V. 2. vulgo ἐνθάδε ναίων, quo servato, abesse nequit ἐν: quod metrum non admittit et MSS. omittunt. Dedi igitur ἀνάσσων, quod Dativo jungitur. Vide Lexica. V. 8. περὶ MS. Rav. probante Hermanno. V. 11. vulgo ἀκόλαστον φιλοπαίγμονα τιμάν. At quid velit istud τιμὰν nescio: cujus vice conjecit Bentl. τ' ἐμὰν: neque Schol. satis intelligere potuit ἀκόλαστον, ab eo expositum per ὁσίαν. Cum melica hæcce sint Ionica a Minore, cujus metri est versus ἀνακλώμενος, ecquis non reponet ἀνακλάστων: quod formatur ab ἀνακλάω, ut ἀντισπάστος ab ἀντισπάω et ἀναπαίστος ab ἀναπαίω: et bene intelligi potest per Hesych. gl. Ἀνακλάσεις, ἐπιστροφάς. Fuit igitur Ἀνακλάστος illa saltatio, quam voluit Horatius per *motus—Ionicos:* verbum cognatum in Thesm. 170. restituit Toup. ad Suid. V. Ἐμιτρώσατο legendo διεκλῶντ' Ἰωνικῶς. Quæ fuerit ἀνακλάστων ἀμοιβὴ patebit conferenti Athen. xiii. ab H. Stephano citatum καταφιλεῖν αὐτὸν ἀνακλάσαντα. καὶ τῶν θεατῶν ἐπιφωνησάντων μετὰ κρότου, πάλιν ἀνακλάσας ἐφίλησεν. Collato quoque Polluc. ii. 176. cum Eccl. 918. patet quis sit ille ἀπ' Ἰωνίας τρόπος. vid. et Plutarch. II. p. 539. C. v. 340. et sqq.

Ἔγειρε φλογέας λαμπάδας
ἐν χερσίν· ἥκεις γὰρ τινάσσων Ἴακχ' ἰὼ
Βάκχε νυκτέρου
τελετῆς φωσ-
φόρος ἀστήρ·
φλογὶ φέγγεται δὲ λειμών,
γόνυ πάλλεται γερόντων,
ἀποσείεται δὲ λύπας
χρονίους ἐτῶν παλαιῶν
ἁμίαντος γ' ἱερᾶς
ἀπὸ τιμᾶς· σὺ πότην
δᾷδα φλέγων προβάδην
ἔξαγ' ἐπ' ἄνθιμον Ἠλ-
ύσιον
δάπεδον
χοροποιόν,
μάκαρ, ἦβαν.

V. 4. Rav. Ἴακχε ὦ Ἴακχε. Alii semel. Ipse ex altero Ἴακχε erui Βάκχε. V. 7, 8, 9, 10. Hi sunt quatuor versus ἀνακλώμενοι. V. 10. Ita Rav. et Borg. vulgo χρόνους. Ibid. παλαιῶν. Ita Rav. V. 11. Ex ἐνιαυτοὺς erui ἁμίαντος. Etenim non nisi puris licuit senectutis onus exuere et repuerascere. V. 12. vulgo λαμπάδι: at Schol. Rav. ἀπὸ τῇ λαμπάδι. Inde erui πότην δᾷδα. Exstat πότην—λύχνον in Nub. 57. Et sane commode dicitur Bacchus gerere *bibulam facem.* Quod ad δᾷδα, ea vox restitui debet Æschylo apud Schol. ad Œd. C. 1049. Λαμπραῖσιν (lege Λιπαραῖσιν) ἀστραπαῖσι λαμπάδων σθένει: lege καὶ δᾴδων σθένει. Et cf. Hom. Il. Z. 182. πυρὸς μένος. Et ipsum Æschyl. in Agam. 295. Ἴσχυς—λαμπάδος fecit. V. 14. Istud ἔλειον δάπεδον apud inferos ignoro: scio quidem Ἠλύσιον πέδιον ex Od. Δ. 563. Ad h. v. refer καθ' Ἅιδου quæ intulit Brunckius in proximam stropham, metro repugnante, neque exhibente Rav.

v. 372. et sqq. στρ. ά. ἀντιστρ. ά.

χώρει νῦν πᾶς ἀνδρείως
εἰς τοὺς εὐανθεῖς κόλπους
λειμώνων, ἐγκρούων
καὶ σκώπτων καὶ παίζων
καὶ χλευάζων.
ἠρίστηται δ' ἐξαρκουντῶς. 5

ἀλλ' ἔμβα πᾶς καξαίροις
τὴν Σώτειραν γενναίως
τῇ φωνῇ μολπάζων,
ἣ τὴν χώραν σώζειν
φήσ' εἰς ὥρας,
κἂν Θωρυκίων μὴ βούληται. 10

V. 1. δὴ νῦν. Bentl. delevit δή: neque Schol. agnoscit, χώρει νῦν.] V. 3. Male Rav. κἀπισκώπτων: nisi quis retinere velit in antistropho τὰς: quod bene delevit Bentl. vid. Lys. 1036. V. 6. vulgo χὤπως αἴρῃς. MS. αἴρεις. Sed præstat πᾶς κἀξαίροις ob strophicum. vid. Append. ad Tro. p. 149. D. necnon ob ea loca quæ citat H. Stephanus v. Ἐξαίρειν. Sæpe quoque πᾶς cum imperativo sic conjungitur: cf. Ran. 1125. σιώπα πᾶς ἀνήρ. et Av. 1186, 7.

V. 384. et sqq. στρ. β'.
V. 389. et sqq. ἀντιστρ. β'. } Vid. Bentl. et Br.

V. 394,5. στρ. γ'. ἀντιστρ. γ'.

Ἀλλ' εἶα νῦν καὶ τὸν οὔριον
παρακαλεῖτε δεῦρο
ὠδαῖσι θεὸν τὸν ξυνέμπορον
τῇσδε τῆς χορείας.

Vulgo νῦν γε — ὡραῖον θεόν. At Rav. omittit γε: mox ὡραῖος an dici possit θεὸς, dubito: reposui οὔριον *secundum*: et θεὸν ad v. 3. relegavi.

V. 398. et sqq.
Ἴακχε πολυτίμητε, μέλος ἑορτῆς
ἥδιστον εὑρών, δεῦρο συνακολούθει
πρὸς τὴν θεὸν,
καὶ δεῖξον, ὡς
ἄνευ πόνου μετ' αὐτῆς
πολλὴν ὁδὸν περαίνεις.

V. 5. Voces μετ' αὐτῆς huc retrahuntur e v. 414. ubi tam sensum quam metrum corrumpunt: etenim versus ibi sunt Iambici Trimetri sic legendi.

Ἐγὼ δ' ἀεί πως φιλακόλουθός εἰμι, καὶ
Παίζων χορεύειν βούλομαι. ΞΑ. κἄγωγε πρός.

Sæpe apud Comicum versum claudit καὶ: vid. Ach. 143. Av. 1290. Plut. 752. necnon Philemon. in Ephebo apud Stob. p. 530. Sic de una fidelia, ut aiunt, duo parietes dealbantur.

402. et sqq. στρ.
408. et sqq. ἀντιστρ. } Hæc quivis bene disponere poterit, modo legat τόν τε, pro τόνδε τὸν, cum Bentleio et Hotibio.

416. et sqq. 439. Hic exstant octo systemata, utroque tribus versibus constante. Lege igitur in 427. Σέβινον ὅστις ἐστὶν ἀναφλύστιος cum Bentleio et Porsono ad Orest. 1645. necnon in 437. αἴρου' ἂν αὖθις ὦ παῖ, deletis τὰ στρώματα, cum Hotibio.

440. et sqq. στρ. ά.
444. et sqq. ἀντιστρ. ά.
} Hæc bene inter se conveniunt legendo *Νῦν ἱερὸν ἀνὰ κύκλον θεᾶς* et *Χωρεῖτ'· ἐγὼ δὲ σὺν κόραις.*

448. et sqq. στρ. β'.
454. et sqq. ἀντιστρ. β'.
} Hæc antistrophica suo nomine distinguuntur in Kuster. ed.

534. et sqq.
541. et sqq.
590. et sqq.
597. et sqq.
} Hæc quatuor systemata antistrophicorum sunt composita ad Comici morem. Vid. Elmsl. ad Lysistr. in Musæo Crit. N. ii. p. 177. neque correctione opus est, ut amussim conveniant excepto v. 541. Ubi *ἂν* pro *δὴ* recte exhibet MS. Rav. Vid. Porson. Miscell. Crit. p. 182.

674. et sqq.
706. et sqq.
} Hæc sunt antistrophica in Kust. ed.

814—829. Inter hæc exstant quatuor systemata quatuor versuum.

875. et sqq.

Ὦ Διὸς ἐννέα παρθένοι ἀγναὶ
Μοῦσαι, λεπτολόγους ξυνεταὶ φρένας
αἳ καθορᾶτε, γνωμοτύπων ὅταν εἰς ἔριν ὀξὺ μερίμνων
ἔλθωσι στρεβλοῖσι παλαίσμασιν ἄνερες ἀντιλογοῦντες,
ἔλθετ' ἐποψόμεναι δύναμιν 5
δεινοτάτοιν στομάτοιν, πορίσασθ-
ε ῥήματα καὶ
παραπρίσματ' ἐπῶν·
νῦν γὰρ ἀ-
γὼν σοφί- 10
ας ὅδε χωρεῖ μέγ-
ας πρὸς ἔργον ἤδη.

V. 3. Vulgo *ἀνδρῶν γνωμοτύπων*. Quod non satis intelligo. Bene dici potest, ut dicitur in Nub. 952. *γνωμότυποι μέριμναι*: unde mutavi *ὀξὺ μερίμνοις* in *ὀξὺ μερίμνων*: et vocem metro et sensui noxiam in *ἄνερες* mutatam transposui post *παλαίσμασιν*. V. 3, 4. De Dactylicis Heptametris vid. Burneium in Tentamine de Metr. Æschyl. Præf. p. 64.

895. et sqq.
καὶ γὰρ ἡμεῖς ἐπιθυμοῦμεν
παρὰ σοφοῖν ἀνδροῖν ἀκοῦσαι
τινὰ λόγων ἐμμελείαν τ' ἐπί
δαίαν τ' ἐμπεσόντων ὁδόν.

V. 3. Vulgo *ἐμμέλειαν ἐπί τε δαΐαν ὁδόν*. His addidi *ἐμπεσόντων* erutum ex *ἐμπεσόντ'* quod nunc exstat in v. 903. verum ibi metrum id rejicit: quia tria systemata, utroque e tribus versibus constante, ibi legi debent, ad hunc modum;

V. 898. et sqq. *Γλῶσσα μὲν γὰρ ἠγρίωται,*
λῆμα δ' οὐκ ἄτολμον ἀμφοῖν

οὐδ' ἀκίνητοι φρένες·
προσδοκᾷν οὖν εἰκός ἐστι
τὸν μὲν ἀστεῖόν τι λέξειν
καὶ κατερρινημένον,
τὸν δ' ἀνασπῶντ' αὐτοπρέμνοις
τοῖς λόγοισι συσκεδᾷν πολλ-
ὰς ἀλινδήθρας ἐπῶν.

Hotibius quoque vidit ἐμπεσόντα suum locum non habere.

971. et sqq. usque ad 991. Hi sunt dimetri Iamb. Acat. præter ultimum, qui est Catalect.: male; etenim monometer versui finali præfigi debet. Lege igitur

Μαμμάκυθοι καὶ Μελιτί- } quod distichon est Trochaic. Dim.
δαι κεχηνότες κάθηντο } Acatal.

V. 991. et sqq.

Τάδε μὲν λεύσσεις φαίδιμ' Ἀχιλλεῦ; ἀλλὰ συστείλας ἄκροισι
τί σὺ δὴ, φέρε μοι πρὸς τάδε λέ- χρώμενος τοῖς ἱστίοισιν,
ξεις; εἶτα μᾶλλον μᾶλλον ἕξεις, 10
μή σ' ὁ θυμὸς, ἁρπάσας νοῦν, εἰ φυλάξει
ἐκτὸς οἴσει τῶν ἐλαῶν· ἡνίκ' ἄν γε
δεινὰ γὰρ κατηγόρηκ'· 5 τὸ λεῖον πνεῦμα καὶ
ἀλλ' ὅπως, ὦ γεννάδας, καθεστηκὸς λάβῃς.
μὴ πρὸς ὀργὴν ἀντιλέξεις,

V. 2. Vulgo σὺ τί δὴ — ταῦτα λέξεις μόνον ὅπως. At σὺ nunquam versum inchoat, nisi δὲ vel τε sequatur: mox ταῦτα et τάδε sæpe permutantur: dein e μονον erui μοι νουν et eruta transposui. V. 10. Vulgo ἄξεις καὶ φυλάξεις. At mecum facit Euripides in Orest. 687. hìc emendandus: lege *Ὅταν γὰρ ἡβᾷ δῆμος, εἰς ὀργὴν πεσὼν, Θυμοῖτ' ἄν, ὡς πνεῦμ' ἀκάτιον σβέσαι λάβρον. Εἰ δ' ἠσύχως αὐτῷ λίαν τείνοντί τις Κάλων ὑπείκοι, καιρὸν εὐλαβούμενος Ἴσως ἂν ἐκνεύσει· ὅταν δ' ἀνῇ πνοὰ, Τύχοις ἂν αὐτοῦ ῥᾳδίως ὅσον θέλῃς.* Inepte vulgo *Ὅμοιον ὥστε πῦρ κατασβέσαι λάβρον.* Etenim ignis non *restinguendi cupidus* dicitur, verum *consumendi*. Collato igitur Orest. 335. *ὥς τις ἀκάτου — κατέκλυσεν — πόντου λάβροισιν — κύμασιν* reposui *ὡς πνεῦμ' ἀκάτιον σβέσαι*. Et sane illud ἀκάτιον hìc legebat Hesychius, hinc expediendus. *Ἀκάτιον, τὸ ἐν ἀκατίῳ ἵστιον ἢ διοπτεύων τὴν πόλιν ἄρχων ἢ ὁ δικάστης — ἢ ναῦς.* Etenim in Euripidis loco, populus cum vento et magistratus cum navigio comparatur. Mox vulgo αὐτῷ τις ἐντείνοντι μὲν χαλῶν ὑπείκοι: quod intelligere nequeo. Ipse voces transposui et e μὲν ἐντείνοντι erui λίαν τείνοντι: cui simile est illud τείνειν ἄγαν in Antig. 711. ubi verba Sophoclis conferri merentur *Αὕτως δὲ ναὸς ὅστις ἐγκρατὴς, πόδα Τείνας, ὑπείκει μηδέν*: sed ad conjecturam τείνοντι κάλων magis apposite citari potest Platon. Protagor. i. p. 338. A. *πάντα κάλων ἐκτείναντα* citatus a Valckenaero in Diatrib. c. xxi. p. 233. qui advocat et Equit. 753. *κάλων ἐξιέναι πάντα*: ubi Kuster allegat Med. 278. *ἐξιᾶσι πάντα*

δὴ κάλων et Herc. F. 837. ἐξίει κάλων. Dein ἐκπνεύσειε dici nequit de nave: lege igitur ἐκνεύσει᾽: quod exstat in Hipp. 825. πέλαγος εἰσορῶ Τοσοῦτον ὥστε μήποτ᾽ ἐκνεῦσαι πάλιν et in 471. εἰς δὲ τὴν τύχην Πεσοῦσ᾽ ἴσην, πῶς ἂν σύ γ᾽ ἐκνεῦσαι δοκεῖς. Denique collato Philoct. 639. πνεῦμα — ἀνῇ reposui πνοὰ, vice πνοάς. Verum hæc sunt nimis aliena, præter τύχοις ἄν Euripideum, quod bene convenit cum Aristophaneo ἕξεις, et καιρὸν εὐλαβούμενος quod cum φυλάξει (non φυλάξεις: vid. Kuster de Verb. Med.) necnon λεῖον πνεῦμα καὶ καθεστηκὸς, quæ cum πνεῦμ᾽ ἀνῇ quadrant ad amussim. V. 12. γε deest. At sæpe δὲ vel γε sequitur ἡνίκ᾽ ἄν: vid. Plut. 107. Eccl. 273. Pac. 1178. Eurip. El. 1136. Œd. T. 1484. Nub. 1122.

1099. et sqq. στρ. } Hæc suo nomine Antistrophica sunt in
1109. et sqq. ἀντιστρ. } Kuster. ed.

1251. et sqq. Bene disposuit Bentl. in systemata; rectius in Antistrophica cum Epodo sic legisset.

στρ. ἀντιστρ.

τί ποτε πρᾶγμα γενήσεται ; ἀνδρὶ τῷ πολὺ πλεῖστα δὴ
φροντίζειν γὰρ ἐγὼ ὐκ ἔχω, καὶ κάλλιστα μέλη ποιή-
τίν᾽ ἄρα μέμψιν ἐποίσει 3 σαντι τῶν ἔτι νυνί. 6

θαυμάζω γὰρ ἔγωγ᾽ ὅπη ἐπῳδός.
μέμψεταί ποτε τουτονὶ
τὸν Βακχεῖον ἄνακτα,
καὶ δέδοιχ᾽ ὑπὲρ αὐτοῦ. 10

V. 2. Ita Bentl. pro ἔγωγ᾽. V. 3. γ᾽ omittit MS. Barocc. teste Bentl. V. 6. Ita Bentl. et Gaisford. ad Hephæst. p. 303. pro νυν. V. 8. Ita Bentl. pro τοῦτον.

1264. et sqq. Plane ineptos se produnt Commentatores, qui putent adeo illepidum fuisse Aristophanem, ut risus populares captare studeret centones e versibus Euripidis Æschylique concinnando, unde nullus sententiæ nexus explicari posset. Immo si Comicus id fecisset, se non Tragicos ludibrio dedisset. Ipse nullus equidem dubito, quin ille optimus Poeta, qui unus artes irridendi probe calluit, in versibus seligendis id imprimis curaret, ut verba Tragicorum sensus aliquid, sed ridiculum quoddam haberent, utpote aliud apud Tragicum, aliud apud Comicum indicantia. Qua re perspecta per tenebras Centonum pede inoffenso incedere licebit. Sic enim Aristophanes, ni fallor, scripsit.

ΕΥ. Φθιῶτ᾽ Ἀχιλεῦ τί ποτ᾽ ἄνδρα δαΐκτον ἀκούων,
ἰὴ κόπου οὐ πελάθεις ἐπ᾽ ἀρωγάν ;
Ἑρμᾶ πρόγον᾽, ὃν τίομεν γένος οἱ περὶ λίμναν,
ἰὴ κόπου οὐ πελάθεις ἐπ᾽ ἀρωγάν.
ΔΙ. δύο σοὶ κόπω, Αἰσχύλε, τούτω. 5
ΕΥ. κύδιστ᾽ Ἀχαιῶν πολυκοίρα-
αν᾽ Ἀτρέως μάνθανε παῖ,
ἰὴ κόπου οὐ πελάθεις ἐπ᾽ ἀρωγάν.

ΔΙ. τρίτος, *Αἰσχύλε*, σοὶ κόπος οὗτος.
ΕΤ. εὐφαμεῖτε μελισσόνομοι· Θρόνου *Ἀρτέμιδος* πέλας οἰκῶν
ἰὴ κόπου οὐ πελάθει τις ἀρωγά. 11
κύριός εἰμι θροεῖν λογίων ὅσσαν· κράτος αἴσιον ἀνδρῶν
ἰὴ κόπου οὐ πελάθει γ' ἐπ' ἀρωγάν.

Inter hæc versus iste *ἰὴ κόπου* κ.τ.λ. quod ad metrum, est pro nihilo habendus. Eceteris 1 et 3; 5. et 9; 6 et 7; 10 et 12; alter alteri respondet. v. 2. Utrobique *κόπον*: dedi *κόπου* Syntaxis est *οὐ πελάθεις ἐπ' ἀρωγὰν κόπου*. v. 3. Vulgo *Ἑρμᾶν πρόγονον*. At sensus postulat *Ἑρμᾶ πρόγον' ὄν*, sic voces sejunctas: quomodo feci in v. 1 et 2, pro *ἀνδροδαΐκτον* et *ἰὴ κόπον*. Dicitur *Ἑρμᾶ πρόγονε* ut *προγόνου βοὸς* et *προγόνου γυναικὸς* in Æschyl. Suppl. 542. v. 10. Vulgo *δόμον*. MS. teste Br. *δρόμον* unde erui *θρόνου*. cf. Æschyl. Suppl. mox vice *οἴγειν* dedi *οἰκῶν*: quod ad κ et γ permutata vid. ad Tro. 520. quod ad sensum verborum *οἰκῶν πέλας θρόνου Ἀρτέμιδος*, confer Æschyl. Suppl. 218. *Θέλοιμ' ἂν ἤδη σοῦ*. (i. e. *Διὸς*) *πέλας θρόνους ἔχειν*. v. 12. Vulgo *θροεῖν ὅσιον*. MS. B. *λέγειν*: Inde erui *θροεῖν λογίων ὅσσαν*. Redde *proferre vocem oraculorum*: cf. *λογίων ὅδον* in Eq. 1015.

Hactenus de vocibus et literis permutatis; restat totum locum exponamus. Euripides, Æschylum *κόπτειν* futurus, queritur neminem ex iis, quas in scenam intulerat Æschylus, inter *κόπους* ejus auxiliaturum esse auctori: neque id mirum: quia silentium diu servare personas sæpe voluit Æschylus, ut ipse Aristophanes testatur in Ran. 910. sic legendus *Πρώτιστα μὲν γὰρ τῇδε* [*hic*, i. e. *in scena*] *γ' ἄνεον ἐκάθισ' ἂν καλύψας Ἀχιλλέ' ἢ Νιόβην τιν' ἄν, γρύζοντας οὐδὲ τουτί· Πρόσχημα μὲν τραγῳδίας, τὰ πρόσωπα δ' οὐχὶ, δεικνύς*: ubi redde *ἄνεον mutum*. Hesych. *Ἄνεοι, ἥσυχοι, ἄφωνοι*. Quod ad nomina fabularum unde versus citavit Comicus; bene monet Schol. v. 1. ex *Μυρμιδόσιν* esse decerptum: cujus argumentum fuit mors Patrocli; ad quem *ἄνδρα δαΐκτον* pertinet: monet quoque Schol. v. 3. esse *ἐκ Ψυχαγωγῶν*: in qua jure poterat Mercurius partes habere, utpote ductor animarum. Verum unde fuerit excerpti 6 et 7, veteres Commentatores se nescire fatentur. Mihi videtur esse fragmentum *ἐκ Φρυγῶν ἢ Ἕκτορος λύτρων*, verba scilicet Priami ad Agamemnona dicta. Teleclides quidem ea Iphigeniæ tribuit: verum ex ea fabula desumptus est v. 10. ut patet ex Euripid. Iph. T. 123. ubi Chorum sic alloquitur Iphigenia *Εὐφαμεῖτ' ὦ πόντου* κ.τ.λ. unde liquet *μελισσονόμους* esse non modo Cereris, ut voluit Hesych. v. *Μέλισσαι*, verum etiam Dianæ Sacerdotes. At superstes Agamemnon comprobat, quod Scholia vere monent v. 12. esse ex fabula, hinc, ni fallor, emendanda. Conjecturam feceram in Diario Classico N. XXIV. p. 246. *Κεδνὸς δὲ στρατόμαντις ἰδὼν διαδήμασι δίσσους | Ἀτρείδας*: sed video nunc legi debere *Κεδνὸς δὲ στρατόμαντις ἰδὼν δίσσω διαδήματ' ἐν ὄσσοις | Ἀτρείδας*, ut respondeat strophæ *Κύριός εἰμι θροεῖν λογίων ὅσσαν κράτος αἴσιον ἀνδρῶν |*: etenim alibi corrumpitur *δίσσω*: vid. Eccl. 3. ubi pro *Γονάς τε γὰρ σὰς*

MSS. dant τε δίσσας: sæpe quoque depravatur phrasis ἰδὼν ἐν ὄσσοις: quæ tamen est proba: vid. Porson. ad Orest. 1018.

1284 et sqq.

στρ.

ὅπως Ἀχαιῶν
δίθρονον κράτος Ἑλλάδος ἥβᾳ
σὺν δορὶ καὶ χερὶ πράκτορι θούριος ὄρνις
τὸ φλαττοθραττόφλατ 4

ἀντιστρ.

κύρσειν παράσχοι,
πταμέναις κυσὶν ἀεροφοίτοις
Σφίγγα δυσαμεριᾶν πρύτανιν κύνα πέμπειν
τὸ φλαττοθραττόφλατ. 8

Ut ipse paulo ante supplevi Æschylum et Aristophanem utrumque inter se conferendo, sic et Schutzius Tragicum ope Comici emendavit; et Comico fortasse poterat lucem vicissim dare e Tragico, legendo in Pac. 357. σύν τε δορὶ καὶ σὺν χερὶ ad exemplar formulæ in Agam. 112. ξὺν δορὶ καὶ χερὶ: licet σὺν δόρει καὶ σὺν ἀσπίδι ex Aristophane alleget Etymol. v. Δόρει. Verum hæc sunt nimis incerta, neque valde aperta Comici mens hæc verba e Tragico excerpentis. Suspicor tamen Aristophanem respexisse ad sui temporis res civiles: quarum historiolam e Plutarcho contexere libet. Post Brasidæ et Cleonis mortem, Spartani et Athenienses inducias fecerunt. Has Alcibiades popularibus auctor fuit, ut rumperentur: quia Bœoti, qui partibus Lacedæmoniorum favebant et Atheniensibus idcirco erant suspecti, pacis conditiones servare et Panactum tradere noluerunt. Induciis igitur interruptis, idem non multo post voluit Siciliæ bellum inferri, et quo melius populo Atheniensium persuaderet, ὁ Ἀλκιβιάδης μάντεις ἔχων, ἐκ δή τινων λογίων προύφερε παλαιῶν μέγα κλέος τῶν Ἀθηναίων ἀπὸ Σικελίας ἔσεσθαι· καὶ θεοπρόποι τινὲς αὐτῷ παρ' Ἄμμωνος ἀφίκοντο χρησμὸν κομίζοντες ὡς λήψονται Συρακουσίους ἅπαντας Ἀθηναῖοι. Quæ Plutarchi verba in Vit. Niciæ p. 531. E. ea mente allegavi, ut legerentur in posterum emendata. Omnibus quidem notum est Ammonis oraculum. Verum ipse suspicor sub vocibus παρ' Ἄμμωνος latere hominem, a Comico exagitatum in Avibus; cujus nomen fuit interpolatoribus minus cognitum, at mentio cujus in illo loco fuisset apprime commoda. Is fuit Lampo, teste Schol. ad Av. 521. χρησμολόγος καὶ μάντις ᾧ καὶ τὴν εἰς Σύβαριν τῶν Ἀθηναίων ἀποικίαν ἔνιοι περιάπτουσιν, αὐτὸν ἡγήσασθαι λέγοντες—σὺν ἄλλοις θ': at quibus artibus id fecerit patet e Schol. ad Nub. 331. ubi vox Θουριομάντεις exponitur per οὐ τοὺς ἀπὸ Θουρίου μάντεις ἀλλὰ τοὺς εἰς Θούριον πεμφθέντας ἐπὶ τὸ κτίσαι αὐτήν· ἐπέμφθησαν δὲ δέκα ἄνδρες ὧν καὶ ὁ Λάμπων ἦν ὁ μάντις· ὅν καὶ ἐξηγητὴν ἐκάλουν—λόγους δὲ συνεχῶς εἰσάγειν ἐφαίνετο περὶ τῆς εἰς Θούριον ἀποικίας. unde colligi potest, collato Amipsiæ fragmento apud Schol. ad Av. 521. illos vates non oracula exponere tantum solere, sed et facere et fortasse vendere. Etenim Comici verba sunt, aut esse debent, Ὥστε ποιοῦντας χρησμοὺς αὐτοὺς ἀποδόσθαι δεῖν Διοπείθει Τῷ μαινομένῳ. Neque mirandum est Lampona talem artem ad suum sibi commodum exercere; qui fuit, teste Schol. ad Nub. 331. unus τῶν πολιτευομένων πολλάκις: et fortasse suam operam collocavit Alcibiadi in bello

Siculo instruendo. Hinc patet Plutarchum scripsisse ὑπὸ *Λάμπωνος ductu Lamponis*, qui bene dici potest θούριος ὄρνις; *avis a Thureo*: nominatus quidem *avis*, quia noverat *præpetis omina pennæ*, vel quia, teste Aristoph. et Schol. in Av. 521. ὤμνυ κατὰ τοῦ χηνὸς, μαντικοῦ ὀρνέου: et Θούριος appellatus e loco ad quem ipse coloniam deduxit. Hinc quoque intelligi potest, quod vereor ut alii satis intelligant, cur in Av. 987. post Καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσιν subjiciatur Μήτ' ἦν Λάμπων ἢ μήτ' ἦν ὁ μέγας Διοπείθης. Etenim Lampo fuit dictus Θούριος ὄρνις, i. e. teste Æschylo, αἰετός. Satis, ut opinor, explicui istud Θούριος ὄρνις· restat ut cetera exponam; per Ἀχαιῶν δίθρονον κράτος intellige duo reges Spartæ—quæ fuit civitas Achæorum princeps: per Ἑλλάδος ἕβᾳ, accipe civitates extra Peloponnesum positas (olim Ἑλληνικὰς, teste Thucydide, dictas,) præter Bœotiam, quam Comicus designatam esse voluit nomine Σφίγγα, κύνα πρύτανιν δυσαμεριᾶν: i. e. *Sphinga, more canis, rapacem et principem earum, quibus fuit vita tristis propter æthera densiorem*: Athenæ quoque significantur per illud πταμέναις κυσὶν ἀεροφοίταις: quia plebs Attica, si quis alia, fuit volatilis et res super hominem ad captandum apta; quam vivide depingit Plutarchus in Alcibiade p. 199. dum loquitur de illa ad Siciliam profectione, cujus Alcibiades τὸν ἔρωτα παντάπασιν ἀναφλέξας—τὸν τε δῆμον μέγαλα πείσας ἐλπίζειν αὐτός τε μειζόνων ὀρεγόμενος—Καρχηδόνα καὶ Λιβύην ὀνειροπολῶν—τοὺς μὲν νέους αὐτόθεν εἶχεν ἤδη ταῖς ἐλπίσιν ἐπηρμένους τῶν δὲ πρεσβυτέρων ἡκροᾶτο πολλὰ θαυμάσια περὶ τῆς στρατίας περαινόντων ὥστε πολλοὺς ἐν ταῖς παλαίστραις καὶ τοῖς ἡμικυκλίοις καθέζεσθαι, τῆς τε νήσου τὸ σχῆμα καὶ θέσιν Λιβύης καὶ Καρχηδόνος ὑπογράφοντας. Totum igitur locum sic construe Θούριος ὄρνις, ὅπως παράσχοι Ἀχαιῶν δίθρονον κράτος κύρσειν Ἑλλάδος ἕβᾳ σὺν δορὶ καὶ χερὶ πράκτορι, ἔπεμπεν Σφίγγα, κύνα πρύτανιν δυσαμεριᾶν, κυσὶν πταμέναις [καὶ] ἀεροφοίτοις. Inter quæ dedi παράσχοι, ἕβᾳ et πταμέναις vice ἰταμαῖς. Et sane πταμέναις aliquatenus tuetur πτηνὸς κύων Æschylus ipse in Prom. 1057. et Agam. 139. πτανοῖσι κυσί. Post v. 7. exstat τὸ σύγκλινες ἐπ' Αἴαντι: qui versus teste Timachida apud Schol. in quibusdam libris deesse.

1309. et sqq.

Ἄνα τὸ δωδεκάχορδον ὄργανον
Κυρήνης
μέλι πίνον·
Ἀλκυόνες
αἳ παρὰ νηνέμοις θαλάσσης κύμασιν
στωμύλλετε, τέγγουσαι νοτίαις
πτέρον ῥανίσι χρόα τε
δροσιζόμεναι, αἳ θ' ὑπωρόφιοι κατὰ γωνίας ἑλίσσετε δακτυλίων φάλαγγες
ἰστότονʼ ὑπήνης μίτα καὶ
κερκίδος ἀοιδοῦ μελέτας,
ἵνʼ ὁ φίλαυλος ἔπαλλε δελφὶς πρώραις κυανεμβόλοις
ἢ 'σ νῶτ' ἢ πλάκ' ἀκύματον οἰνάνθας γάνος ἀμπέλου,

βότρυος, ἕλικα παυσίπονον
περίβαλ' ὠλέναισι τέκνον·
ὁρᾷς τὸν πόδα τόνδ'; ΔΙ. ὁρῶ.
ΑΙ. τουδὶ τοῦτον ὁρᾷς; ΔΙ. ὁρῶ.
ΑΙ. τοίαυτα μέντ' οὗτος ποιῶν
τόλμα μέλη τἀμὰ ψέγειν·
ΔΙ. Τὰ μὲν μέλη γ' ἃ ταῦτα· βούλομαι δ' ἔτι Σὲ τὸν μοναῳδιῶν διεξέλθειν τρόπον·
ΑΙ. Νυκτὸς κελαινοφαὴς ὄρφνᾳ, τίνα μοι δύστανον ὄνειρον, ἐξ ἀφανοῦς πέμπεις Ἄδα πρόπολον, ψυχὰν ἄψυχον ἔχοντα, μελαίνας Νυκτὸς παῖδα φρικώδη, δεινὰν ὄψιν μελανονεκυείμονα φόνια φοίνια δερκόμενον * * μεγάλους ὄνυχας ἔχοντ'; ἀλλά μοι ἀμφίπολοι λύχνον ἅψατε, κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε, θερμαίνετε δ' ὕδωρ, ὡς θεῖον ἂν ὄνειρον τόνδ' ἀποκλύζω, ὦ πόντιε δαῖμον· ταῦτα καίν', ὦ ξύνοικοι, τέρατά μοι τάδε θεᾶσθε· τὸν ἀλεκτρύονα συναρπάσασα Γλύκη ἐστὶ φρούδη· Νύμφα ἐρασίγονε Μάνια σύλλαβέ νιν. ἐγὼ δ' ἃ τάλαινα προσέχουσ' ἴτυχον ἐμαυτῆς ἔργοις, λίνου μίστον ἄτρακτον εἱλίσσουσα χειροῖν, κλωστῆρα ποιοῦσ', ὅπως νεφέλας εἰς ἀγορὰν φέρουσ' ἀποδοίμαν· ὁ δ' ἀνέπτατ' ἀνέπτατ' ἐπ' αἰθέρα κουφοτάταις πτερύγων ἀκμαῖς· ἐμοὶ δ' ἄχε' ἄχεα κατέλιπεν, ἀπ' ὀμμάτων ἔβαλον δὲ δάκρυα δάκρυ' ἔβαλον ὦ τάλαιν' ἐμῶν· ἀλλ' ἰὼ Κρῆτες Ἴδας τέκνα τὰ τόξα λαβόντες ἐπαμύνατε, τὰ κῶλα τ' ἀνάπαλλετε κυκλούμενοι τὴν οἰκίαν· ἅμα σὲ καλῶ, Δίκτυννα παῖς τὰς κυνίσκους ἔχουσ' ἐλθέτω διὰ δόμων πανταχῆ, σύ τ' ὦ Διὸς διπύρους ἀνέχουσα λαμπάδας ὀξυτάταιν χεροῖν Ἑκάτα, τὸ πῦρ ἀνάφηνον, ἐς Γλύκης ὅπως ἂν εἰσέλθουσα φωράσω.

V. 1-4. Hi quatuor locum habebant post ψέγειν in v. 28. ita scripti Ἄνα τὸ δωδεκαμήχανον Κυρήνης μελοποιῶν. Licet Suidas δωδεκαμήχανον, et in voce illa Hesychius necnon in Κυρήνη una cum Eustathio Ιλ. Ζ. v. 647 = 507. vulgatum agnoscant; nullus dubitavi quin emendarem δωδεκάχορδον; addito ὄργανον; huc enim respexit, opinor, Etymol. qui ex incerto scriptore δωδεκάχορδον ὄργανον citat in V. Χόρδη. Etenim illa fuit parodia carminis Euripidei in Hypsipylæ: cujus initium fuit teste Schol. Ἄνα τὸ δωδεκαμήχανον ἄντρον: Sed nescio quid sit illud δωδεκαμήχανον ἄντρον, vel ἄστρον ut exhibet Suidas. Intellexissem Ἄνα τὸ δωδεκάχρονον ἄστρον, i. e. *Erige te, o stella duodecim tempora habens,* utpote periphrasin pro *Erige te, o Sol.* Mox pro μελοποιῶν reposui μέλι πίνον. Etenim suspicor Euripi-

dem scripsisse *Πειρήνης μέλι πίνον*; dictum de Apolline, qui, ut fingebat Tragicus, *Pirenis mel*, i. e. dulces aquas *bibit*, ut apud Horatium, *rore puro Castaliæ lavit Crines solutos*, vel apud Persium in Prologo vates dicitur *fonte labra, prolui Caballino:* Non inepte igitur Euripidea *Ἄνα τὸ δωδεκ—ἀχρονον ἄστρον | Πειρήνης | μέλι πίνον* Comicus ridet per *Ἄνα τὸ δωδεκά—χορδον ὄργανον | Κυρήνης μέλι πίνον*. Inter quæ vix opus est quod exponam *δωδεκάχορδον ὄργανον* instrumentum longum et rigidum. Sic dicitur vir *τρισκαιδεκαπηχὺς* a Theocrito Idyll. xv. 15. ubi citat Valck. Nostri Vesp. 504. et Ran. 1041. *τετραπηχεῖς*, et *ῥῖνα τρίπηχυν* ex Anthol. Epigr. Incert. 91. quibus adde ex Hesychio *ἑκατόνπηχυν* in V. *Ἑκατόγχειρον* et *Ἐννεαπήχεις*, quorum ad normam depingit Comicus rem *δωδεκάχορδον* i.e. *cithara tensiorem* ut est in Priapeis. Et sane opus erat re istiusmodi, si quis vellet frui *Κυρήνης τῆς δωδεκατέχνου*: de quibus duodecim modis Venereis Paxamus scripsit librum nomine *δωδεκάτεχνον*, teste Suida. Quid sit istud *μέλι*, non exponam.

Hactenus de vocum permutatione; restat ut causas aperiam, cur versus transposuerim. Vitio quidem Euripidi verterat Æschylus, quod ille *ἀπὸ πάντων εἰσφέρει ὀρνιδίων* [lege *πορνωδέων* quia *πορνῐδιων* metro nocet] *Σκολίων Μελίτου Καρικῶν αὐλημάτων*. At verum esse crimen negat Bacchus. *Αὐτή ποθ' ἡ Μοῦσ' οὐκ ἐλεσβίαζεν*. At accusationem Æschylus comprobat, carmina quædam citando, quorum sensus potuit et in bonam et malam partem accipi, verbis leviter mutatis. Hinc intelligitur qua de causa transposuerim *Ἄνα* κ.τ.λ. quod fuit apud Euripidem et debuit esse apud Aristophanem cantus initium V. 5. *Ἀλκυόνες*—Hoc fuit nomen avium, unde dictæ sunt *ἀλκυονίδες ἡμέραι* teste Schol. *ἐν αἷς ἐστὶν μεγίστη ἡσυχία ἀνέμων καὶ κυμάτων*: unde vice *παρ' ἀενάοις* reposui *[παρὰ νηνέμοις* cui Suidas favet, *αἱ δὲ νήνεμοι καὶ γαλήνην ἔχουσαι ἡμέραι καλοῦνται ἀλκυονίδες*. Verum et *Ἀλκυὼν* teste Hesychio, fuit *δῆμός τις*, ni fallor, prope Theatrum; qua habitabant scorta, ideoque dicta *Ἀλκυόνες* eo meliori jure, quod mulieres tam castæ quam impudicæ spectabant ludos e summis subselliis (ut patet ex Ovid. Amor. II. vii.) theatri; cujus cavea, teste Pausania, apud Eustath. ad *Od. Γ.* 1472 = 133. cum Hesychio et Photio, fuit dicta *Θάλασσα, κοίλη*: super qua, veluti Halcyon super mari, sedebant illæ mulieres Halcyones: quarum opera quivis cognoscere poterit, si meminerit *στωμύλλεται* esse deductum e *στόμα* et *ἴλλειν*: quod in ipso opere fœminam facere monet Ovidius in Art. Am. III. 795. V. 10. Ita MS. Rav. et sic fortasse Schol. pro *νοτερῆς* v. 11. Sic Reiskius pro *πτέρων*. Quid sit *πτέρον* fœminæ, exponi potest ab illo Æschyleo apud Hesych. V. *Ὄστρακον*, de puella dicto *ἄρτι γυμνὸν ὀστράκου Ἀπτῆν' ἄτιτθον*: sic enim lege pro *Ἀπτῆνα τύτθον*: et redde *ἀπτῆνα unfledged*. V. 12. *δροσιζόμεναι* in sensu nequam ut *δρόσον* in Eq. 1285. V. 13. Illud *γωνίας* bene dicitur de puella cujus *risus ab angulo* ab Horatio commemoratur. V. 14. Quæ scripsit Euripides de araneis, ea cepit Comicus de

fœminis: quas fingit Aristophanes esse operosas lanam carpendi hominis non ovis. Reposui δακτυλίων vice δακτύλων: sic enim exhibet ed. Med. Suidæ V. Φάλαγξ, non δακτύλοις. Etenim φάλαγγες sunt *araneæ* apud Euripidem: apud Aristophanem ἄκρα τῶν δακτύλων: duplex quoque sensus inest voci δακτυλίων: quam Tragicus voluit significare *retia* (vid. Polluc. v. 30.) at Comicus *podicem*. Vid. H. Steph. in V. et Polluc. II. 174. Mox scripsit Tragicus ἰστότονα πηνίσματα et Comicus ὑπήνης μίτα i. e. *fila crinium:* qui sunt sub mentulis, veluti colis erectis: dein κέρκιδος intellige, quasi a κέρκος ductum: cui facete additur epitheton ἀοιδοῦ. Inter reliqua nemo non intelliget δελφὶς: quod fuit nomen piscis et instrumenti cujusdam acuti navibus præfixi—hinc et virilis membri. Similiter *contus pedalis* usurpatur in Priapeis. Quo jure δελφὶς dicatur φίλαυλος patet ex Homerica voce αὐλὸς quam Schol. ad *Od. X.* 18. exponunt per ἐξακόντισμα καὶ κρουνὸς τοῦ αἵματος, et cur πρῶραι sint κυανέμβολοι patet e Priapeis *ruber hortorum custos*. V. 19. Vulgo μαντεῖα καὶ σταδίους. Inde erui ἢ 'σ νῶτ' ἢ 'σ πλάκ' ἀκύματον· quas voces scribere potuit Tragicus, depingens navem quæ transit maris κορυσσόμενον νῶτον ἢ πλάκ' ἀκύματον. Certe dixit Æschylus in Agam. 568. ἀκύμων πόντος necnon Euripides ipse ἀκύμων θάλασσα teste Phrynicho in *Προπαρ. Σοφιστ.* p. 6. qui tamen non bene exposuit ἀκύμων per ἄγονος, neque satis intellexit verba Comici, seu potius Tragici, Ἀκύματος δὲ πόρθμος ἐν φρίκῃ γέλα. Id sensit Valck. ad Phœn. 216. qui citat Andr. 158 Νηδὺς ἀκύμων magis ad Phrynichi sententiam accommodatum, et mihi perquam opportune confert Iph. *T.* 1444. ἀκύμονα Πόντου τίθησι νῶτα. In malam igitur partem Euripidis verba νῶτον ἢ πλάκ' ἀκύματον detorsit Comicus: cujus mentem satis aperient Sosipatri Epigr. 1. p. 504=255. et Scaligeri Notæ in Priap. p. 472. V. 20. Quid sit γάνος e præmissis intelligi potest; necnon ad βοτρὺς (cujus τέκνον dicitur ἑλὶξ παυσίπονος) *testes* non advocabo explicandi causâ. Diu nimis fortasse inter has spurcitias sum immoratus: sed qui Comica intelligere velit, is necesse est pudorem aliquantisper deponat. V. 23. Dum πόδα τόνδε (vulgo τοῦτον) et τουδὶ (vulgo τί δαὶ;) τοῦτον eloquitur, res suas et Euripidis ostendit. Hinc elucet jocus in πόδα et μέλη *membra* vel *Carmina*. V. 25. Vulgo μέντοι σὺ τολμᾷς contra metrum et mox μέλη σοῦ ταῦτα contra sensum. V. 39. Deest iambus. V. 43. Vulgo Θέρμετε—κλύσω. Utraque vox metro nocet. V. 47. Cur reposuerim καίν' pro κειν' nemo requiret. V. 49. θεάσασθε hic legebatur, ut olim θεάσασθαι in Thesm. 234. ubi θεᾶσθαι emendavit Porsonus: exstat quoque θᾶσθε in Ach. 770. V. 52. Abest 'στι id tuetur Eccl. 311. ἡ γύνη Φρούδη 'στί μοι. 341. Φρούδη 'στ' ἔχουσα θοιμάτιον. 950. Φρούδη γὰρ ἐστίν. V. 53. Vulgo Νύμφαι ὀρεσσίγονοι: quod fragmentum, ait Schol. fuit e Ξαντρίων Εὐριπίδου. Verum satis coarguit Valcken. ad Eurip. Diatrib. p. 11. errores Scholiastæ; qui tamen bene monuit οὐδὲ παρ' Αἰσχύλου ταῦτα ἤρμοζε λαμβάνεσθαι—neque,

quod addere poterat, *παρὰ Σοφοκλέους*; cui fragmentum illud Platonis testimonio vindicatur. Ipse quidem reposui *ἐρασίγονε*: quod formatur ab *ἐρᾶν* et *γονὴ (semen)* ad exemplum vocis *ἐρασιχρήματος* apud Hesych. et *ἐρασιπλόκαμος* apud Pindarum: cur vero Nympha (teste Photio *τὸ ἀνάμεσον τῶν γυναικείων αἰδοίων*) tali nomine appelletur, patet ex Eccl. 227. *Βινούμεναι χαίρουσιν*: et e Lysistr. 896. *Ὀλίγον μέλει σοι τῆς κρόκης φορουμένης Ὑπὸ τῶν ἀλεκτρυόνων* intelligi potest, cur *Μανίας ἡ ἐρασίγονος* jubeatur gallum gallinaceum comprehendere. V. 60. Inepte *κνεφαῖος*. Dedi *νεφέλας retia*: quo sensu exstat in Av. 194. *Μὰ γῆν μὰ παγίδας μὰ νεφέλας μὰ δίκτυα* et ibid. 528. *παγίδας—νεφέλας δίκτυα πηκτάς*. V. 67. E *τλάμων* erui *τάλαιν' ἐμῶν*. V. 74. Vulgo *δὲ Δίκτυννα παῖς Ἄρτεμις καὶ ά*. At Brunckius vidit gl. esse *Ἄρτεμις*: mox ipse dedi *σὲ καλῶ* cf. Lys. 346. *καί σε καλῶ—Τριτογένεια*. Similiter emendavi Æschyl. Agam. legendo *Ἰήϊ', ἀνακαλῶ σὲ, Παίαν*. V. 78. Vulgo *σὺ δ' ὦ*: quod sententia non sinit. V. 81. Ex *Ἑκάτα παράφηνον* erui *Ἑκάτα τὸ πῦρ ἀνάφηνον*.

1370. et sqq.

HM. *ἐπὶ πόνον γ' ὡς δέξιοι·*
τὸ δέ γ' ἂν ἕτερον αὖ τέρας
νεοχμὸν, ἀτοπίας πλέως ἂν
οὔτις ἐπενόησεν ἄλλος.
HM. *μὰ τὸν, ἐγὼ μὲν οὐδ' ἂν, εἴ τις*
ἔλεγέ μοι τῶν ἐπιτυχόντων,
ἐπιθόμην, ἀλλ' ὥμην
αὖτ' ἂν αὐτὸν ληρεῖν.

V. 1. Vulgo *ἐπίπονοί γ' οἱ*. V. 2. *γὰρ*: mox *πλέων ὅτις ἂν*: et dein *ᾠόμην*: Mutantur tam ob sententiam quam metrum. Phrynich. *Προπαρ. Σοφιστ.* p. 21. habet *Ἀτοπίας πλέως ἄνθρωπος· χρῶ*. Cf. Thesm. 709. *Ὡς πλέα σθ' ἅπαντα τόλμης ἔργα κἀναισχυντίας*. At Suid. *Ἀτοπίας πλέον πρᾶγμα*.

1482. et sqq. *στρ.*
1491. et sqq. *ἀντιστρ.*

Ut hæc inter se conveniant lege *Πάλιν ἄπεισ' ἄνω 'κδοθεὶς* vice *Πάλιν ἄπεισιν οἶκαδ'* mox *φίλοισι*.

Eton. dabam Kalend. Mart. A. C. MDCCCXVI.

ON A PASSAGE IN THE POETIC OF ARISTOTLE.

The following passage of the Poetic of Aristotle has considerable intricacy. By an insertion of it into your Journal it may attract the attention of some of your learned correspondents.

Ὥσπερ γὰρ καὶ χρώμασι καὶ σχήμασι πολλὰ μιμοῦνταί τινες ἀπεικάζοντες (οἱ μὲν διὰ τέχνης, οἱ δὲ διὰ συνηθείας,) ἕτεροι δὲ διὰ τῆς φωνῆς· οὕτω κἀν ταῖς εἰρημέναις, &c. &c. Monsieur Dacier has translated

it thus: "Ou par le secours de l'art, ou par l'habitude seule, *ou en joignant les deux ensemble.*" He has this note upon the passage: "La manière dont on avoit lu ce passage, l'avoit rendu si obscur et si difficile qu'il ne faut pas s'étonner si tant de sçavans hommes ont travaillé inutilement à l' expliquer. Voici comme ils avoient lu οἱ μὲν διὰ τέχνης, οἱ μὲν διὰ συνηθείας, ἕτεροι δὲ διὰ τῆς φωνῆς. Ceux-ci par le secours de l'art, ceux-la par l'habitude seule, et les autres par la voix. Je sais bien que la voix est un instrument dont on se sert pour quelque imitation, mais elle n'entre nullement dans la peinture et n' y peut avoir aucun lieu. Aristote avoit écrit comme il y a dans quelques exemplaires ἕτεροι δὲ δι' ἀμφοῖν, et les autres par tous les deux; c'est-à-dire et par l'art et par l'habitude. Expliquons présentement la pensée de ce Philosophe. Il y a des peintres qui imitent par les seules regles de l'art, et ce sont ceux qui ne joignant pas le naturel à la connoissance de regles sont à la vérité reguliers et justes dans leurs ouvrages, mais ils sont maigres et déchainez, il n' y a ni liberté ni noblesse. Il y en a d' autres, qui imitent par l'habitude seule, c'est-à-dire sans aucune connoissance de regles, et conduits par leur seule génie, se sont accoûtumez à tracer des images de tout ce qu'ils ont vû. Enfin il y en a qui joignent l'habitude à l'art, et ce sont ceux qui n' ayant pas moins de génie que de science se sont acquis par leur travail une si grande facilité qu'ils deviennent enfin originaux et capables de travailler sur la vérité, au lieu que les autres ne travaillent que sur les copies. Voilà à mon avis tout ce qu' on peut dire pour éclaircir la pensée d'Aristote où je trouve encore une très grande difficulté. Car j' avoue que je ne comprens pas pourquoi ce philosophe, qui n'écrit pas un seul mot inutilement, se jette ici dans le détail de ces trois différences qui regnent parmi les peintres. Je croirois que cette première partie οἱ μὲν διὰ τέχνης, *ceux-ci par l'art*, seroit corrompue, et qu'Aristote auroit écrit οἱ μὲν διὰ τύχης, 'ceux-ci par hazard.' De cette manière il expliqueroit la naissance, le progrès, et l'entier établissement de la peinture qui est née comme la poésie et comme l'éloquence; le hasard l'a produite, l'habitude l' a entretenue et fortifiée, et les hommes venant ensuite à joindre les deux ensemble, et à comparer leurs effets, en ont découvert la cause et ont établi sur cela des regles qui constituent l'art." Monsieur Dacier has produced no authority for changing the reading ἕτεροι δὲ διὰ τῆς φωνῆς and placing in its stead ἕτεροι δὲ δι' ἀμφοῖν.

Edinb. Jan. 1816. *W. L. C.*

ON A GREEK EPIGRAM BY TWEDDELL.

In Tweddell's Greek Epigram on *Quid nori?* there is something so difficult and obscure, that I have never once been able to find a person who could comprehend the meaning of it. The two last lines, which constitute the sum, if I may so say, and the winding-up of the Epigram, are, I must confess, to me wholly unintelligible. The author himself seems to have felt a difficulty, as he has appended to them an explanatory note. It were useless to hazard a conjecture on the subject; as this would be but fighting in the dark. However, I strongly suspect that the obscurity of the allusion originates in the circumstance of its having reference to something of more general interest at the time when the Epigram was written, than it is at the present day. Any person possessed of the means of discovering the drift of it, and who will give intimation of this through the channel of the Classical Journal, shall, amongst those of others, be entitled to the thanks of

THE ENQUIRER.

For the benefit of those, who may not have an opportunity of referring to *Tweddell's Prolusiones*, I will transcribe the Epigram, as it stands in that work.

QUID NOVI?

Εἰ πάλιν ὄμβροιο φλέβες οὐρανίοιο λύοιντο,
Γῆ τ' ἀπὸ κλυζομένων πᾶσ' ἀπόλοιτο μυχῶν,
Οὕτι σύγ' αὖθ', (οἶμαι) Πύρρη, κατόπισθ' ἂν ἔβαλλες,
Δευκαλιών τ', ἀνδρῶν λαΐνέους γονέας·
Καινὸν ἴδεσθε γένος! Νῦν Χὴν ἐνὶ γράμμασι κεῖται,
Πρὶν ἄλογος, κλῆρος[1] Εἰκὼ, ὅπλοισι Λαγώς.

HEBREW CRITICISM.

With your permission, I would offer a few observations on Mr. Collit's remarks upon the controversy between Mr. Bellamy and me. I shall make them as briefly as I am able; since even the length of the articles, which you have received from me, furnishes

[1] Automaton.

matter to this gentleman for contemptuous allusions. (See No. XXII. p. 275.)

After having professed his sorrow for being obliged to differ from my opinion, &c. Mr. Collit informs your readers that he means not only to question the fairness of some of my statements, in my contest with Mr. B.; but, convinced with the latter, and with Sir W. Drummond, that אלהים is a noun singular, to oppose, generally, my arguments. (Class. Journ. No. XXI. p. 110.) He then expresses his surprise that I am uninformed of the bold attempts of Dr. Kennicott, and asks if I have yet to learn that many of the alterations proposed by him, betrayed "ignorance" of the structure and idioms of the language, in those points on which he committed himself.

I confess myself to be as uninformed of Dr. Kennicott's ignorance of Hebrew, as Mr. C. can suppose; neither have I had an opportunity of reading any but a small part of his works, in which I have seen much to admire, but must acknowledge that there are also some points, in which I do not agree with him. Where a person has done so much as Dr. K., it would be wonderful if he had made no mistakes. I never vouched for his correctness in every point; Mr. C. himself allows him to have been "*a learned Hebraist*," and if he was such, why should not a self-taught scholar think it an honor to be ranked with him? The aberrations of Dr. K. produced by Mr. C. (No. XXI. p. 211.) hardly warrant him to exclaim, "So much for the infallibility of this improver of the Hebrew text." Infallibility does not belong to man—I never heard that Dr. K. made any pretensions to it, and I certainly never asserted any thing of the kind. I spoke of the *labors* of Kennicott, and De Rossi, in general—that they would always be highly prized by scholars; I have neither *said* nor *imagined*, that their decisions were infallible or conclusive, in all cases; nor can I see any dishonor it would be, even to Mr. C., to have his name associated with theirs, although Mr. B., in the warmth of disputation, has *declared*, that "they were *altogether* unqualified" for the work, "and but mere *pretenders* to a critical knowledge of the language;" (No. III. p. 631.) But as I am not implicated with Dr. K. as a "*Hebrew mender*," it would be irrelevant to the subject under discussion, to say more.

Mr. Collit next observes, that, on some occasions, I employ a kind of tactics, of which he can see neither the force nor the beauty—that my opponent has objected to the translation of certain passages in the modern versions, because they are made from the Vulgate; to the Vulgate he objects, because it is frequently made from the LXX.; and to the LXX., as not giving the sense of the Hebrew in those places. He denies the correctness of these

versions. This is the point at issue. He then adds, that I, nevertheless, quote these very versions as authorities, &c. together with Tremellius, and Junius, Castellio, and the Geneva French—and says, that he "thought this method of conducting a controversy had been long exploded. In critical disquisitions, names are of no *weight*, though they may increase the bulk of an article," &c. (No. XXII. p. 275.)

To this I reply, that how much soever we may imagine modern translators to have been influenced by their previous acquaintance with the Vulgate, it is hardly conceivable that any person would attempt to make a version, *professedly* from the originals, without having a knowledge of those tongues. Now, Sir, the Vulgate is allowed to be of vast importance in the criticism of the Bible, by a host of the greatest scholars that have been engaged in Biblical researches; and if it, in general, gives the genuine sense of the original, modern versions ought, in general, to agree with it. The veneration in which the Scriptures of the Old and New Testaments have been held by pious men, in all ages of the Church, has induced the translators of them to abide as much as possible by the letter: hence it is, that we perceive such a striking resemblance in all the principal features of the various translations that have been made. And hence the injustice of concluding, as Mr. C. does for Mr. Bellamy, "That he objects to modern versions, because they are made from the Vulgate," &c. Nor is his statement correct—Mr. B. objected to the Vulgate and English translation; and though I included the Vulgate in my authorities, I adduced others, against which he had not made any formal objection, and passages from the original, with reasons for the received version, which neither Mr. B. nor Mr. C. have answered, nor *can answer*. These Mr. C., with great candor and forbearance, has passed by in silence.

In some kinds of knowledge, a man of genius may make considerable proficiency, without much aid from those who have preceded him; and, where demonstration can be applied, there is no occasion to refer to names, to give weight to his conclusions; but the case is very different in philology. If we learn a language, it must be from those who know it, and to them we must refer, as our authorities for the signification of words. Did the gentleman, with whom I contended, refuse to admit, as authorities, "Jonathan and Onkelos, the Johnsons of the age in which they lived?"—Mr. C. must allow me to remind him, that my opponent considered these Johnsonian Targumists as adding weight to his arguments; and therefore, this method of conducting a controversy cannot have been very long exploded. Perhaps names have only become of no weight, since *he* has taken up the gauntlet. If Mr. C. has not acquired his knowledge of Hebrew by intuition,

I suppose he must know it upon the authority of Buxtorff, Bythner, Schickard, Masclef, or some other—On the authority of the Hebrew grammarians and lexicographers, and by his examination of those versions which furnished the materials from which their grammars and lexicons were compiled—names of no weight in critical discussions! Why, Sir, even mathematicians quote Euclid. Has Mr. C. no respect for those who introduced him to the knowledge of Hebrew? No—submission to the authority of teachers has been long exploded.

Mr. C. knows that I do not quibble respecting the 300 changes to be rung upon דבר, and cannot be serious in saying that I concede the point in dispute entirely. The original question was, not what *could be* done; but what really *was* done: the word is not pointed in 300 different ways, when prefixes and affixes are added to it, nor has it either 300 or 100 significations. דבר, however, would not have been mentioned, had Mr. C.'s client only avoided "irrelevant matter," when forced to take a desperate leap from האלה; it is true, *dabar* was as much to his purpose as any thing else he could have found, unless he had for once condescended to say, "*I am wrong.*" If Mr. C. "states so many objections to Mr. H.'s mode of reasoning, with *real reluctance*," I do not know why he should charge me with quibbling, for detecting an erroneous statement on mathematical principles: if there be any quibbling, the merit of it is all his own. Why should I have quibbled? Will Mr. C. risk his reputation as a Hebraist, by saying that I have not given the true meaning of כדברים האלה, in my contest with Mr. Bellamy? If I have, then Mr. B.'s attempt to prove האלה to signify "*after this manner*," certainly failed: and if so, it remains for Mr. C. to show that all those *authorities* which I produced for the received version of 1 Sam. iv. 8. are insufficient to establish the point; to show that האלהים האדירים האלה, in the language of those ancient polytheists, does not signify "*these mighty Gods;*" and that אלה הם האלהים המכים את-מצרים does not properly signify, "*these are they, the* (very) *Gods that smote the Egyptians.*" But I must admonish him, that Hebrew scholars will expect the controversy to be carried on, by a reference to higher authority than his own, or that of the gentleman whose cause he advocates.

I am now come to that part of Mr. C.'s paper respecting Jonathan and Kimchi—here he seems, with great exultation, to enjoy his conscious superiority over me. Lofty flights are dangerous, and it may be that Mr. C. has yet to learn some things as well as his antagonist. Does he know any passage of Scripture in which "*a great man*," and "*angel of Jehovah*," are to be understood as synonymous terms? Can he defend his position, that Jonathan's

מלאכא דיי, and Kimchi's אדם גדל, signify one and the same thing? Mr. C. ought to know, that it is usual with the Targumists to render both אלהים and יהוה, by מלאכא דיי and יקרא דיי, and that they never understand by it "*a great man;*" for, how great soever a man may be "ex officio," there is still an infinite distance between him and his Creator. A messenger for God is sometimes called נביא and איש-האלהים, but none of them is called "angel of Jehovah," in Jonathan's acceptation of the term in this place. The title was peculiarly his "who bare and carried his people all the days of old." Isa. lxiii. 9.

And now, Sir, "though Samuel was a prophet, a messenger of God, A GREAT MAN indeed!" yet "both Jonathan and Kimchi are 'not' right in their exposition," nor have I either *said* or *thought*, "that she *saw* gods ascending! in opposition to the words of Scripture, which declare expressly that she saw *Samuel*." (But I shall send you a paper respecting the Woman of En-dor, immediately after the publication of this.)

All the Hebrew grammarians are agreed, that ים is the increment which all nouns and participles masculine take, in the formation of the plural absolute. I am therefore authorised, by all the masters of the language, to consider עלים as a plural participle; and as it is in construction with אלהים, to consider the latter as a plural noun. Mr. C. must allow me to question the correctness of his assertion, that *Elohim* is "here used absolutely as the official title of *Samuel*." I am frequently troubled with "inadvertency;" but in this case I could not have adverted to *Elohim* as a title of the Judges in the Hebrew Scriptures, with any regard to accuracy; because I am persuaded that, in the language of this Pythonissa, the word was not intended to convey any such meaning; and because the grammatical construction clearly requires its plural application. I have no party interest to serve, when I contend for the plurality of *Elohim;* it is a critical question with me, and nothing can be more certainly clear, both from its form and application, than its plural signification in many parts of Scripture.

I had not forgotten my first, when I put my second question to Mr. B. He had rendered אלי in the beginning of the verse "*unto me*," and, according to *his canon*, אליו ought to have been translated "*unto him*," not "*before him*," in the latter part of it. Whatever Mr. B. might intend by his introduction of פנים-אל-פנים, it will not serve Mr. C.'s purpose. The expression (I believe) occurs four times in Scripture, respecting the divine colloquies to which Moses was admitted; and as we cannot suppose that he who fills immensity, has parts and features like man, we must conclude, that the expression relates, principally, to the familiar and direct method of communication, rather than to any particular sensible appearance.

פנים is as undoubtedly a plural noun in Hebrew, as *superficies*, its signification, is in English. No doubt reasons might be offered, to show the fitness of thus applying the name to the anterior part of the *Cranion;* I, however, am more satisfied with knowing what is meant by an expression, than I could be with censuring the peculiarities of an ancient language; and can see no more impropriety in the Hebrews using פנים, to designate one, or many faces; than there is in Englishmen using *superficies*, to denote one, or many surfaces. (Except in Gen. xxxii. 31. and Ezech. xx. 35. I do not recollect the occurrence of this phrase, but as above.)

If Mr. C. had not perceived the manifest impropriety, not to say absurdity, of translating אחרי in the manner proposed by Mr. B., I would not have noticed his observation on Deut. vi. 14. He has, however, cast no additional light upon the subject, unless his positive assertion is to be supposed of greater weight than the authority of an host of critics. After discarding my opinion, he says, "The fact is, that when a singular substantive, in its absolute form, takes the termination ים, the adjective, with which it is in construction, frequently assumes the same form. The passage may be truly rendered thus, without any supplement, 'Ye shall not go after another god, even a god of the people which are round about you.'" (No. xxii. p. 278.)

I am surprised, Sir, that these gentlemen never meet with any difficulties; and I am not always willing to admit it as a proof of their acquaintance with the subject. Mr. C. says, "When a substantive singular takes the termination ים;"—but when is that the case? If he had known any such substantives, he would have adduced them, and not have satisfied himself with ringing upon a solitary word יָם, *the sea*. What he says respecting the adjective assuming the same form, is only saying that when a plural noun is in construction with a plural adjective, they are both to be considered as singular, upon the *ipse dixit* of Mr. C. Besides which, he has followed the example set him by Dr. Kennicott, and left out the *mem*, prefixed to *Elohei*, in the second clause of the verse! The very crime with which Mr. B. charged me. And lastly, his great respect for my knowledge of Hebrew, has induced him to spare me the pain which I must unavoidably have felt, if he had "*truly rendered*" Jerem. xiii. 10. And walk after another god to serve *them!*

I have had nothing to do with Mr B.'s calves; but if they *will* force me to give my opinion, I must just observe that Mr. C.'s translation violates the first concord in grammar; the verb does not agree with its nominative case, unless he can show העלוך to be the third pers. sing. pret. of Hiphel, with ך affixed: if he can do this, I shall have nothing whatever to object to his translation

of Exod. xxxii. 4. His ingenuous confession of the difficulty occasioned by the stop being placed before the pronoun is amusing. Ancient manuscripts were not encumbered with stops—this pause, however, shows the Masorets to have understood the passage in the same way as modern translators. His observations on יָם, *yam*, *the sea*, are trifling; for the Hebrew grammarians have not said that ים is a plural noun, but that a masc. noun singular, increased in the end by ים, becomes the plural absolute; in the instance produced by Mr. C. it is not a *termination*, but a word: besides, those who contend so strenuously for the vowel points, should at least know that the word for sea, is "*yam*," and the plural termination is "*īm*." As well might Mr. C. tell us, that *s* added to sea, or *En* to ox, does not make them plural, because they have no plural signification when they are detached from the end of a word—and this is Hebrew criticism! Will Mr. C. permit me to mention rhetorical figures? He must have heard of such a figure as Metonomy; and, as מצרים is undeniably used, in the Hebrew Scriptures, for the Egyptians, what canon of sound criticism will be violated, if we consider מצר (the singular) to have been the name of Ham's son, and that the children are put, by Metonomy, for the father? *Metzr* is a name by which Egypt has always been known, both in the east and the west; and in the fragment of Sanchoniatho's Phœn. Hist. the first king of Egypt is called *Misor*; and *Menes* in Eratosthenes' table of the Egyptian kings. That כתים ודדנים stand for *peoples*, and not *individuals*, may be safely believed; indeed the words of the historian, fairly interpreted, cannot be said to assert more than the rise of these peoples from Javan. Mr. C. has not proved what he attempted, and has no proper ground for his concluding sentence, "But if none of these be plural, what becomes of the assertion that ים in *Elohim*, proves that noun to be plural?" Mr. C. knows that I do not rest its plural signification on its termination alone, but on that, in conjunction with other circumstances, which no man can overturn.

Whatever may be the precise meaning of תרפים, in the few places of Scripture in which it occurs, I fear that Mr. C.'s passion for *unities* will prevent him from discovering it: that the Teraphim were used for purposes of idolatry, is, however, pretty evident; and had Mr. C. only glanced at Maurice's Indian Antiquities, or at Mr. Barker's Letters to him (on Pagan Trinities), published in your Journal, he might, perhaps, have discovered some of the notions entertained by the heathen nations, respecting a plurality in the divine essence. In all probability, the Teraphim had something about it which rendered it proper to be designated by a plural name. Mr. C. may try to excite the risibility of your readers, by translating the word "a manikin!" But a *critic* ought to recollect

that Moses informs us of Laban calling them *his* GODS, Gen. xxxi. 30. That Jacob allowed them to be Laban's GODS, ver. 31. and that verse 34. runs thus, "For Rachel had taken the Teraphim, and had put THEM (ותשמם), into the camel's furniture, ותשב עליהם and sat upon THEM." See also Zechar. x. 2. where *Teraphim* is the nominative case to דברו the third pers. plur. preter. of Pihel.

Mr. C. will not think me singular, in assuming it as granted, that the Hebrew language was lost during the Babylonish Captivity. He must surely know this to be a generally received opinion in the learned world. The very learned Bochart allows it to be somewhat surprising, that the Israelites should have preserved their language unadulterated, during their long abode in Egypt, and have lost it in the course of 70 years, in a country where a cognate dialect was in use; but he gives a very sufficient reason, viz. that in the former country they lived together, and in the latter were dispersed among their masters, whose language they were forced to use. See Phaleg. lib. 1. cap. 15. Whether Mr. C.'s assertion, that the Jews *could not* lose their language in the course of seventy years, will be thought of greater weight than the general opinion of the learned, I leave to your readers to determine. Mr. C. next informs your readers whence we have drawn our "notion of Hebrew ceasing to be spoken after the Captivity." He says, it "has been taken up from what is stated in the 8th chap. Nehem. respecting the reading of the book of the law of Moses—the Elders who were with Ezra gave the sense, and caused the people to understand the law,—they translated it into Chaldee, say those who suppose the Hebrew to have been lost." He adds, "We might with precisely the same accuracy, say, when a clergyman is expounding a passage to his hearers, that he is translating the English Bible into English!"—Is this mark of admiration indicative of Mr. Collit's surprise, at the cleverness of his critical observation, or at the folly of those who are so unhappy as "to dissent from the dicta of so great a master?" Let the Targums, which were used in after times, to supply the place of those living interpreters, those ancient men, who were acquainted with both languages, be the answer to such Hebrew criticism. And now, since the "*pluralists*" have seen one half of their *high places* trampled upon by this champion of *singularity*, they must doubtless perceive the necessity of taking up new positions; for Mr. C. "*thinks* it manifest that Mr. B. is right in affirming that the termination ים is not always a sign of the plural. The argument for the plurality of *Elohim*, as established by its termination, therefore, falls to the ground." If names are to be taken for authorities, "what falsehood is there either in physics or morals, which Mr. Collit might not prove to be true?" His authorities are Mr. B. and himself.

Mr. C. says, "The other great argument of the pluralists is, that in some passages it is found joined with adjectives, pronouns, and verbs plural. About thirty passages have been referred to by Parkhurst, to prove the assertion, and Dr. Adam Clarke has quoted this statement of Parkhurst!! Mr. B. has truly stated, that in a number of the passages, the word *Elohim* does not occur—Mr. B.'s opponents have disingenuously, as I think, avoided admitting the fact—they must be told again, that in the following passages, that word is not to be found; Deut. v. 23. Isa. vi. 8. &c. &c."

We shall now try to discover whether Mr. C. has not taken ground a little too high—whether he does not breathe an atmosphere to which he is not accustomed. I affirm that he either has fallen into an error of the same kind, as that which he censures with such marked contempt in Dr. A. Clarke; or he has laid himself under the suspicion of incapacity to examine a Hebrew Bible, in which the *Pesukim* may be numbered differently from those of the versions. Did Mr. C. assert "that the word *Elohim* was not to be found in Deut. v. 23." on the *statement* of some other person, or because he did not find "God" in ver. 23. of the version? I hope he will pardon me, if without farther ceremony, I inform him, that the version of ver. 23. of the printed Hebrew, is to be found in ver. 26. of the version, "For who is there of all flesh that hath heard the voice of the living God (אלהים חיים) speaking out of the midst of the fire?" &c. Mr. C. may complain of the disingenuous conduct of Mr. Bellamy's opponents, in not admitting his statement; but he must be certain that he is mistaken in the very first passage stated, whether on his own authority, or on that of some anti-pluralist, himself must determine—I think his notes of admiration after Dr. Clarke's quotation should have prevented him from committing himself as he has done.

It is true that *Elohim* is not to be found in Dan. v. 20. according to the printed copies which I have examined; but if Mr. Collit had read on a little farther (and Chaldee could present no formidable difficulty to him) he would have found the word in ver. 23. "The gods of silver and gold, of brass, iron, wood and stone."

As there is reason to suspect that some of Mr. B.'s opponents have copied the statements of others, whose references may have been erroneously printed, I may perhaps be allowed to mention a few places in Daniel, which I have myself examined; I will not give the statements of others, without examination: vide Dan. ii. 11. להן אלהין "except the gods;"—ii. 47. אלה אלהין "a god of gods;"—also ch. 4, 5, 6. according to the Hebrew, (8, 9. Eng.) אלהין קדישין, *Elahin kadīshin*, "the holy gods;"—and again in ver. 15. (Heb.) we find the same די רוח־אלהין קדישין בך *di ruach Elahin kadīshin bach*, "for the spirit of the holy gods is in thee."

It is true that the word is not found in Dan. vii. 18. and 22. but it is equally true that the adjective עליונין, used in its stead, is a plural one, and I think grammarians in general will allow, that the substantive understood to be in agreement with it is אלהין; indeed I have not yet learnt that any besides the *Elohim* can lay claim to such a title. Observe also that עליונין is used in verses 25. and 27. of this chapter, in the same sense. This substitution of plurals for *Elohim*, is, in my opinion, decidedly in favor of the "*pluralists*." That *Elohim* is not to be found in any other of the passages mentioned by Mr. C. I readily acknowledge, (so far as the *Hebrew Bibles* in my possession allow me to speak); but קדשים in Prov. ix. 10. and xxx. 3. (especially the former) are decidedly in favor of the "*pluralists*," as Mr. C. pleases to call us; so much so, that had the authorised version of Prov. ix. 10. been, "The beginning of wisdom is the fear of the *self-existent Being*, and the knowledge of the *Holy Trinity* is understanding," I should feel an inclination to contend for it "*unguibus et pedibus*." Nor can there be any doubt that *Elohim* is meant by קדשים in Prov. xxx. 3. again, בוראיך is assuredly to be found in some copies; but whether it be the true reading, Eccles. xii. 1. I take not upon me to determine. קדושים in Hosea, xi. 12. is considered by Munster and other learned Hebraists, to be written for *Elohim*. אדונים in Malachi, i. 6. is without controversy plural, so that notwithstanding the mistakes of Parkhurst, and of those who have taken for granted the correctness of his statement, there is nothing gained by Mr. C. for if the sacred writers thought it necessary to write a plural noun, or adjective, when they described the Divine Being, but not by his essential name, it is reasonable to conclude that his essential name had a plural signification.

Mr. C. next observes, "It is not more true that a noun found joined with adjectives, pronouns, and verbs plural, must be plural; than it is that a noun found joined with adjectives, pronouns, and verbs singular, must be singular." True—but if in the former case the noun should not be plural, or, if in the latter it should not be singular, there would be a grammatical anomaly. Now the "*pluralists*" do not consider *Elohim* to be a plural noun merely from the circumstance of being found joined with adjectives, &c. plural; but because its form is regularly plural; because *Eloah*, in Hebrew, and *Ellah*, in Chaldee, are the respective singulars of *Elohim*, and *Elahin*; and because there are various parts of Scripture, in which it is impossible to understand *Elohim* in any other than a plural sense. But Mr. C. adds, "It is not admitted that, in the other passages in which *Elohim* occurs, it is found joined with such plurals as have been alleged, but let it be admitted for the sake of the argument, and for every one of them, were it necessary,

one hundred may be given in which *Elohim* is joined with verbs, &c. singular. The weight, therefore, of this argument of the pluralists, is as a hundred to one against themselves." (No. XXII. p. 284.)

If Mr. C. does not admit *Elohim* to be joined with plurals, as stated above, must his pertinacity be attributed to his knowledge of the subject? If so, let him give a translation of Dan. v. 23. Dan. ii. 47. Jer. xiii. 10. and 1 Sam. iv. 8. in which "*common sense, that is older than any of them,*" will not laugh at him. Equally correct as his other assertions, is that respecting the weight of argument from numbers—he must be very dull indeed who cannot perceive, that a witness attesting the same thing a hundred times, is only one witness—the weight of the argument is not, therefore, as a hundred to one against the "*pluralists.*" If *Elohim* occurs so often joined with verbs, &c. singular, it is because the true God is so often signified by it; and this is the grammatical anomaly. If it occurs so seldom with plurals, it is because false gods are so seldom mentioned, or the name attributed to angels or judges. Had we, therefore, no other means of determining the question but the mode of construction, the weight of argument would be on the side of the "*pluralists;*" for *Elohim* has the construction of a plural, in general; 1. When applied to false gods. 2. When applied to judges and angels: and the construction of a singular (in general) when applied to the true God. I shall add only one testimony more, for the plural signification of *Elohim*, drawn from a quarter which might detach even Sir W. Drummond from Mr. Collit's party, if indeed he ever thought seriously that *Elohim* is a singular noun; I mean the fragment of Sanchoniatho's Phœnician History, preserved in Eusebius, as quoted by Bishop Cumberland, "But the auxiliaries of Ilus, who is Cronus, were called ELOIM, i. e. Ilus's *men*, or those that were for Cronus. But Cronus having a son called Sadid, dispatched him with his own sword, having a suspicion of him, and deprived his own son of life, with his own hand. So also he cut off the head of his own daughter, so as all the *gods*, the ELOIM, were amazed at the mind of Cronus." Cumberl. Notes on Sanchon.

I am not ignorant of the fact, from which Mr. C. would erroneously conclude the weight of the argument to be as a hundred to one against the "*pluralists,*" and yet I insist that *Elohim* is a plural noun; in which I shall have the support of every Hebrew scholar, who is not warped by undue attachment to some favorite opinion. Mr. C.'s directions to English readers of the Bible, are extremely ingenious; and nothing but obstinate prejudice can bear me out in my defence of modern translators of *Elohim*, since Mr. C. *informs me*, that they have no *right* to translate the word with

reference to the divine unity. I would just observe upon this point, that Mr. C. has finished his paper with a quotation that is sufficient authority for the modern translators; for if "Jehovah our *Elohim* be one Jehovah," when we venture upon translating the name, we must do it with reference to his unity. The man who quotes Deut. vi. 4. to prove that God is *one in person*, as well as *essence*, is misled by the *sound* of words. What force is there in this passage, so pointedly marked in the Hebrew Bibles, if we consider *Elohim* to be a singular noun? None—it is a *tautology* for which *no reason* can be assigned—who ever doubted that one person was one person? This, Sir, is a *truism* which one can hardly think, would have been so distinguished as the *Pasuk* is known to be in the Hebrew. Admit the plural form of *Elohim*, and the propriety of the passage bursts with conviction upon the reader; deny it, and the passage means *nothing*. Permit me to put a case; let us suppose an Israelite in an idolatrous country—he becomes a polytheist, and לו בית אלהים he has a house of gods—new gods of the country in which he dwells, and the manners of which he has adopted—a travelling countryman visits him, and is introduced into his pantheon; the traveller enquires of him מי־אלה, Who are these? Pray how shall he tell him in Hebrew, "these are our gods?" Can Mr. C. find any other way for the idolatrous Jew to answer the question than אלה אלהינו *eleh Eloheynu?* He knows he cannot; and yet he says, "It is not admitted that, in the other passages in which *Elohim* occurs, it is found joined with such plurals as have been alleged," &c. hereby insinuating that it never has a plural signification. Let me once more remark, that some of the most learned of the Jewish writers have noticed the plural form of this divine name; the Cabalistic writers allow a mystery in the plural name of God; the Talmudical writers (as quoted by Parkhurst) Megilla, c. 1. fol. 11. say, that the LXX. purposely changed the notion of plurality couched in the Hebrew plural, into a Greek singular, Θεὸς for Θεοὶ, lest Ptolemy should think the Jews to be polytheists, as well as himself—There are many passages in Philo, which clearly show that the Jews of his time believed a plurality in the Godhead—Rab. Simeon Ben Jochai, as quoted by Dr. A. Clarke, says, "Come and see the mystery of the word *Elohim:* there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding, they are all *one*, and *joined together* in *one*, and are not *divided* from each other:" *Comment. on* 6 *Sec. Lev.*—Rab. Bechai, on *Numbers*, vi. 24, 25, 26. makes a similar observation, I believe, (for I mention it memoriter.) From all these circumstances, I conceive that the *right* of the translators, to have regard to the unity of God, in translating *Elohim*, cannot be doubted, notwithstanding Mr. C.'s sweeping assertion. Having

noticed the most material points of Mr. Collit's paper, which relate to the controversy between Mr. B. and me, I shall finally take my leave of this subject, and leave to the decision of Hebrew scholars, "how I have managed the argument."

Newcastle upon Tyne,
Sept. 30, 1815. *W. A. HAILS.*

NOTICE OF

FRAGMENTA BASMURICO-COPTICA *Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum reliquis Versionibus Ægyptiis contulit, Latine vertit, nec non Criticis et Philologicis adnotationibus illustravit,* W. F. ENGELBRETH, *Ecclesiarum Lydeeslöviæ et Fröslöviæ in Siælandiâ V. D. M. et Præpositus Honorarius.* 4*to.* Havniæ 1811. *pp.* xxvi. + 200 = 226. London; J. H. Bohte.

THE Egyptian dialects have lately much engaged the attention of Oriental scholars: and considering the difficulties attendant on such a subject, a very competent knowledge has been obtained of them. The exertions of the late learned Woide [1] have contributed very much to advance this species of knowledge; as, before his time, neither a good Grammar nor a good Lexicon [2] of the Coptic language existed. It had, indeed, always been cultivated in Italy, and was taught by natives of Egypt, in the college of the society De Propaganda Fide; but as it was intended only as a qualification of those missionaries who were to be sent to Egypt to propagate the Gospel, it was never applied, till very lately, to any *critical purposes*.

About the year 1783, it became a very fashionable study in Denmark; and it may not be too much to say, that they, as a nation, have contributed more than any other people to its advancement: some of the most valuable critical works which we possess, on the subject of the Coptic and Sahidic versions of the Bible, having

[1] See a brief history of his literary life, p. i—iii. of Dr. Ford's Preface to the "*Appendix ad N. T. in quâ continentur Fragmenta Versionis Sahidicæ N. T.;*" fol. Oxon. 1799. It was begun by Woide, and finished after his death, (May, 1790) by Dr. Ford.

[2] His Grammar was printed in 4to. Oxon. 1778, and his Lexicon, 4to. Oxon. 1775. They are the best ever published.

been written by the Danes, and also by the Germans. In the year 1783, Professor J. G. C. Adler, now Bishop of Holstein, published at Altona a very ingenious work, entitled "Biblisch-Critische Reise nach Rom;" in which he has afforded some very valuable information relative to the Egyptian versions: in 1786, Professor F. Münter, now Bishop of Zealand, printed at Rome his "Specimen Versionum Danielis Copticarum:" and on his return to Copenhagen, he printed his "Commentatio de Indole N. T. versionis Sahidicæ," 4to. 1789, in which he edited, from MSS. in the library of Cardinal Borgia, some fragments of the Sahidic version of the Epistles to Timothy; and also a few verses of the Basmuric version of 1 Corinthians, but which he termed the Ammoniac version:[1] in 1790, he published in 4to. at Copenhagen, a "Dissertatio de ætate versionum N. T. Copticarum." He also touched upon this subject in a German work, printed in 1798, "Vermischte Beiträge zur Kirchengeschichte:" and he has since published, "Odæ Gnosticæ Salomoni Tributæ," 4to. but we do not know in what year: it is in the library of the British and Foreign Bible Society,[2] and we shall send an order for it to Hamburg, and probably give a notice of it in some of our future numbers. Zoega, a learned Dane, published at Rome in 1784, 4to. a treatise "De nummis Imperatorum Ægypti;" and at the same place in folio, 1797, "De origine et usu Obeliscorum:" though these works are not on subjects of Biblical literature, they display a consummate acquaintance with the literature and antiquities of Egypt.

In Italy, besides two editions of the Coptic version of the Psalms, and the "Liturgia Ecclesiæ Alexand. Copto-Arab." 8vo. Romæ, 1750,[3] and several other curious liturgies and euchologies, some

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[1] For a very full account of the question respecting the proper name and country of this version, see Engelbreth's Prolegomena, p. xi—xviii. or the Augustan Rev. vol. i. No. iii. p. 221—223.

[2] Report of the Bible Society for 1813. Appendix, p. 97.

[3] The Coptic and Arabic titles of this book, (it has no Latin in it,) are as follows:

ⲟⲩⲭⲱⲱ ⲛ̀ⲧⲉ ⲛⲓⲉⲩⲭⲏ ⲙ̀ⲡⲓⲉϩⲟⲟⲩ: ⲛⲉⲙ ⲡⲓⲉⲭⲱⲣⲥ.

كتاب الصلوات النهارية والليلية السبعة.

ⲥⲩⲏ ⲑⲉⲱ ⲓⲥⲭⲩⲣⲱ ⲡⲓⲏⲓⲱϯ ϯⲁⲣⲭⲏ-ⲛⲟⲩ ⲯⲁⲗⲙⲱⲇⲓⲁ ⲉⲑⲩ.

بسم الله القوي العظيم.

يدو الابصلمدية القد سة.

important works in Biblical literature have been published: in 1778, Tuki, an Egyptian Bishop, printed at Rome a Coptic Grammar in Arabic and Latin, in usum Collegii S. Congreg. de Propaganda Fide; filled with long passages from the Coptic and Sahidic versions of the Old and New Testaments. In 1785, Mingarelli printed at Bononia, 4to. "Ægyptiorum Codicum reliquiæ Nanianæ;" and Georgi, General of the order of Augustinian Friars, the most learned linguist of the time, published at Rome in 4to. 1789, "Fragmentum Evangelii S. Johannis Græco [1]-Copto-Thebaicum sæculi iv.;" to which he added several considerable fragments of an ancient Thebaidic liturgy.

In our own country, however, the most important works have been *printed*, though the editors were Germans. In 1716, David Wilkins, a native of Memel in Prussia, committed to the press at Oxford the Coptic version of the New Testament; which was followed in 1731, by an impression of the Pentateuch, executed at London by Bowyer, the learned printer: these publications have by many, especially La Croze and Jablonski, been condemned with great severity; and certainly they are not so perfect in their kind, as not to require further emendation: but any one who has read what Michaëlis has said,[2] will admit that the judgment of these celebrated critics was too severe. In 1775, and 1778, Woide published his edition of La Croze's Coptic Lexicon, and his abridgment of Scholtz's Coptic Grammar: and in 1799, his edition of the Fragments of the Sahidic version of the N. T. were published under the care of the learned Dr. Ford. In this work, besides the Sahidic Fragments, were also printed some Apocryphal Visions of Daniel in Coptic, and five Gnostic Odes attributed to Solomon; perhaps the same with those edited by Münter.

In France, a very learned work on the subject of Egyptian literature, was published lately: "*Recherches critiques et historiques sur la Langue et Littérature de l'Egypte, par* M. QUATREMERE;"[3] Paris, 1808. 8vo.

We have thus endeavoured, as far as lay in our power, to give a sketch of the literary history of the Egyptian dialects: and in our Journal, No. xxi. p. 197. we communicated to our readers a very

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It is ornamented, (or rather disgraced) by wood cuts, *intended* to represent David playing on the harp, and the crucifixion of Christ. It is filled, like all the Coptic liturgies, with chapters from the N. T. and with Psalms.

[1] The Greek text of this MS. was collated by Professor Birch, and the various readings published in his "Quatuor Evangelia," Havniæ, 1788, fol. in which work it is denoted by the title "Codex Borgianus i." It is a most valuable specimen of the Alexandrian edition. See Marsh's Michaëlis, vol. ii. p. 227. It was also collated by Hwiid, and the collation printed in Michaëlis' "*Orientalische und Exegetische Bibliothek*," vol. xvii. No. 267.

[2] Introduction to N. T. edit. Marsh. vol. ii. p. 78.

[3] See an account of it in the Class. Journ. No. i. p. 101.

interesting discovery made by M. Kinker. Of the peculiar dialect in which the Basmuric version is written, an ample account has been given by Engelbreth himself,[1] and by the Augustan Reviewer;[2] and it therefore will not be necessary to enter further into the subject. The various readings, and classification of this version, are a topic of much greater importance; and an extract of some of the most important may be useful to many, to whom a disquisition on Egyptian philology would be neither gratifying nor interesting.

We shall proceed, therefore, to give such a collation, noting at the same time, the consent or dissent of the most ancient and important MSS. and versions: the text with which we collate, is that of GRIESBACH, given in his N. T. 2 vols. 8vo. Halæ, Sax. 1796, —1806.

In citing the MSS. we use the same letters and numbers which have been employed by Griesbach:[3] the mark + denotes the addition of a word or sentence, and = the omission: readings which relate to different words, are separated by the mark ‖: and where the *Egyptian* versions are not mentioned, they are supposed to agree with the Greek text. B. denotes the Basmuric version; M. the Coptic; and T. the Sahidic: B. the Vatican MS. is marked B. 1209: and the MSS. are separated from the versions by a stroke —:

Textus Griesbachii, 1 *Corinth.* ix. 1—16.	*Vers. Basm. &c.*
οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;	οὐκ εἰμ. ἀπόστ.; οὐκ εἰμ. ἐλ.
χριστὸν	=T. Syr. p. c. ast. Tol. Harl. Vulg. Or.—AB. 1209. 46. 74.
ἡμῶν	ἐμὸν B.
2 ἀλλάγε	ἀλλὰ B. M. T. ‖ ἐγὼ + B. T.
ἐν κυρίῳ	=D.* 46.—Syr. Erp. clar. germ. Chrys. et in Mt. 2. 7. Habet Or.
3 ἐστὶ	=B.[4]
6 μόνος ἐγὼ	ἐγὼ=B. ἐγὼ μόνος M. T.
7 ἰδίοις ὀψωνίοις	αὐτοῦ + B. T.
η	=M. T.

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[1] Prolegom. p. vii—x. [2] A. R. vol. i. No. iii. p. 216—220.

[3] See these explained in his *Prolegom.* tom. i. p. ci. sqq. and tom. ii. p. xi. sqq.

[4] In Woide's *Appendix ad N. T.* in verse 4. the words ΗΟΥΩΩ

καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει ; ..... καὶ οὐκ ἐσθίει[1] ἐκ τοῦ καρποῦ αὐτοῦ ; B. M. οὐκ ἐσθίει τὸν καρπὸν αὐτοῦ ; T. τὸν καρπὸν A. B. 1209. C. D*FG. 17. 46.—Codd. Varr. Latt. Vulg. MS. Beda. || + καὶ πίνει, D.E.F.G.—It.

η ..... =T. Arm. Vulg. It.—DEFG. 31. 73. Mt. i. Chrys. Theodoret. Theoph. Aug.

ποίμνην ..... +προβάτων B. M. et sic fortasse Syrus, ⟨ enim *grex ovium* sonat : videsis Cl. Michaëlis Grammat. Syr. p. 40. Halæ, 1784.

καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει ..... καὶ οὐκ ἐσθίει ἐκ τοῦ γάλακτος τῆς ποίμνης. M. αὐτῆς *forte* B. valde enim mutilatus est textus Basmuricus. Æth. Vulg. Codd. aliq. Latt.—D.* G. 3. 35. Chrys. Theoph. οὐκ ἐσθίει τὸ γάλα αὐτῆς. T.

8 ..... mutilatus est textus Basm.

9 ἐν γὰρ τῷ Μώσεως νόμῳ γέγραπται ..... γέγραπται γὰρ ἐν τῷ νόμ. Μωΰσεως[2] B. M. T. || γέγρ· γάρ. D.E.F.G.—It. Or. semel. ἐν τῷ νόμ. γέγρ. Or. semel. || νόμῳ Μώσεως 72. al. 4. Nyss. Chrys. Theodoret.

τῶν βοῶν ..... +περὶ B. M. T.—DEFG. 31. al. 3. Syr. Vulg. It.

10 πάντως ..... =B. T. Arm.

λέγει ..... λέλεχε B. M.

ƧI CШ are incorrectly translated "edendi et bibendi," H̄ being the præformant of the infinitive: "*edere et bibere*," would be much better: the same remark applies to Engelbreth's translation of the Basmuric text.

[1] The præterite is used instead of the present tense through the whole verse, in all the three versions: but this is common in the Egyptian versions, and probably did not arise from a various reading in the Greek MSS. from which they translated: no extant MS. has the præterite; and Woidè has not noticed it in his collation of the Sahidic version.

[2] The Egyptian versions uniformly have Μωΰσης for Μώσης; which may be accounted for, by considering the derivation of the name: see Marsh's Michaëlis vol. i. pt. ii. p. 419. and Simonis Lexicon Heb. Chald. ed. Eichhorn. Halæ. 1793 *sub voce* משה: or Josephus, Antiq. l. ii. c. 9. §. 6.

ὅτι ..... =B. M.

ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτρίων ἀροτριᾶν - - - - - - - - - ὀφείλει ὁ ἀροτρίων ἀροτριᾶν ἐπ' ἐλπίδι B. M. T. sed adeas notam Cl. Griesbachii: (obiter monemus, lectionem versionis M. illum omisisse.)

11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν - - - - - - - - εἰ ἡμεῖς ἐσπείραμεν ὑμῖν τὰ πνευματικὰ B. M. T.

μέγα - - - - - - - - - - - - - +ἐστὶ B. M. T.

εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν - - - - - - - - - - εἰ ἡμεῖς θερίσομεν ὑμῶν τὰ σαρκικὰ M. T. εἰ ἡμεῖς θερίσωμεν ὑμῶν τὰ σαρκικά, ‖ θερίσωμεν CDEFG. 23. al. 13. Mt. a 7. al. 4. Ed. Vulg. It. Theodoret.

12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν - - - - - - - - - εἰ ἄλλοι μετέχουσιν τῆς ἡμῶν[1] ἐξουσίας[2] B. εἰ ἄλλοι μετέχουσιν τῆς ὑμῶν ἐξουσίας. M. T.

οὐ μᾶλλον ἡμεῖς - - - - - - - μᾶλλον δὲ ἡμεῖς. B. πόλυ μᾶλλον ἡμεῖς. M. οὐ οὖν ἡμεῖς μᾶλλον. T.

ἀλλὰ πάντα στέγομεν - - - - ἀλλὰ στέγομεν πάντα. B. T. ἀλλὰ μακρόθυμοί ἐσμεν ἐν πᾶσι. M. si liceat ita vertere ⲧⲉⲛⲱⲟⲩ ⲛ̀ⲥⲏⲧ ϧⲉⲛ ⲥⲱⲙ ⲛⲓⲃⲉⲛ: ita Wilkinsius. Sed non constat, in MS. suo Græco ita legisse interpretem Copticum.

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[1] The present reading of the Basmuric text is ⲏⲙⲱⲛ (ⲉⲧⲉⲛⲉⲝⲟⲩⲥⲓⲁ) which is also found in ii. 52. Mt. 7. *semel.* (Matthäis 7. is a MS. of the tenth century, containing Chrysostom's Homilies on John, 41.—88.): but Engelbreth thinks this an error, and proposes to read ⲉⲧⲉⲧⲉⲛ, ὑμῶν. In verse 11. the Basm. has instead of ἐσπείραμεν ὑμῖν, ἐσπείραμεν ἡμῖν, (ⲛⲛⲏ); but the context requires us to read ⲛⲛⲧⲛ ὑμῖν.

[2] Engelbreth translates *vestras facultates*, as if the Greek were τῶν ὑμῶν ἐξουσιῶν, but the Basmuric may be translated, *vestram facultatem.* ⲉ the mark of the objective case being used in the Basm. original, ⲉⲝⲟⲩⲥⲓⲁ, must be translated by *facultatem* or *facultates*: but it does not imply that the Basm. translator had τὴν ἐξουσίαν in his Greek copy.

ἵνα μὴ ἐγκοπήν τινα δῶμεν - - { =τινα B. T. Arm. Or. ἵνα μὴ δῶμέν τινα ἐγκοπήν. M. (Similem fere *verborum ordinem* retinent B. T.)—AB. 1209. C. 46.

13 τὰ ἱερὰ - - - - - - - - - - - ἐν τῷ ἱερῷ. B. ἐν τοῖς ἱεροῖς. M.

ἐκ τοῦ ἱεροῦ - - - - - - - - - { +τὰ B. M. T. Vulg.—DFG. 46. Barb. i. boern. Aug. alii.

οἱ τῷ θυσιαστηρίῳ - - - - - - { +καὶ M. Syr. utr. Vulg. Arm. —74. Mt. c.

14 τοῖς τὸ εὐαγγέλιον καταγέλ- { τοῖς καταγγέλλουσι τὸ εὐαγγέλιον.
λουσιν - - - - - - - - - - { B. M. T.

ἐκ τοῦ εὐαγγελίου - - - - - - ἐκ τοῦ θυσιαστηρίου B.[1]

15 οὐδενὶ - - - - - - - - - - - τινὶ B. M. T.

μᾶλλον ἀποθανεῖν - - - - - - ἀποθανεῖν μᾶλλον B.

Here the fragment ends. We have extracted all the readings which the Egyptian versions present, and in the list given above, the reader will find several not mentioned by Griesbach. It should, however, be remarked, that not all of them are actually various readings: the differences in arrangement, for instance, are rarely to be classed among the number, unless when we find a similar variation in Greek MSS.: but it seemed right to us to mention all that were to be found, from among which the reader may take his choice: and which may, perhaps, in some measure, assist him in forming a judgment respecting the general character of the Egyptian versions. It must also be remembered, that this circumstance affords no ground for a charge against Griesbach, whose object was merely to give a choice collection of readings.[2]

It will be seen that the Egyptian versions have a considerable degree of agreement among themselves: and Engelbreth has remarked [3] that they agree in a great degree with the same MSS. The Memphitic version in St. Paul's Epistles, most frequently agrees with A. B. 1209 C. 17. 46. 47. less frequently with DEFG: the Basmuric and Sahidic versions follow AB 1209 CDEFG 17. 46. 47. or DEFG or some one of them. Having before given a very minute collation of a part of the Basmuric version, we will pursue the collation somewhat farther, noticing only the more remarkable deviations.[4]

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[1] "Mendum ob ὁμοιοτέλευτον, ut videtur." Engelbreth. p. 178.

[2] Griesbach. Prol. ad N. T. tom. i. p. 49.

[3] Prolegom. p. 21. See also Münter Commentatio de Indole N. T. Sahid. p. 5.—7. for the affinities of the Sahidic version.

[4] The Sahid. version is defective from i. Cor. xiv. 28. to the end of the Epistle: that is to say in Woidè's edition; for in Engelbreth's work, the Sahidic version begins again at xv. 5. and breaks off at xv. 33. The readings of M. marked with an obelus (†) are omitted by Griesbach.

Textus Griesbachii. 1 *Corinth.* xiv. 33.	*Vers. Basm. &c.*
ὡς	+ ἐστὶ B. M.† Œc.
πάσαις	=B.
34. 35	habet Basm. in hoc loco: in DEFG. It. Ambrst. Sedul. ponuntur post v. 40.
34. ὑμῶν	=B. M. Syr. p. c. ast. Æth. Arm. Vulg.—A. B. 1209. 5. 17. 31. 73. 80. Mt. d. Marcion ap. Epiph. Nyss. Damasc. alii.
ταῖς ἐκκλησίαις	τῇ ἐκκλησίᾳ B. M.† Syr. Erp. Æth.—Mt. 1. tol. Marcion ap. Epiph. alii. πάσαις ταῖς ἐκκλησίαις, Arm.
ἐπιτέτραπται	ἐπιτρέπεται B. M.† Syr. Vulg. It. —AB. 1209. DEFG. 5. et 10. ap. Steph. 26. 31. 39. 71. 73. 89. Mt. m. Marcion. ap. Epiph. Damasc. alii.
ὑποτάσσεσθαι	ὑποτασσέσθωσαν. B. M.†—A. B. 1209. 17. al. 6. Damasc. al. ‖ + τοῖς ἀνδράσιν A.
35. μαθεῖν	+ λόγον B.
οἴκῳ	οἴκοις αὐτῶν B.
τοὺς ἰδίους	=M.†
ἄνδρας	ἄνθρωπον M.†
γυναιξὶν	γυναικὶ B. M.† [1] Arm. Æth. Slav. Vulg.—AB. 1209. 17. al. 9. Chrys. al.
ἐν ἐκκλησίᾳ λαλεῖν	λαλεῖν ἐν τῇ ἐκκλησίᾳ B. M. Vulg. —AB. 1209. 17. al. 4. ἐν ἐκκλησίαις FGI. 49. 69. It. Theodoret.
37. εἴ τις δοκεῖ	ὁ δοκῶν. B.

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[1] ⲚⲞⲨⲤⲒⲒⲨⲒ Copt. "Wilkinsius vertit: *mulieribus*, sed minus accurate; ⲚⲒ enim est nota regiminis, et ⲞⲨ art. indeterminatus sing. Si in suo exemplari Græco γυναιξὶν legisset interpres Memphiticus, opinor, scripsisset ⲚⲤϪⲚⲤⲒⲒⲨⲒ." Engelbrcth. p. 179.

κυρίου	+ τοῦ B. M.† [1] = τοῦ ADEFGI. 17. 46. 47. multi alii Mt. a. al. 11. Patres Gr. Sed non constat Interpretes Ægyptiacos legisse τοῦ: nam articulus defin. Π passim præfigitur in omnibus versionibus Ægypt. τοῖς ⲫⲧ, et ⲟⲩⲥ.
κυρίου εἰσὶν ἐντολαὶ	ἐστὶν ἐντολὴ M. Æth.—A. B. 1209. ‖ ἐστὶν absque ἐντολὴ, D*FG. ‖ εἰσὶν ἐντολαὶ κυρίου. B. simili ordine verba legit M.
38. ἀγνοείτω	ἀγνοεῖται M.† A.* (vid. Woidii Notitia Cod. Alexand. p. 394. ed. Spohn. 8vo. Lips. 1788.) D*FG.—clar. germ. Orig. ἀγνοηθήσεται B. Vulg. boern. Patres Latini.
39. ὥστε	=B.
ἀδελφοὶ	+ μου M.† Syr. Arr.—AD. 37. al. 16. Barb. 3. Mt. 6. Chrys. al. multi in editt. et MSS.
γλώσσαις	+ ἐν B. M.† γλώσσῃ B.
δὲ	=B. (Adeas not. Cl. Griesbachii.)
εὐσχημόνως	πρὸς οἰκοδομήν. M.†.
καὶ	= B. et legit: γινέσθω πάντα εὐσχημ. κ. τ. λ.
καὶ αὐτοὶ	=καὶ B. T. καὶ ἡμεῖς M.†.
15. καὶ primum	=B. M.† T.—87. ap. Birch.
κύριον ἀποκτεινάντων	ἀποκτ. κύρ. B. M.† T.—87. ap. Birch.
κύριον	+ ἡμῶν. T. et + ἰησοῦν B. M.† T.
καὶ ante θεῷ	=B. T.

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[1] ⲛⲧⲉⲡⲟⲩⲥ Copt. Wilkins has wrongly translated this word by *Dei*: see Woidii Grammat. Ægyptiaca, p. 12. or La Crozii Lexicon Ægyptiacum, ed. Woide. p. 174.—This should warn collectors of various readings against trusting to the Latin translations of the Oriental versions: a critic unacquainted with Coptic would of course, from Wilkins's translation, suppose the Coptic translator had θεοῦ in his Greek MS.

18. καὶ ante ἀπὰξ	=B. M.† T. Æth.—46.
ἡμᾶς	ἐμὲ B.
19. γὰρ	+ἐστὶ B. M.† T.
καὶ posterius	=B. M.† T. Æth.
c. iii. 2. καὶ σύνεργον	καὶ διάκονον M.† Æth. Vulg.—A. 67. xx. 71. 73. ‖ διάκονον =καὶ B. T. ‖ = τοῦ θεοῦ T.
ὑμᾶς posterius	=B. M. T. Arm. Slav. Vulg. It.—AB. 1209. D*FG. 17. al. 9. Mt. f. k. Chrys. (et in Mt. a) al.
3. ταύταις	=B.
4. ὅτε πρὸς ὑμᾶς ἦμεν	=B.
5. μήπως	ὅτι πάντως B.
ἡμῶν	ὑμῶν B. M.†

In the preceding collation, we have given nearly all the readings observable in those chapters; having only omitted such as were of no importance. We have extracted them from Engelbreth's *Adnotationes;* comparing them at the same time with the original texts.

The passages contained in this volume, are the following: Isaiah, i. 1—16. v. 8—25. John, iv. 28—34. 36—39. 43—46. 48—53. 1 Corinth. vi. 19. ix. 16. xiv. 33. xv. 35. Eph. vi. 18. Philip. ii. 2. 1 Thess. i. 1. iii. 5. Heb. v. 5. x. 22.

The translation of Isaiah was clearly made from the Septuagint; and has those readings which are found in the Vatican MS. but rarely those found in the Alexandrian.[1] We hope to see an accurate collation of it in Mr. Parsons's continuation of Dr. Holmes's edit. of the LXX.

Engelbreth, for reasons mentioned in his Prolegomena,[2] but which we have not room to insert, thinks the Basmuric version was made at the end of the third or beginning of the fourth century.—The MSS. from which these fragments have been edited, were probably written a short time before the year 839; because in that year the Basmurites were destroyed by Almamon: nor is this age, by any means, incredibly great.

The Basmuric text of 1 Cor. ix. 10—16. was printed by Münter in his *Commentatio de Indole versionis Sahidicæ* p. 78—80.; under the title *Textus Ammoniacus:* there are some differences between this and Engelbreth's edition of the same words; but not of sufficient consequence to warrant a collation.

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[1] Engelbreth. Proleg. p. 20.

[2] P. 19. See also the Augustan Review, vol. i. No. iii. p. 222—224.

On the whole we think that the Egyptian philologist will find much in this book to interest him ; and that the collector of various readings will discover abundance to repay him for his labor. Under these circumstances we strongly recommend it to the notice of our Oriental readers.

LOCI QUIDAM LUCIANI EMENDATI ATQUE EXPLANATI

A JOANNE SEAGER, A.B.

BICKNOR WALLICÆ, IN COMITATU MONUMETHIÆ, RECTORE.

No. III. [Vide No. XVII. p. 161.]

PRO LAPS. INT. SALUT. p. 737. ed. Reitzii. 1743. [526. C. Salmur.] *Τάχα δ' ἄν τινα ἐκπλήξειε τῶν κατ' ὀρθὸν λογισμὸν (λογισμῶν* Codex Wittianus) *καὶ στρατιωτῶν πλῆθος. ὧν οἱ μὲν προωθοῦντες, οἱ δὲ ἐν τῇ τάξει τῆς προσαγορεύσεως μὴ μένοντες.* Delendum videtur *ὧν*.

HERMOTIMUS p. 739. [530. A. Salmur.] *Ὅσον, ὦ Ἑρμότιμε, τῷ βιβλίῳ, καὶ τῇ τοῦ βαδίσματος σπουδῇ τεκμήρασθαι, παρὰ τὸν διδάσκαλον ἐπειγομένῳ ἔοικας. ἐνενόεις γοῦν τι μεταξὺ προϊών, καὶ τὰ χείλη διεσάλευες, ἠρέμα ὑποτονθορύζων, καὶ τὴν χεῖρα ὧδε κἀκεῖσε μετέφερες, ὥσπερ τινὰ ῥῆσιν ἐπὶ σεαυτοῦ διατιθέμενος. ἐρώτημα δὲ ἢ τί τῶν ἀγκύλων συντιθεὶς, ἢ σκέμμα σοφιστικὸν ἀναφροντίζων, ὡς μηδὲ ὁδῷ βαδίζων σχολὴν ἄγοις—κ. τ. λ.*—Istorum loco, *ἐρώτημα δὲ, ἢ τί τῶν ἀγκύλων, συντιθεὶς,* ponendum *ἐρώτημα ΔΙΙ'* (nimirum) *τι τῶν ἀγκύλων συντιθείς.*

HERMOTIM. p. 743. [532. E. Salmur.] *Πλὴν ἀλλὰ τίνα σοι ἐλπίδα ὑποφαίνει, ὡς δήποτε ἀναβησομένῳ ; ἐς νέωτα εἴκαζεν ἐπὶ τὸ ἄκρον ἐσεσθαί σε, οἷον μετὰ τὰ μυστήρια τὰ ἄλλα, ἢ Παναθήναια ;* Dividendum *δήποτε. ὡς δὴ πότε ἀναβησομένῳ ;*

HERMOTIM. p. 744. [534. A. Salmur.] *Ὅσοι δ' ἂν εἰς τέλος διακαρτερήσωσιν, οὗτοι πρὸς τὸ ἄκρον ἀφικνοῦνται, καὶ τὸ ἀπ' ἐκείνου εὐδαιμονοῦσι, θαυμάσιόν τινα βίον τὸν λοιπὸν βιοῦντες, οἷον μύρμηκας ἀπὸ τοῦ ὕψους ἐπισκοποῦντές τινας τοὺς ἄλλους.* Minus hæc intellexisse videntur Solanus et Reitzius. Ordo sic instituendus *ἀπὸ τοῦ ὕψους ἐπισκοποῦντες τοὺς ἄλλους (ἀνθρώπους* scil.) *οἷον μύρμηκάς τινας.*

HERMOTIM. p. 747. Vid. Toup. ad Longin. §. ix. p. 33. 8vo. [*καὶ ἀκήρατον φέρων τὸ θεῖον.*]

HERMOTIM. p. 747. [536. E. Salmur.] *Ἀνελθόντες ἐπὶ τὸ ἄκρον, εὐδαιμονοῦσι, πλούτου, καὶ δόξης, καὶ ἡδονῶν ἀλλ' οὐδὲ μεμνημένοι ἔτι, καταγελῶντες δὲ τῶν οἰομένων ταῦτ' εἶναι.* F. inserendum *τι,—καταγελῶντες δὲ τῶν οἰομένων ταῦτα ΤΙ εἶναι.* Plato Apol. Socrat.

p. 14. ed. Valderi 1534.—πολλάκις ἑώρακα τινὰς, ὅταν κρίνωνται δοκοῦντας μὲν ΤΙ ΕΙΝΑΙ, θαυμάσια δὲ ἐργαζομένους, ὡς δεινόν τι οἰομένους πείσεσθαι, εἰ ἀποθανοῦνται.

HERMOTIM. p. 756. [546. A. Salmur.] Ἀλλ' οἶει Μαργίτῃ διαλέγεσθαί τινι· ὡς πιστεῦσαι ὅτι Ἑρμότιμος, ἀνὴρ συνετὸς, ἔτη τότε γεγονὰς τεσσαράκοντα, περὶ φιλοσοφίας καὶ φιλοσόφων ἀνδρῶν τοῖς ἰδιώταις ἐπίστευσε, καὶ κατὰ τὰ ὑπ' ἐκείνων λεγόμενα ἐποιεῖτο τὴν αἵρεσιν καὶ τῶν κρειττόνων ἀξιῶν. οὐ γὰρ πιστεύσαιμί σοι τοιαῦτα λέγοντι. *Forte* ἀξίαν, *astimationem, pretium.* Guietus—Immo ΑΞΙΟΥΝ. Ordo, ὡς ἀξιοῦν πιστεῦσαι ὅτι Ἑρμότιμος—κ. τ. λ. ὡς pro ὥστε Xenoph. Anab. 3. 5. 5. ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. Xenoph. Cyropæd. lib. viii. ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν.

HERMOTIM. p. 764. [554. A. Salmur.] Ἐπεὶ δὲ, ὡς ὑμεῖς φατε, σύ τε καὶ Ἡσίοδος ὁ ῥαψῳδὸς, πάνυ πόρρω ἀπῴκισται, ἀνάγκη ζητεῖν ὁδόν τε τὴν ἄγουσαν ἐπ' αὐτὴν, καὶ ἡγεμόνα τὸν ἄριστον. ἢ οὐκ οἶει σὺ οὕτω χρῆναι ποιεῖν; Hermot.: καὶ πῶς ἂν ἄλλως ἔλθοι τις; Luc.: οὐκοῦν σοὶ μὲν ἐπὶ τὸ ὑπισχνεῖσθαι, καὶ φάσκειν εἰδέναι, πολλὴ ἀφθονία τῶν ἡγησομένων. Quum in Cardin. Poli MSS. collatione repertum sit σὸν loco τοῦ σοὶ, vera lectio manifesta est; nempe, Οὐκοῦν ΤΟΣΟΝ μὲν ἐπὶ τὸ ὑπισχνεῖσθαι, καὶ φάσκειν εἰδέναι, πολλὴ ἀφθονία τ. ἡ.

HERMOTIM. p. 765. [554. E. Salmur.] Melius: ὀρέγει τε τὴν χεῖρα, καὶ προτρέπει κατὰ τὴν αὐτοῦ ΕΠΙΕΝΑΙ.

HERMOTIM. p. 765. [555. A. Salmur.] Forsitan ΤΟΥΤΟ τε τοίνυν, τὸ πλῆθος τῶν ὁδῶν, καὶ τὸ ἀνόμοιον αὐτῶν, οὐ μετρίως ταράττει με, καὶ ἀπορεῖν ποιεῖ.

HERMOTIM. p. 785. [575. D. Salmur.] Delendum τὸ ΓΑΡ, quod in codice MS. Marciano non apparet.

HERMOTIM. p. 788. [578. B. Salmur.] Τί δὴ οὖν πράξομεν, ὦ Ἑρμότιμε; οὐκ ἂν ἀπαγορευτέον, οἶμαι, ἐπεὶ μηδενὸς ἡγεμόνος τοιούτου ἔς γε τὸ παρὸν εὐπορούμεν. Legendum puto ΟΥ ΓΑΡ ἀπαγορευτέον—κ. τ. λ.

HERMOTIM. p. 797. [587. E. Salmur.] Forsitan καὶ ὅλον ἕκαστον ΚΑΤΑΝΟΗΣΑΙ.

HERMOTIM. p. 797. [588. B. Salmur.] Εἰ δὲ βούλει, καὶ ἄλλό τι ἀπραγμονέστερον ὑποθήσομαί σοι, ὡς μὴ ἱερεῖα καταθύῃς ταυτὶ, καὶ θυσιάζῃ τῷ, μήδ' ἱερέα τινὰ τῶν μεγαλομίσθων παρακαλῇς. Cum παρακαλῇς ex conjectura cujusdam sit, in margine codicis Marciani prolata, cum in edit. Salmur. legatur καταθύεις et παρακαλεῖν, cum articulus τῷ ferri non possit, et cum exemplum τοῦ θυσιάζεσθαι active sumti nondum repererim, locus, quantum ego perspicio, sic refingendus est: εἰ δὲ βούλει, καὶ ἄλλό τι ἀπραγμονέστερον ὑποθήσομαί σοι, ὡς μὴ ἱερεῖα ΚΑΤΑΘΥΕΙΝ ταυτὶ, καὶ ΘΥΣΙΑΖΕΙΝ τῷ (encliticum) μήδ' ἱερέα τινὰ τῶν μεγαλομίσθων ΠΑΡΑΚΑΛΕΙΝ.—ὡς, ut sæpe alibi, pro ὥστε usurpatum est.

HERMOTIM. p. 799. [589. E. Salmur.] Scribi debuit, *ὡς ὀλισθηρὸς, ὦ Ἑρμότιμε, καὶ διαδιδράσκεις ἐκ τῶν χειρῶν. πλὴν ἀλλ' ὤνησάς γε ΟΥΔΕΝ. οἰόμενος γὰρ ἐκπεφευγέναι, ἐς τὸν αὐτὸν κύρτον ἐμπέπτωκας.*

HERMOTIM. p. 802. [592. C. Salmur.] *Οἶνον μὲν γὰρ φαῦλον πρίασθαι, ἐν δυοῖν ὀβολοῖν ὁ κίνδυνος· αὐτὸν δέ τινα ἐν τῷ συρφετῷ παραπολεῖσθαι, ὡς καὶ αὐτὸς ἐν ἀρχῇ ἔφησθα, οὐ μικρὸν εἶναι κακόν.* Scripserat Lucianus, ut existimo, *οὐ μικρὸν ΕΙΗ'ΑΝ κακόν.*

HERMOTIM. p. 811. [601. E. Salmur.] *Καὶ μὴν οὐδέπω χάριν ἄν μοι εἰδείης εἰκότως. οὐδὲν γάρ σοι ἐξευρηκὼς ἔδειξα, ὡς ἐγγυτέρω σε ποιήσειν τῆς ἐλπίδος. τὸ δὲ, πολὺ πορρωτέρω γεγόναμεν ἢ πρότερον ἦμεν.* Assumendum *ἐναντίον. τὸ δ' ΕΝΑΝΤΙΟΝ, πολὺ πορρωτέρω—κ. τ. λ.*

HERMOTIM. p. 812. [602. A. Salmur.] *Πῶς τοῦτο φῄς; πάνυ γὰρ λυπηρόν τι καὶ δύσελπι ἐρεῖν ἔοικας.* Quandoquidem in plurimis libris, et manu scriptis et aliis, extat *πάνυ γάρ τι λυπηρόν τι καὶ δύσελπι*—ε. ε. rescribendum puto *πάνυ γάρ τι λυπηρόν ΤΕ καὶ δύσελπι ἐρεῖν ἔοικας.*

HERMOTIM. p. 815. [606. C. Salmur.] *Ἠκολούθει τοῖς τῶν προωδευκότων ἴχνεσι, καθάπερ τὰ πρόβατα πρὸς τὸν αὐτῶν ἡγούμενον.* Fortasse *ἠκολούθει τοῖς τῶν προωδευκότων ἴχνεσι, καθάπερ τὰ πρόβατα ΤΟΙΣ* (ἴχνεσι scilt.) *ΤΟΥ αὐτῶν 'ΗΓΟΥΜΕΝΟΥ.*

HERMOTIM. p. 818. [608. E. Salmur.] *Οἱ δὲ, κἂν αἴσθωνται ἐξηπατημένοι ὀψέ ποτε, γέροντες ἤδη γενόμενοι, ἐκνοῦσιν ἀναστρέφειν, αἰδούμενοι εἰ δεήσει τηλικούτους αὐτοὺς ὄντας ἐξομολογήσασθαι ὅτι πράγματα παίδων ἔχοντες οὐ συνίεσαν.* Mallem legi, *ἐξομολογήσασθαι ὅτι ΠΑΙΓΜΑΤΑ παίδων ἔχοντες οὐ συνίεσαν.*

HERMOTIM. p. 821. [611. C. Salmur.] *Καὶ εἰσαῦθις πονήσεις, ὡς φῄς, ἄλλα εἴκοσιν ἔτη τοὐλάχιστον, ἵν' ὀγδοηκοντούτης γενόμενος. ἢ τίς ἐγγυητής ἐστί σοι ὅτι βιώσῃ τοσαῦτα; ὅμως ἧς ἐν τοῖς μηδέπω εὐδαιμονοῦσιν, εἰ μὴ μόνος οἴει τεύξεσθαι τούτου, καὶ αἱρήσειν διώκων, ὃ πρὸ σοῦ μάλα πολλοὶ, καὶ ἀγαθοὶ, καὶ ὠκύτεροι παραπολὺ, διώκοντες οὐ κατέλαβον.* "*Mira sunt hæc. Bas. 2. εἰ. nihilo melius M. ἢ. quid scripserit Lucianus nescio; certe nihil horum.*" *SOLANUS.*—Mirum est Solanum, cum ob oculos bonam lectionem Bas. 2. haberet, non vidisse sic scripsisse Lucianum,—hem, *καὶ εἰσαῦθις πονήσεις, ὡς φῄς, ἄλλα εἴκοσιν ἔτη τοὐλάχιστον, ἵν' ὀγδοηκοντούτης γενόμενος, (εἴ τις ἐγγυητής ἐστί σοι ὅτι βιώσῃ τοσαῦτα) ὅμως ἧς ἐν τοῖς μηδέπω εὐδαιμονοῦσιν. εἰ μὴ μόνος οἴει τεύξεσθαι* κ. τ. λ. Quid hic est cur quisquam æstuet?

HERODOTUS vel Aetio p. 835. [623. E. Salmur.] Forte *πάροχος δὲ καὶ νυμφαγωγὸς 'Ηφαιστίων ΣΥΜΠΑΡΕΣΤΙ.*

HERODOT. p. 837. [625. B. Salmur.] *Πρὸς ἐμαυτὸν ἐσκοπούμην "Ο ΤΙ μοι χρηστέον τῷ πράγματι.*

HERODOT. p. 838. [626. A. Salmur.] Lucianus Macedonibus pæne omnibus in unum locum congregatis *ἐπιδειξόμενος*, hoc se auctoritate et exemplo Herodoti facturum esse ait, qui celebritate ludorum Olympicorum historias recitavit. Deinde conventum

illum deprimit, Macedonum extollit: *αὐτοί τε οὖν ἤδη συνεληλύθατέ, ὅ, τι περ ὄφελος ἐξ ἑκάστης πόλεως, αὐτὸ δὴ τὸ κεφάλαιον Μακεδόνων ἁπάντων, καὶ ὑποδέχεται πόλις ἡ ἀρίστη, οὖσα οὐ κατὰ Πίσαν, μὰ Δί', οὐδὲ τὴν ἐκεῖθι στενοχωρίαν καὶ σκηνὰς καὶ καλύβας καὶ πνῖγος· οἵ τε αὖ παν*ηγυρισταὶ οὐ συρφετώδης ὄχλος, ἀθλητῶν δὲ μᾶλλον φιλοθεάμονες, *ἐν παρέργῳ οἱ πολλοὶ τὸν Ἡροδοτον τιθέμενοι, ἀλλὰ ῥητόρων τε καὶ συγγραφέων καὶ σοφιστῶν οἱ δοκιμώτατοι, ὅσον οὐ μικρὸν ἤδη, μὴ τοὐμὸν παραπολὺ ἐνδεέστερον φαίνηται τῶν ὀλυμπίων.* "*Hæc nemo, credo, intelligat. corrupta itaque verba pronuntio; neque tamen, quomodo restitui possint, adhuc liquet.*" *SOLANUS.* Mihi quidem liquet restituendum esse,——*δοκιμώτατοι. ΔΕΟΣ ΟΥΝ οὐ μικρὸν ἤδη, μὴ τοὐμὸν παραπολὺ ἐνδεέστερον φαίνηται τῶν ὀλυμπίων.*

ZEUXIS p. 849. [637. A. Salmur.] *Ὥρα τοίνυν με σκοπεῖν, μὴ καὶ τοὐμὸν ὁμοιον ᾖ τῷ Ἀντιόχῳ, τὰ μὲν ἄλλα οὐκ ἄξια μάχης, ἐλέφαντες δέ τινες καὶ ξένα μορμολύκεια πρὸς τοὺς ὁρῶντας, καὶ θαυματοποιία. ἄλλως ἐκεῖνα γοῦν ἐπαινοῦσι πάντες, οἷς δ' ἐγὼ ἐπεποίθειν, οὐ πάνυ ταῦτα ἐν λόγῳ παρ' αὐτοῖς ἐστιν.* Interpungendum puto—*καὶ θαυματοποιία ἄλλως. ἐκεῖνα γοῦν ἐπαινοῦσι κ. τ. λ.*—sic Lucianus, Prometh. es in verb. p. 15. Salm. *τέρψις ἄλλως καὶ παιδιὰ τὸ πρᾶγμα.* nil nisi oblectatio et ludus, mera oblectatio et jocus. Demosth. *περὶ παραπρεσβ.* p. 348. eds. Reiskii, *εἰ δ' ἀντιλέγοντες, ὄχλος ἄλλως, καὶ βασκανία κατεφαίνετο.* Id. in Lacrit. p. 931. *ἡγοῦντο εἶναι τὴν συγγραφὴν ἄλλως ὕθλον καὶ φλυαρίαν.* Vid. Toup. ad Longin. §. 7.

HARMONIDES p. 855. [642. B. Salmur.] *Εἰ δέ σοι δείξαιμι τἀμὰ, καὶ σὺ ἐπαινέσειας αὐτὰ, (εἶη γὰρ οὕτω φανήσεσθαι) καὶ δὴ ἐπὶ πέρας ἥκειν με τῆς ἐλπίδος, ἐν μιᾷ ψήφῳ τὰς ἁπάσας λαβόντα.*—Scripserat auctor forte *εἴη γὰρ οὕτω ΦΑΝΤΑΖΕΣΘΑΙ, Liceat enim sic imaginari.*

QUOM. CONSCR. SIT HIST. tom. II. p. 7. [661. C. Salmur.] *Εἰ δὲ μὴ, αὐτοὶ μὲν καὶ -ότε τῷ αὐτῷ πήχει, ὥσπερ καὶ νῦν, μετρούντων τὸ πρᾶγμα.* Mallem *τῷ αὐτῷ πήχει ΤΩΠΕΡ καὶ νῦν.*

CLASSICAL CRITICISM.

HAVING had occasion, in the course of some enquiries, to investigate with considerable care the manner in which several of the Greek particles and other words in that language have been formed, I thought I might render no unacceptable service to your readers by making a few observations on some words, whose origin and precise meaning seemed to me to be somewhat misunderstood. The formation of a number of adverbs from nouns, verbs, adjectives, and participles has never been questioned, as they bear such striking marks of their origin; but, as far as regards some of those that are

derived from adjectives, it does not appear that grammarians and critics are agreed from what particular case they are formed. I have long been of opinion that all those adverbs which end in ως were formed from the genitive plural in ων. Of late, however, this doctrine has been questioned by Mr. BLOMFIELD, in a note of considerable length on v. 216 of the *Prometheus V.* of Æschylus. I shall first give an extract from that note, and then make a few observations on it: "Ἀμοχθὶ, *sine labore*. Hujusmodi adverbia modo per diphthongum, modo per simplicem ι sine certa regula efferuntur. Ego, quare ἀμοχθὶ et non ἀμοχθεὶ scripserim, paulo fusius explicare decrevi. Adverbia cujuscunque formæ non a secundo casu nominum, quod somniarunt grammatici, sed a tertio nata esse, satis ostendit universa linguarum ratio. Horum autem pars maxima, a dativo numeri pluralis orta, in ως desinebat (scilicet οις); nonnulla a dativo singularis in ει vel ι. etc." With regard to the formation of that class of adverbs which end, or should end, in ι, as being formed from the dative singular of nouns or adjectives ending in ος, I perfectly agree with him, and think that he has done some service in clearly pointing out their origin. But I am not equally disposed to coincide with him in opinion respecting those that end in ως, till I perceive better reasons assigned for their formation from the dative plural in οις, than any that he has given. Every one knows that there are several adverbs formed from the *genitive singular* of certain words, as ὁμοῦ *simul* from ὁμὸς, οὐδαμοῦ *nullibi* from οὐδαμὸς, αὐτοῦ *hic* from αὐτὸς, νυκτὸς *noctu* from νὺξ nox, &c. This affords a presumption, at least, that other adverbs may also be formed from the *genitive plural*, and we shall see, I think, immediately that there is a considerable number ending in ως that could be formed from no other case. Is it at all likely that διαφερόντως could be formed from the *dative plural* of the participle διαφέρων, when that case in the common dialect of the Greeks ends in ουσι, and probably at one period ended in οντσι? or πρεπόντως from πρέπουσι, the dative plural of the participle πρέπων? or ὄντως from οὖσι? Were there ever any doubt about the formation of these and others of a similar kind, a great many more, formed from adjectives, must, I apprehend, be decisive of the question: πάντως, for instance, could never be formed from πᾶσι or πάντσι or πάντεσι; nor ἀσφαλῶς from ἀσφαλέσι; nor ἀληθῶς, or ἀληθέως, from ἀληθέσι; nor εὐσεβῶς, or εὐσεβέως, from εὐσεβέσι, unless it be asserted that there were such words in the nominative as πάντος, ἄσφαλος, ἄληθος, or ἀλήθιος, εὔσεβος, or εὐσέβεος, from whose dative plurals in οις these adverbs were formed. In some of these adjectives we even find adverbial expressions by the use of a preposition with the genitive; as διαπαντὸς διατελοῦς, &c. But we may proceed even farther than this, and show that a considerable number of adverbs, bearing the appearance of a very early formation, were the original

genitives of adjectives which became obsolete at an early period of the language. If I am not mistaken, all those that end in ω were formed from the old genitive in ο before the long vowels came into use. Thus in the Sigæan inscription we find φανοδικο ειμι (το) Ἑρμοκρατος, το Προκονεσιο, &c. When the long vowels came to be generally adopted, those adverbs, formed from the genitive of adjectives, assumed, instead of ο, the long vowel ω, the better to distinguish them from the more modern terminations of the genitive of nouns and adjectives. Thus ἄνω *supra*, was in all probability the genitive of an obsolete adjective ἄνος. ἔξω *extra*, of ἔξος. κάτω *infra*, of κάτος. ὀπίσω *retro*, of ὄπισος. πρόσω *ante*, of πρόσος. πρωΐ *mature*, which, according to Brunck's suggestion, ought to be πρῲ, from πρός: πρίν, *prius quam*, is either the dative of this adjective for πρωΐ with the addition of the ν, or the accusative singular from an obsolete nominative in ις. But perhaps it may be said, though all this were unquestionable, how does it prove that adverbs in ως were formed from the genitive plural of adjectives in ων, since there is a change of the ν into a ς; a change which could not have been wholly arbitrary, but must have depended upon certain principles in the language? I answer that, in the first place, the evidence of adverbs having been formed from the *genitive singular* of certain adjectives affords a presumption that some might also have been formed from the *genitive plural*; and in the next place, that there is a strong probability that the genitive plural of all nouns, adjectives, and participles, originally ended in ως or ōς; but that the *sigma* was either dropped, as was not unusual, in pronunciation, or was afterwards changed to a ν, that all or most of the cases in the plural might not terminate in that sibilant letter. Mr. Blomfield has shown very clearly that those adverbs which end in *e* were all formed from the old dative singular in οι, a termination which some of them still retain, as οἴκοι, πεδοῖ, &c.; and that in others the ο was omitted that they might not be confounded with the nominative plural. As these adverbs, therefore, retain the original form of the dative, which was afterwards changed to ωι, may not such also as terminate in ως indicate the original termination of the genitive plural, as it appears evident that they were all formed when the language was in a very ancient state? It is not, however, from analogy alone that the termination in ως appears to have originally belonged to the genitive plural. Other arguments from the structure of the cases might be adduced to render it highly probable; but as these are connected with other investigations which I may afterwards communicate, I shall omit them for the present. Enough, I imagine, has been stated to show that Mr. Blomfield's doctrine respecting adverbs in ως is erroneous, as it appears evident that a considerable number with this termination could not, con-

sistent with grammatical rules, and the nature of the language, have been formed from the dative plural.

It appears to me that several modern critics have either misunderstood the original formation of a number of adverbs, or have ventured upon innovations which the genius of the language condemns. Mr. Elmsley, in a note on v. 19 of the Heracl. of Euripides, says, πῇ γῆς et ὅπῃ γῆς ex Atticorum scriptis prorsus ejicienda esse censeo. Apud Æsch. Prom. 566 ubi vulgo legitur ὅπῃ γῆς, ὅποι γῆς præbet cod. Mediceus. Nostro loco ὅποι *accipiendum quasi esset* ἐκεῖσε ὅπου, ut verbis utar Porsoni ad Hec. 1062. qui exempla allegat Iph. T. 113. 119. et Soph. Phil. 482. To determine a question of this kind, *two* things, I apprehend, ought to be considered: 1st. the nature of the expression; and, 2nd. the common usage. As to the nature of such expressions, as πῇ γῆς and ὅπῃ γῆς, or the adverbs taken by themselves, they appear to me to be elliptical; πῇ and ὅπῃ are evidently the dative singular feminine of the obsolete interrogative adjectives πὸς, πὴ, πὸ, and ὁπὸς, ὁπὴ, ὁπὸ, its responsive; ποῦ, ποῖ, πῇ, or the Doric πᾷ formed from the former, and ὁποῦ, ὁποῖ, and ὅπῃ from the latter, each having some noun understood to make the sense complete. Thus ποῦ will require τόπου, ποῖ, τόπῳ, and πῇ, ὁδῷ or χώρᾳ understood. The responsives require the same nouns and the same cases. Whatever be the noun understood, it is plain that the adverb ought to be marked in such a way as to show from what case it was originally formed. Ποῦ and ὅπου must, I imagine, be considered as the genitive singular; ποῖ and ὁποῖ the dative, the latter coinciding with those original forms, as οἴκοι, πεδοῖ, &c. pointed out by Mr. Blomfield. But to what class of adverbs, or to what formation are we to ascribe πῇ or πᾷ, without the iota in the following expressions, πᾷ στῶ, πᾷ κάμψω, πᾷ βῶ in v. 1062 of the Hecuba of Euripides as edited by Porson, or πᾷ ποτε τῶνδε πόνων in v. 190, and σήμηνον ὅπῃ γῆς in 580, of the Prometh. Vinct. of Æschyl. as edited by Blomfield? In these editions πᾷ and ὅπῃ could never be considered as the dative singular feminine of obsolete adjectives, without the iota either adscribed or subscribed. But if the iota is to be omitted in these, why not in such adverbial expressions as δημοσίᾳ, ἰδίᾳ, κοινῇ, ἄλλῃ, and a multitude of others. The former are as much datives as the latter, and ought to be marked with the same signs. With regard to the second point, perhaps Mr. E. will say, that instead of πῇ or πᾷ γῆς, ποῖ γῆς ought to be used. In what manner, I would ask, is he to ascertain that? It cannot be by the verse, for the quantities of the syllables are the same. It is not from the best editions and MSS. of the works of the Attic writers, for the one form occurs as often as the other; and, if I am not mistaken, χώρα is more commonly used by the Attic writers than τόπος, or any word of a similar import. "Sæpissime in his et similibus terminationibus," says

Porson, ad v. 1062. Eurip. Hecub. "variant librarii. Sunt etiam loca, in quibus fere dubites utrum præferas." To me it appears that ὅποι γῆς in the passage alluded to is by no means equivalent to ἐκεῖσε ὅπου. The former expression denotes *in whatever place*, altogether indeterminate, and therefore requiring the optative after it: the latter a *certain, fixed*, and *determinate* spot, naturally demanding the indicative: ὕβρισμ' ἐς ἡμᾶς ἠξίωσεν ὑβρίσαι, πέμπων ὅποι (vel ὅπῃ) γῆς πυνθάνοιθ' ἱδρυμένους.

There is another adverb, the formation and import of which seem to me to be equally misunderstood. This is the particle τοι, which I imagine is totally out of place, in v. 245 of Blomfield's ed. of the Prometh. Vinct. of Æschylus: τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι. Besides the objections which I have to the grammatical construction of the passage, I cannot persuade myself that Æschylus would have used such a jingle of sounds as τῷ τοι τοιαῖσδε, which probably in his time were pronounced τοί τοι τοιαῖσδε. The two words τῷ and τοι are identically the same, the latter retaining its original form and serving the purpose of an abbreviated expression. So careful were the Greeks to separate the articles when they happened to be in the same case, that they departed from the usual collocation of them in certain expressions. Thus, while they said τὸ τοῦ Σωκράτους πρᾶγμα, they never said τοῦ τοῦ Σωκράτου βίου, but τοῦ βίου τοῦ Σωκράτους; and the reason is obvious. But I suspect it is not generally known that the adverb τοι is in reality the old dative of the article or pronoun, and must in this, as well as in similar instances, be governed by the preposition ἐπὶ, understood, signifying *on this account, therefore, because*. A few examples will, I should hope, put this in a clear point of view; thus,

τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεὸν
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;

says Κράτος to Vulcan. Prom. Vinct. The answer is, τὸ συγγενές τοι δεινὸν, ἢ' ὁμιλία. I compassionate him, is the reply, ἐπὶ τοι, *on this account, because* the bond of relationship is strong. Σύ τοι, says Orestes to Tyndaris, φυτεύσας θυγάτερ', ὦ γέρον, κακὴν, ἀπώλεσάς με. Orest. Euripid. 578. You, old man, having begot a wicked daughter, have, *on this account*, ruined me.

μή τοι χλιδῇ δοκεῖτε μήτ' αὐθαδίᾳ
σιγᾶν με· Prometh. Vinct. 445.

Do not *on this account* think that I am silent, *on account* of pride or haughtiness.

τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφὲ δεῖ θεοῖς δοῦναι δίκην. Id. v. 7.

For this offence, *therefore*, he owes compensation to the gods. From these examples and a great many more which could be pro-

duced, it seems evident that τῷ and τοι, in the line quoted above, must have both the same signification, as τῷ must be governed by the preposition ἐπὶ, understood, and must be translated *on this account*. The reading therefore of the Codex Mediceus, τῷ ταῖς τοιαῖσδε, appears to be the true one, and should, if these observations be correct, be adopted by every future editor of this play.

To these miscellaneous observations I shall add the following upon a point, somewhat doubtful I confess, but which, I think, may be better accounted for than has been done by a writer in the *Museum Criticum*, No. IV. p. 531. The following canons, as established by Dawes and Porson, he has quoted and pointed out an exception which seems to have stumbled Porson himself; but which that distinguished critic would never, I imagine, have endeavoured to account for in the manner that this writer has attempted. "Si mulier, de se loquens, pluralem adhibet numerum, genus etiam adhibet masculinum:"

"Si masculinum adhibet genus, numerum etiam adhibet pluralem." R. P. ad Hecub. 515.

The exception is in the *Hippolytus* of Euripid. (Ed. Monk, 1107.)

ξύνεσιν δέ τιν' ἐλπίδι κεύθων
λείπομαι, ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι
λεύσσων.

In this passage the Coryphæa twice uses the *singular* number and the *masculine gender:* upon which we have the following observation in a note by Professor Monk. "Notandum est quod Chorus mulierum de se loquens, masculina participia κεύθων et λεύσσων usurpat: et hoc equidem credo prorsus insolenter factum esse. Vulgo quidem editum est in Androm. 422. Ὠιχτειρ' ἀκούσας· κ. τ. λ. Sed ibi recte Lascaris ἀκούσασ'. Scholiasta, ut poetam quodammodo excuset, monet eum ex sua persona hæc locutum esse." This opinion seems to have been taken up by the writer of the article above alluded to.—"Whoever will take the trouble of turning to the passage itself and the note upon it in Mr. Monk's edition, will find that it is all a *mere inadvertence* of the poet, who either mistook himself at the moment for the Choryphæa, or hastily transferred from his *loci communes* a fine train of reflection, without considering in whose character it must be uttered." This is surely a strange way of getting over the difficulty, and not much to the credit of the poet, who could either at the moment mistake himself for the Coryphæa, or so far forget himself in inserting from his *loci communes* a fine train of reflection, as to lose sight of the *gender* of the speaker. If he had through inadvertence committed these blunders, is it at all likely that the audience, before whom the play was represented, would have overlooked them? And if they would not, which is presumable, that the poet would not have cor-

rected them? But I apprehend the whole mistake respecting this passage proceeds from want of attention to a construction not unfrequent in the chorusses of the tragic and comic poets. The Choryphæus, or Choryphæa, was always considered as the representative of others, and sometimes used the singular, sometimes the plural number. Aristoph. Plut. 280. *φράσαι δ' οὔπω τέτληκας ἡμῖν, ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο.* In the Hippolytus we find the Choryphæa using both the singular and plural number. *ΧΟ. Ἔρως, Ἔρως, ὁ κ.τ.λ. μή μοι ποτὲ σὺν κακῷ φανείης*, v. 550. *Ἔρωτα δὲ τὸν τύραννον ἀνδρῶν,—οὐ σεβίζομεν*, 540. *ΦΑΙ. σιγήσατ', ὦ γυναῖκες.—ΧΟ. σιγῶ*.—Similar to this is the following construction, where the noun is in the vocative singular, but the verb is in the plural: one only being personally addressed as the chief person, while all present are comprehended in the person of the verb: thus,

χωρεῖτε τοίνυν, ὦ Διόνυσ', ἕσω. Aristoph. Ran. 1479.
προσέλθετ', ὦ παῖ, πατρί. Soph. Œdip. Col. 1104.

It would be easy to multiply examples, but these may be sufficient to warrant us in drawing the following inference: That as the Choryphæa, when using the singular number, spoke not only for *herself* but for *all those who composed the chorus;* the singular number therefore, in instances of this kind, might be considered as equivalent to the plural, and *might* be employed with the same gender as when a woman speaks of herself in the plural. This is the only solution of this singular passage that appears to me to bear the appearance of probability. Had there been several other instances of a similar construction, I should have had little doubt of its being correct. As it is, I offer it to the consideration of your readers.

College, Edinburgh,
28th Dec. 1815.

G. DUNBAR.

MOMI MISCELLANEA SUBSECIVA.

No. IV.—[*Continued from No. XXIV. p.* 262.]

7. Maittaire's editions of the Latin poets, whatever else they may have to recommend them, are certainly very deficient in the Indices. Take, for example, this Epigram, and look out for the words in the Index to his edition of Martial.

Nubere vis Prisco: non miror, Paulla; sapisti.
Ducere te non vult Priscus; et ille sapit.

8. In the second Scene of the second Act of *Romeo and Juliet*, Juliet is made to remark that *Jove laughs at lovers' perjuries.* Thus

Tibullus, iii. 7. 17. *Perjuria ridet amantúm Juppiter.* As there was no English version of Tibullus in the time of Shakspeare, those who are inclined to believe that he knew Latin, will not fail, perhaps, to adduce this in part of proof. On second thoughts, it appears to me that he had the idea from Ovid, *Ars Amat.* i. 633. *Jupiter ex alto perjuria ridet amantúm.* This, I should think, he could come at in English. I know not whether the learned Dr. Farmer has touched upon this.

9. Non illam nutrix orienti luce revisens, Hesterno collum poterit circumdare filo. Catull. lxii. 377. This passage has been variously explained. The following quotation will throw sufficient light upon it. "Ethnici defloratæ virginitatis argumentum a collo desumebant; dum enim primâ nocte virgo jam nupta erat cum conjuge concubitura, antequàm thalamum ingrederetur, colli ejus circumferentiam ducto filo metiebantur; manè autem si latius collum, quàm ut eodem filo comprehendi posset, inveniebant, defloratam jam inde concipiebant." Bened. Sinibald. p. 557. This method of putting chastity to the test reminds one of certain of the canine species mentioned in the 579th No. of the Spectator. There is, I dare say, as much truth in the one case as in the other.

10. The *cacöethes versificandi* must have been raging in all its fury, when the annexed poem was written, or rather tagged together, in praise of Bacchus. See Anthol. Græc. i. p. 58. edit. H. Steph.

Eis Βάκχον.

Μέλπωμεν βασιλῆα φιλεύνιον, εἰραφιώτην,
A βροκόμην, ἀγροῖκον, ἀοίδιμον, ἀγλαόμορφον,
B οιωτὸν, βρόμιον, βακχεύτορα, βοτρυοχαίτην,
Γ ηθόσυνον, γονόεντα, γιγαντολέτην, γελόωντα,
Δ ιογενῆ, δίγονον, διθυραμβογενῆ, διόνυσον,
E ὖιον, εὐχαίτην, εὐάμπελον, ἐγρεσίκωμον,
Z ηλαῖον, ζάχολον, ζηλήμονα, ζηλοδοτῆρα,
H πιον, ἡδυπότην, ἡδύθροον, ἠπεροπῆα,
Θ υρσοφόρον, θρήικα, θιασώτην, θυμολέοντα,
I νδολέτην, ἱμερτὸν, ἰοπλόκον, ἰραφιώτην,
K ωμαστὴν, κεραὸν, κισσοστέφανον, κελαδεινὸν,
Λ υδὸν, ληναῖον, λαθικηδέα, λυσιμέριμνον,
M ύστην, μαινόλιον, μεθυδώτην, μυριόμορφον,
N υκτέλιον, νόμιον, νεβρώδεα, νεβριδόπεπλον,
Ξ υστοβόλον, ξννὸν, ξεναδώτην, ξανθοκάρηνον,
O ργίλον, ὀβριμόμυθον, ὀρέσκιον, οὐρεσιφοίτην,
Π ουλυπότην, πλαγκτῆρα, πολυστέφανον, πολύκωμον,
P ηξίνοον, ραδινὸν, ῥικνώδεα, ῥηνοχορῆα,
Σ κιρτητὴν, σάτυρον, σεμεληγενέτην, σεμελῆα,
T ερπνὸν, ταυρωπὸν, τυρ[illegible]ηνολέτην, ταχύμηνιν,
Υ πνοφόβην, ὑγρὸν, ὑμενῖϊον, ὑλήεντα,
Φ ρομανῆ, φρικτὸν, φιλομειδέα, φοιταλιώτην,
X ρυσόκερων, χαρίεντα, χαλίφρονα, χρυσεομίτρην,
Ψ νχοπλανῆ, ψεύστην, ψοφομήδεα, ψυχοδαϊκτὴν,
Ω ριον, ὠμηστὴν, ὀρεσίτροφον, ὠρεσίλοιπον.

Immediately after this follows another, upon the same plan, in praise of Apollo. The reader may peruse that in the Anthologia.

11. UNIVERSITY INTENDED TO HAVE BEEN FOUNDED AT DURHAM. "On the 15th of May, 1657, a writ of privy seal, for founding an University at Durham, was signed by Oliver Cromwell, Lord Protector. This University, rather intended to be founded than actually settled, was soon suppressed. It is a singular fact, that George Fox, the founder of the Quakers, who visited Newcastle a second time[1] this year, has assumed to himself the consequence, and what he thought the merit, of having been the means of suppressing this laudable institution."[2] *Brand's Newcastle, Vol. ii. p.* 485.

Fox's account of the matter is so singular, that I shall transcribe it. "We came to Durham, where was a man came down from London to set up a college there, to make ministers of Christ, as they said; I went with some others to reason with the man, and to let him see that to teach men Hebrew, Greek, and Latin, and the seven arts, which was all but the teaching of the natural man, was not the way to make them ministers of Christ, for the languages began at Babel; and to the Greeks, that spake Greek as their mother tongue, the cross of Christ was foolishness; and to the Jews, that spake Hebrew as their mother tongue, Christ was a stumbling-block; and as for the Romans, who had the Latin and Italian, they persecuted the Christians; and Pilate, one of the Roman governors, set Hebrew, Greek, and Latin atop of Christ, when he crucified him; so he might see the many languages began at Babel, and they set them atop of Christ the word, when they crucified him. And John the divine, who preached the word that was in the beginning, said that the beast and the whore had power over tongues and languages, and they are as waters. Thus I told him he might see the whore and beast have power over tongues and the many languages, which are in mystery Babylon. Now said I to the man; dost thou think to make ministers of Christ by these natural confused languages, which sprang from Babel, are admired in Babel, and set atop of Christ by a persecutor? Oh! no.—So the man confessed to many of these things.—When we had thus discoursed with the man, he became very loving and tender, and after he had considered further of it, he never set up his College."—'*Oh! jam satis est, Oh!* If your spleen be not ready to crack,' &c. See the Preface to *Walker's Idiomatologia Anglo-Latina.—Ridete quidquid est domi cachinnorum.*

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[1] George Fox's Journal, p. 281.

[2] The original writ is preserved in the archives of the Dean and Chapter of Durham; it appears to have been suppressed on account of petitions against it from the Universities of Oxford and Cambridge. It had been obtained by a petition of the city and county of Durham, county of Northumberland, and town and county of Newcastle upon Tyne.

ESSAY ON TRIPOSES.

THIS annual exercise should seem to derive its origin from a zealous and earnest endeavour of the University, to send down to posterity the praises of industrious young men, who have applied themselves strenuously to its favorite studies; but probably this subject being at length exhausted, our Poet-laureat found it necessary to have recourse to the contingencies of the times, in order to furnish them with matter for these compositions.[1] The name of the Tripos, as it emphatically styles itself, was doubtless at first given to this performance in consequence of the three brackets originally printed on the back of the voucher. We do not find in the Archives of the University any mention made of the separation, which has taken place between the senior and junior optimes: but if we are at liberty to suggest a reason, we do not hesitate to conclude, that it arose from the evident absurdity of bestowing the same panegyric on those who had made some proficiency in natural philosophy, and on those who were still hovering over the elements of Euclid. From this period, therefore, we may date all the revolutions, which this exercise has undergone, and we think we may safely assert,

Constitit in nullâ, qui fuit ante, color.

The next change which took place in it, and which we may be allowed, according to the ancient division of comedy, to call the middle state, was that, in which the local foibles of the academic world were attacked; and the Tripos came forth the champion of virtue and morals, expressed by a saucy but harmless satire upon those petty vices, which, beneath the notice of morality, and too insignificant to engage the attention of the law and statutes of the University, form in their aggregate a no insignificant part of the mischief daily and nightly achieved.

It was formerly not an unusual sight to find gownsmen amusing themselves with the innocent diversions of school boys, and after lectures turning

To chase the rolling circle's speed,
Or urge the flying ball. GRAY.

By a statute provided for that purpose, Masters of Arts were interdicted from playing at marbles and trundling hoops. But still the Undergraduate and Bachelor were left at liberty to choose their amusements, till a severe satire, in form of a Tripos, so lashed

[1] This conjecture is confirmed by a custom, which still exists, of presenting young noblemen to their degrees with a long detail of patronymical virtues.

the prevailing taste of this golden age, that, on a sudden, blindman's-buff, hot-cockles, whirligigs, and paper windmills, were entirely laid aside, and in their place were substituted the more manly and rational diversions of cricket, tennis, billiards, and archery. About this time too the savage and unacademic sport of cockfighting was abolished by a humane flagellation of the wordy and sententious Mr. Wakefield: though we cannot say much for this juvenile composition, it does great credit to his feelings, and the exertion was not without good effect. Another topic at this day was the humors and vanities of Sturbitch-fair, where, with no small satisfaction, we meet in one poetic picture

> Expositas late Cami prope flumina merces
> Divitiasque loci vicosque hominumque labores
> Sparsaque per virides passim magalia campos.

But farther than this the Tripos has been sometimes allowed to take a wider range, provided it preserved its ancient form and temper: among others we need only instance a very ingenious description of the high heads, which then prevailed to the terror of all the sylphs and gnomes, who were obliged by their office to keep watch on these dizzy pinnacles: the humorous description we find in this of a mouse's nest being destroyed by fire, and the lava of pomatum, which rushed in torrents down the stupendous edifice, recals to our minds the attempts of those aspiring mortals, who to frighten the inhabitants of Heaven, endeavoured

> ——— imponere Pelio Ossam!

These, and such as these, while humor held its court here, were the sallies of the Muses from their poetic haunts, till at length the taste became degenerate, and instead of these compositions were substituted a cold and cautious display of poetical talent in a hundred unmeaning Virgilian lines, or, which is worse, an attempt to copy the eccentric style of Lucretius, by accumulating in the course of one Tripos all his wayward and uncouth expressions, with none of his spirit and poetic fire. Some few indeed have dared to emancipate the Tripos from this arrest of dulness, among these we cannot omit one, which celebrates the scramble for Triposes, but is more remarkable for the elegant address to some blue-eyed treasure, with which it concludes. All attempts have hitherto proved ineffectual, and we still have reason to regret, that this once humorous essay of the laughter loving Muse has been obliged to give place to the pompous description of the Newtonian system, or the no less vapid and labored one of some fever, intended, we understand, for the Philadelphia pestilence.—Thus far with respect to Triposes in general—at present we are about to consider one, which has appeared in this University.

Ὃς Θεσπιῳδεῖ Τρίποδος ἐκ χρυσηλάτου,
Μέμψιν δικαίαν μέμφομαι ταυτὴν ———
ARISTOPH. Plut. p. 1.

Auctor cum Tripode colloquitur.

A. CUM scelus effigies digito Pasquina notabat,
Crede, Tripos, non Papa ferox, non Virginis ira,
Vel nova Libertas sævam bacchata per Alpem,
Italiæ populos tantum tremefecit inermes.
T. Grande sonas tragicum, et versus, nisi verba fatiscant,
Quatuor hi current facili pede; quid tamen istinc?
Res Italas scribis? A. Mutat cornicula plumas,
Nec tamen evadit PAVO—num fallit origo
Te tua, formidanda[1] Tripos, quæ prima solebas
Versu indignari, *si quis delator iniquus*
Læserat alterius famam? meminisse molestum est,
Quo præsente Deo laurus novere sacratæ
Demisisse caput? triplici se Pythia nisu
Surripuisse sibi fertur, vocesque barathro
Ter sonuere cavo, "liceat tibi scire futurum,
Præteritum, et præsens:" TRIPODEMQUE agnovit Apollo.
Hinc tibi, Parnassi Numen, Musisque propino,
Hinc mea lanx satura est, hinc duxit conscia nomen.
Musarum quæcunque mihi se deferat hospes,
Tu,[2] felina Tripos, (simul ac contraxeris ungues)
Parce novo vati submissâ voce roganti,
Blanditiis pueros quæ jam Venus[3] altera captet.
Quis novus Endymion, oculis dormitor apertis,
Virginibus Grantæ focalia detrahat audax,
Aut zonam ad proprias jubeat demittere sedes.
Quid melius canerem?—Pacem?—Pax alma moratur
Exul in Utopiæ campis—an Prælia? LITEM
Composuere gravem *Ποδαλείριος ἠδὲ Μαχάων*———
Carpere majores vellem, sed Apollinis iram
Marsya formido; tegat hos augusta senectus
Ægide; nam vitiis juvenilis decolor ætas
Pullulat, et decies truncata resæviit Hydra.
Alter equis gaudet, tortosve auriga meatus
Pervolitare rotis: quoties repetita caballis
Curia lassatis fremuit! dum pendulus hæret
Curriculo, vidi totam trepidare Suburram!

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[1] Pace Prisciani hoc verbum jure Academico fœmininum usurpavimus.
[2] Huic enim cognomento respondet ea pars supellectilis, quæ quomodocunque inversa Tripos evadit, anglice *a Cat*.
[3] Nuda olim et immunda Venus in nundinis Sturbs. prostabat.

Insignes ocreis alii ; quæ turba *pedestris*
Sæpe diem fallit, limoque aspersa Cloacæ
Crura domum trahit, aut effundit anhela Dianæ
Vota, ut credideris vix posse Acteona tantùm.
At simul extremum campana molesta soporem
Ruperit, ad lucos fugit hic prædator opimos,
Non leve finitimis damnum, cui noverit omnis
Sylva pedem, pulli læves, trepidæque columbæ.
Nec careat palmâ, numeris qui numina Cami
Placat arundineis, lunæque impransus ad ortum
Dat speciem prædæ pisci lutulentior emto.
Ille diem perdit somnis ; operosior ille
In cute curandâ, ventos licet horreat udos :
Hic etiam, radiis ut Sol dimiserit imbrem,
Papilio crines prodibit amabilis unctos,
Quo non splendidior se spectat in Isidis undis.
Cernis ut incedant graviter, fixisque feroces
Luminibus, ponant pannos fractosque galeros,
Ultima quæ variam possit complere coronam,
Dawsoni illa cohors ! hic, Musa, severior esto,
Ne moveas Umbræ risum, cui dura Mathesis
Exagitans ternum clausit feliciter annum.—
T. Euge tuum et bellè ! sed quid respondit Amicus ? 59
Scilicet ægrotat medicus ; malus abstulit error
Te quoque delirum, qui nunc, ut pallidus Ajax,
Affectas famam Tripodis : quando occupat omnes
Scribendi rabies, cave sint tibi fata Perilli.
Fingit ut argillam figulus manibusque rotâque, 64
Torquet opus sudans, et sesquipedalia verba
Ampullis cumulat gravibus ; tunc spernere habenam,
Et Phaëtonteum verber dare, donec anheli
Carminis impediant suspensa molaria cursum.
Hinc illæ lacrymæ ! satis hinc musamque modosque 69
Exercent odiis. Quâ libertate Decembri
Usa pudicitiæ nocuit ! quâ freta leporis
Colluvie, turbæ censor prodibat honestæ
* Prætextata Tripos !—at quâ pallescere culpâ,
* Filia tu Phœbi ? "*quam circumsedit opaca* 74
Majestas tenebrarum, atque alti vesperis horror."
Nota mathematicis genesis tua ; contrahe pennas,
Ne dominum prodas furto famosa secundo,
Sæpe GRADUS errant, etenim lex unica jussit 78
Parcere Germanis ; sed quid [1] tibi *Curia* fecit,

[1] Φωνᾶντα συνετοῖσιν——

Ut brevior fiat quàm cùm Romana fuisset?
Curia vix iterum bullati Cæsaris iram
Ferre potest, at nos audaci vivimus ævo.
Audit Aristarchus? fateor—nisi riserit idem,
Cùm pede præcipiti nimiùm puer improbus olim
Corripuit fluvium, et spectavimus *Euphratis* undas.
Nec scelus est *vulgo* levius, cum flumina currunt
Garrula, vel linguas lapides sermone loquaci
Cum foliis miscent *sylvaï frondosaï*.
Quis teneat risum, cùm, ne nodosior æquo
Vindicibus careat sensus, dispersa tabellam
Numina per pictam volitant, quot Græcia mendax
Fingeret, aut sereret riguis Ægyptus in hortis?
Illicet accedunt membris innixa solutis
Genua; labant versus, et agunt longo ordine pompam
Non, tamen, usque, adeo, forsan, violenter, ubique,
Cùm *steterunt, tulerunt*, et si quid durius istis
Sparserit antiquus per carmina millia vates.
Fervere nunc melius totum foret? accinit auri
Vox levior Zephyris; nunc ardua fulminis instar
Flebile murmur aquis miscet liquidamque querelam.
Virgilium legit puer hic? multâque cadens vi
Cernere erit verbum, vel pars semesa legentis
Decipit obtutum! ne non legisse putetur.
Pascua, rura, duces ——————————
Qui sapiunt Offas, sapiunt malè: credite, miror
Grande Maronis opus: tamen hic, ceu mitior Ursa,
Carmina lingendo finxit, genitumque polivit
Una dies unum. Calamos divelle, tabellam
Ut rodant ungues, ut pugni scrinia tundant,
Quære peregrinum, fraus est quam novimus omnes,
Non faciunt aulæ Reges, non Granta Poetas.
A. Ergone tu monitis fugies, mea charta, receptis?
Ambitiosa nimis, nescis fastidia, nescis
Purgatos lectorum aures, nasumque sagacem!
Pone supercilium, ne barbis apta resectis,
Vel renovare facem, cum serâ nocte cubile
Incola desertum repetit bene potus, ibidem
Uraris TINEO non impunitior ipso.
Pone supercilium, ne, cùm ferat Argiletum
Venalisque obolo trutinâ ponaris iniquâ.
Serpere te Momi dicant, vitiumque vicissim
Imberbes digito monstrent tenuemque Minervam.
Ergone ridebunt fatuæ poppysmata Musæ?
Ridebit fraterna tripos, sociumque repellet,
Cùm tua membratim jactu dispersa faceto

Frustula calcabit bellè soleata juventus ?
Tu quoque risisti ; liceat ridere ; togatos
I pete risores ; miseræ venêre Calendæ.
I fuge, ne nostri valeant retinere timores,
Neu dominum incuses, si, cùm mea liqueris ultro
Limina, natalis tibi sit carbone notandus.

H. St. J. B. Coll. S. S. Trin. Schol.
In Comitiis Prioribus, Feb. 19, 1795.

Throughout the whole of this piece the Author seems to have taken pains to put the meaning as far out of the reach as possible, so that few probably have taken the trouble necessary to explain the enigmatical allusions, many are incapable of doing it from want of sufficient local knowledge: we purpose therefore to take it piecemeal, and give such annotations as may suffice as well for foreigners as for those who, though upon the spot, are not very conversant with the matters which relate to the University to which they belong.—First then, having taken the word Tripos in the unlimited sense of any threelegged piece of furniture, he set out with the idea of restoring the middle state of Tripos-writing, for which purpose he has taken a poetical liberty of deriving its name, origin, and nature, from circumstances relative and subservient to this design.

Line 1. We meet with an allusion which at once informs the Tripos of its commission, and answers the purpose of furnishing four Virgilian lines, by way of ridiculing this sort of writing. The statue of Pasquina, alluded to here, was set up at Rome, in order that all might prefer their complaints without discovering their names, in the same manner as the *lion's mouth* at Venice.

Line 2. If here any particular Pope is intended, we should rather suppose Pope Joan is the irascible character in question.

Line 3. At this crisis so eventful and serious to the cause of governments, any opportunity of declaring an opinion is eagerly laid hold of; or we are at a loss to know what the present *newfangled liberty* has to do in company with a Roman Pontiff, and the Virgin Mary.

Line 5. Here the Tripos in a spirited manner interrupts the writer, and calls him to account for the choice of his style, not aware of the *de te fabula*, so artfully introduced.

Line 7. The courteous retort, given to the Tripos on this line, suggests to us an idea, that here the notion of throwing it into the form of a dialogue first occurred to the author. We do not think this any ornament, but de gustibus non est disputandum.

Line 10. The character here introduced stands probably for a general idea, if not, we do not think ourselves at liberty to pry into the secrets of private injuries.

Line 13. For an explanation of this mythological fact, vid. the Hymn to Apollo in Callimachus, v. 1.

Line 15. The reader is here prepared by all the mysterious prelude, which used to usher in an ancient oracle, to learn that the Tripos

derives its name from the three attributes of knowing "the present, past, and future;" and concludes, with what right we presume not to say, that the academic ballad is a protegé of Apollo.—Vid. Potter's *Antiq.*

Line 18. For an explanation of lanx satura, vid. Adam's *Antiq.* p. 352.

Line 19. Contrary to the custom of poets, our author seems very indifferent about the assistance of the Muses, and rather seems to wish the Tripos would take the part of inspiration. Though we think a pun the lowest species of wit, yet, as the questions are purely domestic, perhaps it may be allowed to consult so domestic an animal as a toast and butter cat.

Line 24. Of this sort of petits maitres there are but too many in the University; but why the author wishes to correct the present elegant taste of the female world, we cannot guess.

Line 27. Where this delightful spot, called No Man's Land, is situate, we have not been able to find in any modern map of the world. Perhaps the author is in possession of some anti-ministerial chart, but however this be, we wish the fair loiterer would revisit this country once again; for by this time, we should think it is self-evident, that *bloodletting* is not good for the English constitution.

Line 28. We are introduced here to two physicians, well known to 6th form boys; but among the tacenda of this piece we do not chuse to offer a suggestion on the subject: but thus far we can say, we do not believe, that Drs. Darwin and Lawrence are hinted at. [One of the parties is supposed to have been the late Sir Busick Harwood. A. D. 1815.]

Line 33. The several descriptions of the University buck who emulates the virtues of a mail-coachman; of the walking jockey, who seems to envy the buck his qualifications; of the academic poacher, who is a constant terror to the neighbouring dove-houses; of the phlegmatic fisherman, who establishes his reputation for angling by purchasing the fish already caught; of the powdered beau, who, with all the anxiety of the young members of our sister University, takes his morning walk; and lastly of that tribe, who, after three years' intense application, have contrived at the expense of their constitution, to make great proficiency in intellective abstractions; form a motley group, which cannot fail of giving some satisfaction to the humorous reader.

Line 59. Here the Tripos takes up the dialogue with a good-natured hint, that the writer himself is not without his appropriate foibles, who aspires to the dangerous reputation of writing a Tripos, and in this point we agree with him, and might add, we wonder no brazen bull has been fabricated to roast him in, by some of those, whom he has indiscriminately attacked.

Line 64. The first Tripos we recognise among those which he has selected, is to be found, perhaps, at no great distance from the present period. We could have wished chronology had been more attended to.

Line 69. The ribaldrous Tripos here alluded to is prior to the former by many years, and has made so much noise in this academic

world, that it is needless to say, who it is that is dealt with—qui capit, ille facit.

Line 74. We cannot but say, we think the writer seems here to exult too much at having happily discovered a theft, which, for many years, had eluded the inquisitive eye of justice—the verses now put between inverted commas are to be found in Dodson's Translation of Milton; all we can say to this unwarranted piece of literary sharping is, that we think the Tripos might as well have *blushed* on this occasion as have turned *pale.*

Line 78. But what have we here? the Gradus ad Parnassum brought in as witness against a poor criminal, who has been guilty of making a false quantity! well, let the verdict be, *incuria fudit.*

Line 81. As we know of no action of Cæsar, which warrants this accusation, we are inclined to construe it, Oliver Cromwell, famous for having dissolved the *long parliament.*

Line 84. The epigram here meant, we have been able to obtain, and it is at the service of the reader.

Venit ad Euphratem—rapidis perterritus undis,
Ut cito transiret, corripuit fluvium.

Line 86. The mob of Tripos writers are justly chargeable with these faults: it puts us in mind of modern travellers, who bring a trinket from every foreign mart, in order to tell you they have gone the grand tour. Volgus is used by Latin poets, and the machinery of Gods is often happily introduced by them: but until our authorlings can write like them, we would recommend them to avoid their faults, and study their beauties; for, as the judicious Horace says,

Decipit exemplar vitiis imitabile.

Line 87. We do not think that a mean or unphilosophic mind which

Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing,

from which the author doubtless took the idea of this line.

Line 94. We are here again disgusted by the common practice of introducing a cloud of expletives; we understand the picture is taken from life. The two queer preterperfects, which follow, constitute a man of great reading, when introduced into any poem.

Line 101. Vid. Denham's Cooper's Hill, line 5, from which this thought is evidently derived.

Line 104. It is a generous custom among pugilists not to strike a fallen antagonist, or this blow is a fair one: we suppose the attribute of *knowing the future* was of some assistance to the Tripos here.

And as courts make not kings, but kings the court;
So where the muses and their train resort,
Parnassus stands: if I can be to thee
A poet, thou Parnassus art to me.

The finale of this performance is eminently happy; and will bring to the mind of the classical many remembrances of the keen sarcasm en passant of Juvenal and of the delicate irony of Horace.

Of the whole we are at liberty to say,

Relegat qui semel percurrit:
Qui nunquam legit, nunc legat.

BISHOP PEARSON'S MINOR TRACTS CHRONOLOGICALLY ARRANGED.

No. v.—*Continued from* No. xxiii. *p.* 5.

NO. XIII.

ΛΑΕΡΤΙΟΥ
ΔΙΟΓΕΝΟΥΣ
ΠΕΡΙ
ΒΙΩΝ ΔΟΓΜΑΤΩΝ
ΚΑΙ
ΑΠΟΦΘΕΓΜΑΤΩΝ
ΤΩΝ ΕΝ ΦΙΛΟΣΟΦΙΑ ΕΥΔΟΚΙΜΗΣΑΝΤΩΝ
ΒΙΒΛΙΑ Ι'.
THOMA ALDOBRANDINO Interprete,
Cum ADNOTATIONIBUS *ejusdem.*[1]
Quibus accesserunt
ANNOTATIONES *H. STEPHANI,* et Utriusque *CASAUBONI;*
Cum uberrimis
ÆGIDII MENAGII
OBSERVATIONIBUS.

LONDINI:
Impensis *Octaviani Pulleyn,* ad Insigne Rosæ in Cœmiterio Paulino;
Typis *Tho. Ratcliffe,* MDCLXIV. [Folio]

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[1] Prodiit Romæ forma, quam in folio vocant minori, apud *Aloysium Zanettum* 1594. Hanc editionem Petrus Aldobrandinius cardinalis, Clementis VIII. pont. max. fratris filius, curavit, et Philippo, Hispaniarum principi, dedicavit," Lagomarsin. ad Pogiani Epist. v. ii. pp. 264,5. Editionem luculentam Londini denuo procuravit Vir eruditissimus JOANNES PEARSON, "in quo illustrando *Ægidius Menagius,* ingens Ecclesiae Gallicanae ornamentum, observationes suas in hanc insulam nostram imprimendas edendasque misit." Hasce reliquias dicavit

"Augustissimo Potentissimoq. Monarchæ
CAROLO II.
Magnæ Britanniæ, Franciæ *et* Hiberniæ *Regi,*
Fidei Defensori."
* * * * *

"*a Sacris*
Joannes Pearson."

Hanc dedicationem excipit

"Reverendissimo doctissimoque Viro,
ÆGIDIO MENAGIO
Joannes Pearson."
* * * * * *

Jan. 23. 1664. See Dr. Bentley's letter to the Bishop of Ely, p. 50.

NO. XIV.

Ἡ ΠΑΛΑΙΑ
ΔΙΑΘΗΚΗ
ΚΑΤΑ ΤΟΥΣ
ΕΒΔΟΜΗΚΟΝΤΑ.
VETUS TESTAMENTUM
GRÆCUM ex Versione
SEPTUAGINTA Interpretum,
Juxta Exemplar *VATICANUM*
Romæ editum.
CANTABRIGIÆ,
Excusum per *Joannem Field*, Typographum
Academicum. M. DC. LXV. [2 Voll. 12°.]

PRÆFATIO PARÆNETICA.

Cum multa sint quæ de Versione LXX virali, typis Academicis impressâ, dici possent, ea tantùm hoc loco tradenda duxi, quæ animum Theologiæ studio addictum ad eam assiduè pervolvendam et accuratè perpendendam maximè impellant. Neque verò de ejus Antiquitate Dignitatéque quicquam impræsentiarum dicemus, de quibus Viri docti multa, hoc præsertim sæculo, scripsêre; qui cùm maximè inter se dissentiant, nihil adhuc satis certi et explorati videntur tradidisse.

Primò itaque Versionem hanc frequentiùs consulendam diligentiúsq; excutiendam arbitror, quò meliùs Veteris Testamenti mens intelligatur, et Mosis Prophetarúmq; sensus liquidior appareat. Cùm enim Textus Hebraicus, quemadmodum apud nos hodie extat, et vel Judæorum vel Christianorum Commentariis enarratur, sæpe obscurus sit; hi Interpretes facilem aliquando sensum, apertum, et concinnum præbent. Fateor equidem hunc explicandi modum, à Senioribus illis haustum, non in eo pretio apud plerosque esse quo oportuit, ex opinione nimis pervulgatâ, Lxx viralem scilicet Versionem esse ab Hebraicâ Veritate maximè alienam: eandemq; interpretandi rationem video multo invidiosiorem ab iis hominibus factam esse, qui cùm sint Textui Masoretico maximè infensi, Authoritati LXX plurimum tribuere videri volunt; quales hoc sæculo fuêre Morinus et Capellus, viri sanè docti, sed hypothesibus suis nimis addicti, et ingenio suo nimium plerumque tribuentes. Quàm autem feliciter Seniores illi S. Scripturam sint interpretati, vel indè luculenter apparebit, si consideremus quàm infeliciter fuerint malæ interpretationis accusati. S. quidem Hieronymus passim hanc Versionem vituperat, ejusque autoritatem labefactare conatur; sed sæpenumero sine ratione. Legimus Gen. xxv. 8. ויגוע וימת אברהם quæ verba Seniores in hunc modum transtulerunt, καὶ ἐκλείπων ἀπέθανεν Ἀβραάμ. S. autem Hieronymus breviter hunc locum ita repræsentat, *Et mortuus est Abraham*, statimque subjungit, *Malè in LXX. Interpretibus additum est*, Et deficiens Abraham mortuus est, *quia non convenit Abrahæ deficere et imminui.*

At neque *malè additum*, neque quidem *additum* est. Quis enim nescit et ויגוע in Hebræo legi, et גוע rectè reddi per τὸ ἐκλείπειν, quod vocabulum non *imminutionem* Abrahæ, sed Euphemismum continet, et placidam ac quietam mortem denotat. Ita certè Onkelos et Jonathan reddidere ואתגניד ומית, et V. Interpres hîc S. Hieronymum deseruit transtulítque, *Et deficiens mortuus est.* Est igitur τὸ ἐκλείπειν Græcis Interpretibus *expirare, mori.* Quod non erat exagitandum, sed observandum potiùs, idq; ad intelligendum S. Lucam, apud quem c. xvi. 9. Christus ita loquitur. Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Licet enim et Alexandrinus et Cantabrigiensis MSS. aut ἐκλείπῃ aut ἐκλίπῃ legant, quam lectionem etiam Syrus est secutus cum Æthiopico, non dubito tamen quin ἐκλίπητε, ut reliqui omnes legunt, primò scriptum fuerit, et mutatum in ἐκλείπῃ ab iis qui hunc τοῦ ἐκλείπειν sensum non observassent: est enim ὅταν ἐκλίπητε Vulg. V. *cùm defeceritis,* loquendi modo LXX præsertim familiari, *cùm moriemini,* sive ut rectè Theophylactus, ἵνα ὅταν ἐκλίπωμεν καὶ ἀναχωρῶμεν ἐκ τοῦ βίου.

Ita Gen. xxvi. 17. Veteres ex Græco Latini, *Et abiit indè Isaac, et venit in vallem Gerarum et habitavit ibi.* Ad hæc S. Hieronymus, *Pro* valle torrentem *habet in Hebræo:* scilicet בנחל־גרר. At נחל tam *vallem* significat quàm *torrentem;* locum nempe depressum, sive aquis co-opertus sive nudus sit. Nulla igitur causa à voce Hebræâ, ob quam non tam *vallis* quàm *torrens* verteretur. At rationem affert Doctissimus Pater ex contextu, miram sanè. *Neque enim Isaac, postquam magnificatus est, in valle habitare poterat.* Neque hâc importunâ objectione contentus, ad vers. 19. *Et foderunt pueri Isaac in valle Gerarum, et invenerunt ibi puteum aquæ vivæ,* hæc annotat, *Et hîc pro* valle torrens *scriptus est. Nunquam enim in valle invenitur puteus aquæ vivæ.* Mira quidem hæc philosophia; mirum hæc à S. Hieronymo profecta, cujus Psalmorum versio juxta Hebraicam veritatem habet, *Qui emittis fontes è convallibus.* Frustra igitur hîc sugillantur LXX, nec bene Vulgatus Interpres eos reliquit ut S. Hieronymum sequeretur, unde Commentatorum pueriles errores pullularunt.

Legimus Genes. xxviii. 19. ואולם לוז שם העיר לראשונה LXX καὶ Οὐλαμλοὺζ ἦν ὄνομα τῇ πόλει τὸ πρότερον. Ad quem locum hæc habet S. Hier. in Traditionibus Hebraicis. *Ridiculè quidam verbum Hebraicum* ulam *nomen esse urbis putant, cùm* ulam *interpretetur* prius. *Ordo itaque iste est lectionis.* Et vocavit nomen loci illius Bethel, et priùs Luza vocabulum erat civitatis. *Antiquæ omnes Scripturæ verbo* ulam, *sive* elem *plenæ sunt, quod nihil aliùd signat nisi* antè, *aut* priùs, *vel* vestibulum, *sive* superliminare, *vel* postea. At οὐλὰμ hîc non est nomen urbis, sed pars nominis: ut cùm apud Strabonem legimus, μεταξὺ δὲ Πολίχνης καὶ Παλαισκήψεως ἡ Νεακώμης πάλαι non est nomen urbis, sed Σκήψει additum urbem significat, quæ Lx stadiis superiùs steterat quàm postea ἡ νέα Σκῆψις, ut Strabo loquitur. Neque ulla ex diversis significationibus τοῦ אולם huic loco convenit; non *vestibulum,* sive *superliminare,* non *postea,* imò nec

antè, aut *priùs*; illud enim hîc לראשונה. Relinquitur igitur ut pertineat ad nomen urbis, quod LXX potuit esse notissimum, qui DC annis ante S. Hieronymum vixère. De hâc Urbe οὐλαμλοὺζ Eusebius in locis Hebraicis. *αὕτη ἐστὶν ἡ καὶ κληθεῖσα Ζαβουλὰ, καὶ μετὰ ταῦτα* Βαιθήλ. Ita Codex Bonfrerii, sed corruptus, ut ipse suspicatus est. At codex meus MS. *κληθεῖσα Λοῦζα*, quod sequentia firmant, *δεδήλωται ἀνωτέρω*. Nempe in voce Βαιθήλ, *ἡ δὲ τὸ πρότερον ἐκαλεῖτο καὶ Λοῦζα*, et in voce Λοῦζα, *ταύτην ἐπωνόμασεν* Ἰακὼβ Βαιθήλ.

Pariter LXX malæ fidei frustra et sine ratione accusantur, Genes. xiii. 13. *Et viri Sodomorum mali, et peccatores in conspectu Dei vehementer. Superfluè*, inquit S. Hieronymus, *hic in LXX interpretibus additum est*, In conspectu Dei: *Siquidem Sodomorum coloni apud homines mali et peccatores erant. Ille autem dicitur* in conspectu Dei peccator, *qui potest apud homines justus videri.* At certè illa verba, *in conspectu Dei*, non sunt *superfluè addita*, sed ad interpretandum ליהוה in Hebræo. Neque mala est interpretatio, si accipiamus לפני יהוה pro יהוה, ita Chald. קדם יי, ita Vulg. *peccatores coram Domino nimis.*

Quid quod Doctissimus Pater Aquilam *proselytum contentiosum*, Symmachum et Theodotionem *Judaizantes hæreticos* sæpe sequitur, et LXX Interpretibus præfert, ubi nulla omnino præferendi ratio comparet? Ut Psal. xlix. 7. *Pro eo quod nos diximus* turbati sumus, *Symmachus et Aquila transtulerunt* acceleravimus: et paulo post; *Pulchrè autem, non ut in LXX habetur*, turbati sumus, *sed juxta Hebraicum* acceleravimus *dicitur.* Imò verò *juxta Hebraicum ἐταράχθημεν turbati sumus* dicitur, id enim omnino נבהלנו sonat. Licet enim בהל in Piel aut Hiphil *festinare*, aut *accelerare* significet, in Niphal tamen *subito terrore percelli, et conturbari* denotat. Ut Psal. vi. 3. רפאני יהוה כי נבהלו עצמי ונפשי נבהלה מאד *ἴασαί με Κύριε, ὅτι ἐταράχθη τὰ ὀστᾶ μου, καὶ ἡ ψυχή μου ἐταράχθη σφόδρα.* Quem locum ipse S. Hieronymus juxta Hebraicam veritatem ita transtulit, *Sana me, Domine, quoniam conturbata sunt ossa mea, et anima mea conturbata est valde.* Et Psal. xlviii. 6. נבהלו נחפזו *ἐταράχθησαν, ἐσαλεύθησαν*, Hier. *conturbati sunt, admirati sunt.* Imò quod ulterius observandum est, ipse Doctissimus Pater, qui in Epistolâ ad Cyprianum ita Versionem LXX vituperat, in Versione suâ juxta Hebraicam veritatem Seniores sequitur. *Consumti sumus in furore tuo, et in indignatione tua conturbati sumus.*

Gen. xxxviii. 5. Vetus Latina Versio ex LXX facta *Hæc autem erat in Chazbi quando peperit eum.* Ad quæ verba S. Hier. Traditionibus Hebraicis in Genesin, *Verbum Hebræum hic pro loci vocabulo positum est, quod Aquila pro re transtulit dicens*, Et factum est ut mentiretur in partu, postquam genuit eum. *Postquam enim genuit Selom, stetit partus ejus.* כזבי Chazbi *ergo non nomen loci, sed* mendacium *dicitur.* At nec כזבי in Hebræo legitur; nec *mendacium*, si ita legeretur, significaret, quod est כזב. neque והיה בכזיב exponi possunt, *Et factum est in mentiendo*, sive *ut mentiretur*, cùm כזיב infinitivi formam non habeat. *Vocabulum* igitur *loci* agnoscit Onkelos, et cum eo R. Solomon et Aben-Ezra. Eusebius disertè I. de locis

Hebraicis, Χασβεὶ, ἔνθα ἐπήχθησαν, ita Eus. à Bonfrerio editus, sed rectiùs MS. noster, Χασβὶ, ἔνθα ἐτέχθησαν τῷ Ἰούδ παῖδες, δείκνυται νῦν ἐν ὀρίοις Ἐλευθεροπόλεως ἔρημος πλησίον Ὀδολλάμ. Frustra igitur hîc Aquila Senioribus præfertur, et vulgata Versio immerito S. Hieronymum est secuta, *quo nato parere ultra cessavit.*

Gen. ii. 8. ויטע יהוה אלהים גן בעדן מקדם LXX Καὶ ἐφύτευσεν Κύριος ὁ Θεὸς παράδεισον ἐν Ἐδὲμ κατὰ ἀνατολάς. Omnia propriè, atque perspicuè. Ad hæc S. Hieronymus, *Pro* paradiso *in Hebræo* hortum *habet, id est* gan. At erat hortus ille arborum omni genere consitus, qui certè est παράδεισος. Quod vocabulum et locum hunc sine dubio rectè expressit, et ad superiorem sensum in N. Test. ideo est accommodatum. *Porrò,* inquit, Eden עדן deliciæ *interpretantur.* Rectè: Ita Hesyc. Ἐδὲμ, τρυφή. Et Suidas v. Παράδεισος. Ἐδὲμ δὲ τροφὴ ἑρμηνεύεται, lege τρυφή. Ita Patres. *Pro quo Symmachus transtulit,* paradisum florentem. At hoc minus rectè; licet enim עדן *delicias* denotet, hîc tamen nomen loci est, quod ex adjuncta præpositione patet: גן בעדן non est *paradisus florens,* neque בעדן ad גן proximè spectat, sed ad יטע referri debet. Et nomen loci esse perspicuum est ex iis quæ dicuntur de Caino Gen. iv. 16. καὶ ᾤκησεν ἐν γῇ Ναὶδ κατέναντι Ἐδέμ. Rectè Eusebius de locis Hebraicis, Ἐδὲμ, ὁ τοῦ θείου παραδείσου τόπος εἰς ἀνατολὰς· ἑρμηνεύεται δὲ τρυφή. Sed progreditur Doctissimus Pater, *Necnon quod sequitur,* contra orientem, *in Hebræo* mikedem מקדם *scribitur, quod aquila posuit* ἀπὸ ἀρχῆς, *et nos* ab exordio *possumus dicere; Symmachus verò* ἐκ πρώτης, *et Theodotion* ἐν πρώτοις, *quod et ipsum non* orientem, *sed* principium *significat. Ex quo manifestissimè comprobatur, quòd priusquam cœlum et terram Deus faceret, paradisum antè condiderat, sicut et legitur in Hebræo,* Plantaverat autem Deus Paradisum in Eden à principio. Ita Doctissimus Pater in sententiam incidit, Judaicorum Interpretum gratiâ ductus, cui nec Judæi ipsi favent.

Ex eodem fonte fluxerunt aliæ adversus Seniorum Interpretationem exceptiones. LXX Gen. xxxiii. 2. Καὶ διεῖλεν (vel ἐπιδιεῖλεν) Ἰακὼβ τὰ παιδία ἐπὶ Λείαν, καὶ ἐπὶ Ῥαχήλ, καὶ [ἐπὶ] τὰς δύο παιδίσκας. *Et divisit pueros super Liam, et super Rachel, et super duas ancillas.* Ad hæc verba S. Hieronymus in Traditionibus Hebraicis, *Non, ut plerique existimant, tres turmas fecit, sed duas. Denique ubi nos habemus,* divisit, *Aquila posuit* ἡμίσευσεν, *id est,* dimidiavit; *ut unum cuneum faceret ancillarum cum parvulis suis, et alium Liæ et Rachel, quæ liberæ erant, cum filiis earum.* At melius LXX Hebræum ויחץ transtulerunt *divisit,* quàm Aquila *dimidiavit;* est enim הצה simpliciter *dividere,* in quotcunque partes divisio fiat, ut Jud. ix. 43. ויקח את־העם ויחצם לשלשה ראשים *Et tulit exercitum suum, et divisit in tres turmas.* Et Dan. xi. 4. תשבר מלכותו ותחץ לארבע רוחות השמים *Conteretur regnum ejus, et dividetur in quatuor ventos cœli.* Et quòd hoc ipso loco Jacobus diviserit filios suos in tres turmas, ex ipso textu patet; *divisit* enim *super Liam, et super Rachel, et super duas ancillas,* v. 1. *Et posuit utramque ancillam, et liberos earum in principio, Liam verò et filios ejus in secundo loco,* (Heb. אחרנים i. primis posteriores) *Rachel autem et Joseph novissimos* (Heb. אחרנים

i. adhuc posteriores) v. 2. ***Et appropinquantes ancillæ et filii earum incurvati sunt***, v. 6. ***Accessit quoque Lia cum pueris suis, et cùm similiter adorassent, extremi*** (Heb. ואחר Chald. ובתי־כן LXX *καὶ μετὰ ταῦτα*) ***appropinquantes Joseph et Rachel adoraverunt***, v. 7.

Quid quòd S. Hieronymus Interpretationem LXX tanquam impropriam sæpe rejicit, vel quòd malè ante ipsum fuerit Latinè explicata, vel quòd eam ipse minùs rectè intellexerit. Cùm enim hæc Græca Versio prioribus Ecclesiæ sæculis fuerit sæpius translata, idque ab iis factum sit, qui linguæ Hebraicæ ignari, eam cum Textu Authentico conferre non potuerunt; fieri non potuit quin multa aliter Latinè exprimerentur, quàm Græca verba, quæ Hebræis semper respondebant, sonarent. Ut Psal. cxxvii. 2. *τοὺς πόνους τῶν καρπῶν σου φάγεσαι*, Veteres transtulerunt, *Labores fructuum tuorum manducabis*; Sensu nullo. ***cùm in hoc loco non LXX interpretes, sed Latini de Græci verbi ambiguitate decepti***, *καρποὺς* fructus ***magis quàm*** manus ***interpretati sint, cùm*** *καρποὶ* manus ***quoque dicantur, quod Hebræo ponitur*** capheca כפיך, ut rectè disserit S. Hieronymus Epist. 141. כף enim propriè *vola*, quæ est *καρπός*. Plena locutio, 1 Sam. v. 4. כפות ידיו *οἱ καρποὶ τῶν χειρῶν αὐτοῦ*. Rectè Theodoretus, Ὁ δὲ Σύμμαχος, *κόπον χειρῶν σου ἐσθίων· ὡς εἶναι δῆλον ὅτι καὶ οἱ Ἑβδομήκοντα καρποὺς οὐ τὴν ἐπικαρπίαν ἐκάλεσαν, ἀλλὰ τὸ μόριον τῶν χειρῶν*. Quod ideo fuit notandum, quia hic Latini Interpretis error pro correctione fœdam Senioribus corruptionem intulit, Cùm enim putarent meliùs dici *fructus laborum* aliquem manducare, quàm *labores fructuum*, etiam Græco Textui vim intulerunt et pro *τοὺς πόνους τῶν καρπῶν σου* scripserunt *τοὺς καρποὺς τῶν πόνων σου*, ut in Vetustissimo Alexandrino MS. legitur.

Malè igitur aliquando LXX in Latinum Sermonem sunt translati, et S. Hieronymus malam Translationem secutus, non Latino Interpreti, sed Senioribus ipsis imputat. Ut Gen. xxxiv. 25. ***Et introgressi sunt civitatem diligenter, et interfecerunt omnem masculum.*** Ad quæ verba Doctissimus Pater, ***Pro eo quod in Græcis legitur*** *ἀσφαλῶς*, ***id est***, diligenter, ***in Hebræo scriptum est*** בטח beta, ***id est***, audacter et confidenter. At *ἀσφαλῶς* non rectè vertitur ***diligenter***; multo minus eo sensu hic capiendi sunt Seniores, qui Hebraicum בטח optimè exprimunt, sive ad Sichemitas, cum Paraphraste Chaldaico, sive ad Jacobi filios referatur. Est enim בטח propriè *ἀσφάλεια*, id est, non ***diligentia***, sed ***securitas***, et לבטח sive per ellipsin, בטח *ἀσφαλῶς*, ***securè***; ut Levit. xxvi. 5. ישבתם לבטח בארצכם *καὶ κατοικήσετε μετὰ ἀσφαλείας ἐπὶ τῆς γῆς ὑμῶν*. Habitabant Sichemitæ בטח ***securè***, nihil mali metuentes; et ingressi sunt Jacobi filii, בטח ***securè***, id est, sine periculo.

Legimus Gen. xlix. 21. Νεφθαλὶ *στέλεχος ἀνειμένον ἐπιδιδοὺς ἐν τῷ γεννήματι κάλλος*. Quæ verba sic Latinè exhibet S. Hieronymus, ***Nephthalim virgultum resolutum dans in generatione pulchritudinem.*** At neque *στέλεχος* ***virgultum***, neque *ἀνειμένον* ***resolutum***, neque *γέννημα* ***generationem*** significat. Ita Græcis Latina minimè respondent. Meliùs multo Latinè versa extant apud Ruffinum l. 2. de Benedictionibus. ***Arbor remissa***, al. ***emissa***, (***vel ut nostra exemplaria habent***)

vitis diffusa, proferens in fructibus decorem: et rursus, *vel arbor diffusa, vel vitis.* Apud S. Ambrosium, *Nephtalim vitis remissa porrigens in germine decorem.* Στέλεχος certè non est *virgultum*, quod propriè est à virgulâ, ut à *salice salictum:* Gloss. *Virgulta*, βλαστήματα, θάμνοι, et Græco-Lat. βλάστημα, *germen*, *virgultum.* Hîc autem στέλεχος aut arbor ipsa, aut ejus truncus, ex quo τὰ βλαστήματα seu *virgulta:* אילה enim *arbor.* Ἀνειμένον etiam non *resolutum* est, aut *remissum*, sed ab ἀνίημι quod *emittere* et *proferre* denotat, et ad plantas cùm spectat germinationem significat, et Hebræo שלחה optimè respondet: ut Psal. lxxx. 12. תשלח קציריה עדים; et Ezek. xvii. 6. ותשלח פארת *et emisit propagines*, et Jerem. xvii. 8. ועל יובל ישלח שרשיו Vulg. *ad humorem mittit radices suas.* Ita Dioscorides de Xiphio: *l.* 4. *c.* 2. καυλὸν δὲ ἀνίησι πηχυαῖον, καρπὸν δὲ στρογγύλον, ῥίζας β. Est igitur στέλεχος ἀνειμένον אילה שלחה *arbor* vel *truncus emissus, diffusus, germinans, propagines emittens:* cui optimè respondet γέννημα, illud scilicet quod emittitur, sive *fructus*, ut Ruffinus, sive *germen* potiùs, ut Ambrosius: *ramum* enim vel *frondem* significare videtur, ut respondeat אמיר. Atque ita hæc plana sunt, ut *designet historia Nephtalim rura possedisse arboribus nemorosa*, ut loquitur Ruffinus. Cùm si אילה שלחה cum S. Hieronymo sive *agrum irriguum*, sive *cervum emissum* interpreteris, posteriorem partem vaticinii cum priori vix unquam conciliaveris.

Rebeccam ita alloquitur Jacobus, Gen. xxvii. 12. Μήποτε ψηλαφήσῃ με ὁ πατήρ μου, καὶ ἔσομαι ἐναντίον αὐτοῦ ὡς καταφρονῶν. Vers. Lat. Rom. *Ne fortè attrectet me pater, et ero in conspectu ejus quasi spernens.* Ubi primum μήποτε non est *ne fortè*, sed *fortè*, idem quod Hebræum אולי, ita enim Græci cùm dubitant loqui solent. At verò quare Jacobus vereatur, ne appareat Patri *quasi spernens*, non video; non hanc expositionem vox Hebræa, non res ipsa admittit, sed alium omnino sensum postulat. Meliùs fortasse dices כמתעתע ab Aquila versum, ὡς καταμωκώμενος, *ut irridens*, aut à Symmacho, ὡς καταπαίζων, *ut illudens*, quem secutus est Vulgatus Interpres, quàm à LXX ὡς καταφρονῶν, *ut spernens.* Et rectè quidem, si καταφρονῶν tam frigidè interpretemur. Est sanè ea vocis Græcæ usitata significatio, sed non sola, nec huic loco accommoda. LXX alibi vocem hanc Hebræam per μωκᾶσθαι et ἐμπαίζειν transtulere, unde suam interpretationem Aquila et Symmachus hauserunt: hîc autem καταφρονῶν potiùs usurparunt, ut huic loco magis accommodum. Hesy. καταφρονέων, καταβουλευόμενος, adversus aliquem consilium capiens, insidias struens, dolosè affectans, ut de Pisistrato loquitur Herodotus, καταφρονήσας τὴν τυραννίδα ἤγειρε τρίτην στάσιν, *dolosè affectans tyrannidem, tertiam seditionem excitavit.* Est itaque καταφρονῶν idem quod ἐπίβουλος, *insidiator, deceptor, impostor, prævaricator.* Ut Prov. xxii. 15. Σύνεσις ἀγαθὴ δίδωσι χάριν· ὁδοὶ δὲ καταφρονούντων (Heb. בגדים *subdolorum, impostorum, callidè et perfidè agentium*, non autem *contemnentium*, ut vulgò redditur) ἐν ἀπωλείᾳ. Et Soph. 3. 4. οἱ προφῆται αὐτῆς πνευματόφοροι, ἄνδρες καταφρονηταὶ, *Prophetæ ejus* (non *portantes spiritum*, ut vulgò, πνευματοφόροι, sed פוחזים πνευματί-

φοροι, quasi *vento lati, desultorii*, ac) *leves; viri* (non *contemptores*, sed אנשי בגדות id est) *prævaricatores.*

Neque tantùm LXX viralis versio ad intelligendum Textum Hebræum utilis est inprimis et perquam necessaria, sed etiam ad ipsum Textum confirmandum, etiam eum aliquando, quem nunc habemus, Masoretharum diligentiâ conservatum, saltem quod ad literas spectat. Ut Gen. xiv. 5. habemus scriptum בהם, at ætate S. Hieronymi legebatur, (ab ipso saltem) בחם. Ita ipse testatur in Traditionibus Hebraicis. *Porrò* בחם *pro quo dixerunt* (LXX) ἅμα αὐτοῖς, *hoc est* cum eis, *putaverunt scribi per* ה he, *ducti elementi similitudine, cùm per* ח *scriptum sit.* Beham *enim cùm per tres literas scribitur, si mediam* ה *habet, interpretatur*, in eis; *si autem* ח heth, *ut in præsenti, locum significat, id est*, in Ham. Aliter igitur legebat S. Hieronymus, quàm nos nunc legimus: ille בחם, *nos* בהם; sed lectioni hodiernæ patrocinantur LXX Interpretes, qui iisdem literis quibus et nos בהם legerunt, ut et codex Hebræorum Samaritanus; neque de loco qui diceretur *Ham*, puto, uspiam legitur.

Si igitur LXX Seniorum fama sine ratione non læderetur, si Judaizantes Hæretici sine causâ iis haud præponerentur, si ipsi ex Græcæ linguæ copiâ et collatione cum Hebræo codice rectè intelligerentur, si denique non solùm quoties ab hodierno Textu discrepare videntur, sed etiam quoties cum eo consentiunt, ejusdemque lectionem literariam stabiliunt, perpenderemus, eorum Versionem ad Mosen et Prophetas probè intelligendos plurimum valere nemo unquam dubitaret.

Secundò, Versio LXX viralis magni semper æstimanda, et in promtu Theologis habenda, quò testimonia ab Apostolis reliquisque Novi Fœderis Scriptoribus ad probandum Jesum esse Christum, et veritatem Christianæ Religionis illustrandam, ex Veteri Testamento depromta confirmentur et ab omni exceptione liberentur. *Hoc* enim *generaliter observandum, quòd ubicunque Sancti Apostoli, aut Apostolici viri loquuntur ad populos, iis plerumque testimoniis abutuntur* (id est, *utuntur*) *quæ jam fuerant in gentibus divulgata* (sc. ex Interpretatione LXX) ut loquitur S. Hieronymus. Et rectè quidem observatum est Apostolos et Apostolicos viros, testimonia ex Græco usurpasse, cùm *loquerentur ad populos;* non tamen hoc cum restrictione accipiendum: ad quoscunque enim loquuntur, aut quocunque modo scribunt, sæpe testimonia ex Seniorum Versione depromunt. S. Irenæus l. 3. c. 25. *Etenim Apostoli, cùm sint his omnibus vetustiores, consonant prædictæ Interpretationi, et Interpretatio consonat Apostolorum Traditioni. Etenim Petrus, et Johannes, et Matthæus, et Paulus, et reliqui deinceps, et horum sectatores prophetica omnia ita enunciaverunt quemadmodum Seniorum Interpretatio continet.* Quæ verba licèt, quod ad loca spectat, nimis universaliter dicta videantur, quod tamen ad Authores attinet, sunt verissima. Omnes enim plerumque, ubi Vetus Instrumentum advocant, Seniorum verbis loquuntur; neque an rectè id fecerint, dubitare nos sinit Spiritus quo scripsere. Hoc autem consilium Dei, qui per Scriptores N. Testamenti loquitur, summâ cum veneratione recipiendum est: testimoniaque ab iis producta omni modo defendere nos potiùs decet, quàm

Apostolos, reliquosque Scriptores sacros, ut aliqui loquuntur, *excusare.*

Legimus Heb. viii. 9. (ubi Apostolus non loquitur ad populos, neque gentes quibus sola Græca Scriptura erat divulgata, sed Hebræos affatur, et Christum Mosi, et Novum Veteri Fœderi præferendum probat.) *Nam si illud prius culpâ vacasset, non utique secundi locus inquireretur. Vituperans autem eos dicit,* &c. Ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. Quæ sunt ipsissima LXX verba, ad argumentum Apostoli accommodata, ex Jer. xxxi. 32. quæ rem ipsam optimè explicant, et discrimen inter duo fœdera ostendunt, et Judæos Legi Mosaicæ adhærentes à Deo rejectos docent. Ubi non est excusandus Apostolus, sed defendenda LXX viralis versio; quæ authoritate Apostoli corroboratur. Neque hic admittendus est Vulgatus Interpres, licèt S. Hieronymum sequutus, qui hunc locum ita repræsentat, *pactum, quod irritum fecerunt, et ego dominatus sum eorum, dicit Dominus:* aut Paraphrastes Chaldaicus, qui reddit, ואנא אתרעתי בהון *et ego complacui mihi in eis:* hac enim interpretatione non tantùm Judæorum rejectio obscuratur, sed etiam Veteris et Novi Fœderis discrepantia tollitur, ut ipsi etiam Interpretes Judaici fatentur. Est igitur omnino Græca Versio defendenda; idque faciendum sine præjudicio Textûs Hebraici: Neque enim legendum, cum Capello געלתי בם (quod nusquam legitur, sed potiùs געלתים) neque cum Hugone Grotio dicendum LXX legisse בחלתי, quæ vox semel quidem reperitur, cum ב conjuncta, Zach. xi. 8. וגם נפשם בחלה בי, quem locum ita interpretati sunt LXX, *καὶ γὰρ αἱ ψυχαὶ αὐτῶν ἐπωρύοντο ἐπ' ἐμὲ, siquidem et animæ eorum rugiebant super me,* ut Theodoretus accepit, qui ita sensum expressit, *ἐπειδάν τοίνυν θηριωδῶς μοι προσῆλθον οἱονεὶ βρυχόμενοι, καὶ τὴν ἐμὴν διψῶντες σφαγήν,* vel ut in aliquibus libris legitur, *ἐπορεύοντο,* uti fortè legebat S. Hieronymus qui Latinè in hunc modum exhibet, *Siquidem et animæ eorum irruebant super me.* Quocunque modo legas, verisimile non est LXX Interpretes, qui locum Zachariæ ita sunt interpretati, apud Jeremiam legisse בחלתי. Et Seniores proculdubio בעלתי *ἠμέλητα* transtulerunt, cùm et Judæis asserentibus, et Arabicâ linguâ testante, בעל *aspernari, fastidire, repudiare* significet, et contextus ipse hanc significationem postulet.

Insignis locus est Heb. x. 38. *ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ,* quibus verbis tanquam fundamento utitur, dum Hebræos ad perseverantiam cohortatur. Sumpta autem sunt ex Hab. ii. 4. ordine tantùm inverso, quò meliùs eos à lapsu deterreat; idque secundum Versionem LXX. Quod ideo fuit notandum, ut perspicere possimus, qualis sit illa observatio S. Hier. quam ad hunc Prophetæ locum protulit. *Porrò quòd Apostolus LXX magis testimonio abusus est ad Romanos scribens,* Justus autem ex fide mea vivet, *et non eo quòd habetur in Hebraico, causa perspicua est. Scribebat enim Romanis, qui Scripturas Hebraicas nesciebant; nec erat ei cura de verbis, cùm sensus esset in tuto, et damnum ex eo præsens disputatio non haberet. Alioqui ubicunque diversus est sensus, et aliter scriptus est in Hebraico,*

aliter in LXX, nota eum his uti testimoniis quæ à Gameliele Doctore legis didicerat. Ubi observandum primò legisse S. Hieronymum c. 1. v. 17. ad Rom. *ex fide meâ*, cùm nec in Græcis nec in Latinis codicibus ita nunc legatur, sed *ex fide* tantùm. Id autem mirum alicui videatur, quòd Doctissimus Pater, qui alibi solum S. Lucam testimoniis ex LXX deductis, ubi ab Hebræo discrepant, abuti contendit, id nunc de S. Paulo concedat, et rationem reddat, quòd Romanis scriberet, *qui Scripturas Hebraicas nesciebant;* ac si Corinthii, Galatæ, Ephesii reliquique magis Hebraicam linguam callerent, quàm Romani. Mirum adhuc magis, quòd asserat S. Paulum alibi semper ex Hebraico testimonia petere, cùm ipse testetur *Pauli idcirco ad Hebræos Epistolæ contradictum esse, quòd ad Hebræos scribens utatur testimoniis, quæ in Hebræis voluminibus non habentur.* Mirum denique quòd solum locum ad Romanos citet, cùm hic ad Hebræos multò plura ex LXX habeat, eaque ab Hebraico, uti à S. Hieronymo intelligitur, multùm diversa. Ita enim LXX. Ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται, vel ut MS. Alex. ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται. At aliter sonabant Hebraica, vertente S. Hieronymo, *Ecce qui incredulus est, non erit recta anima ejus in semetipso: justus autem in fide suâ vivet.* Neque hîc *excusandus* Apostolus, sed potiùs LXX viralis Versio approbanda ac defendenda est. S. quidem Hieronymus הנה עפלה *Ecce qui incredulus est* transtulit, sensum magis quàm verba respiciens; at cùm בו vertit *in semetipso,* alienam planè à mente Apostoli sententiam est amplexus: cùm verò idem בו in Commentario referat ad visionem præcedentem, multò adhuc magis cùm à LXX tum ab Apostolo recedit. Verba ejus sunt, *LXX dicentes γράψον ὅρασιν, id est,* scribe visionem, *et postea,* si defecerit, sustine eum, quia veniens veniet et non tardabit; si subtraxerit se, non placebit animæ meæ in eo, *primum interpretati sunt* visionem *genere fœminino, quæ apud Hebræos, generis masculini est, Deinde secundum Hebraicum genus ubi declinatur masculinè,* sustine eum, *et* non placebit animæ meæ in eo, *ipsi quoque masculino genere declinaverunt: cùm utique debuerint juxta id quod primùm interpretati sunt,* visionem, *etiam in reliquis fœmininum genus ponere* visionis, *ut dicerent,* expecta eam, quia veniens veniet, quòd si se subtraxerit, non placebit animæ meæ in ea, *id est,* in visione. Mira hæc quidem explicatio Prophetæ, mira increpatio Seniorum. Neque verò moderna literalis expositio melior est, *Ecce elata est, non recta anima ejus in eo:* quæ quò referenda sint, aut ad quem finem dicta, quis divinare potest? Nos quidem textum Hebræum non solicitamus; sed secundum mentem Seniorum explicandum contendimus: עפל enim non tantùm *elatum esse,* sed etiam, *subducere se,* et *occultare* significat, et cùm nominis naturam induit, non tantùm locum *excelsum* et *munitum* sed etiam *obscurum, absconditumque* denotat, ut 2 Reg. v. 24. ויבא אל עפל, καὶ ἦλθεν εἰς τὸ σκοτεινὸν, vel ut Paraphrastes Chaldaicus, דעל לאתר כסי, ut 2 Paralip. xxxiii. 14. et τὸ ἄδυτον et τὸ ὄπελ habemus: et Mich. iv. 7. turris עפל LXX dicitur αὐχμώδης, S. Hieronymo *nebulosa.* Est igitur, עפל *se subtrahere* præ metu et *occultare.* quod est ὑποστέλ-

λεσθαι. Hesychius, et Suidas, *ὑποστειλάμενος, ὑποκρυψάμενος, φοβηθείς.* Rectè igitur הנה עפלה reddi potest, *Ecce subducitur,* vel accipiendo הנה ut הן Chaldaicè sumitur, *si subductio,* vel *ὑποστολὴ* fiat, id est, *si quis se subducat, ἐὰν ὑποστείληται.* ישר autem sæpissimè *ἀρέσκειν* denotat, ut Num. xxiii. 27. אולי יישר בעיני האלהים *εἰ ἀρέσῃς τῷ Θεῷ.* Chald. Paraphrast. אם יהי רעוא מן קדם יי. Et Deut. vi. 18. ועשית הישר *καὶ ποιήσεις τὸ ἀρεστὸν, Et fac quod placitum est.* Sive igitur נפשי sive נפשו legamus, facto à personâ ad personam transitu, qui Interpretibus frequens est, rectè hæc verba, הנה עפלה לא ישרה נפשו בו ita transferentur, *si quis se subtraxerit, ille animo meo gratus non erit.* Illa autem verba, cùm Græcè, inverso ordine, ab Apostolo usurpantur, à Theodoro Bezâ haud bonâ fide sunt translata, *Justus autem ex fide vivet; at si* quis *se subduxerit, non est gratum animo meo.* Cùm enim pars posterior versiculi ad *justum* pertineat, ut rectè Theophylactus, *ἐὰν δὲ ὑποστείληται ὁ δίκαιος,* Beza eum duplici ratione excludere conatus est, primùm interserendo pronomen, *quis,* secundò *ἐν αὐτῷ* à personâ, cui competit, ad factum transferendo. Ex quo loco quàm suspecta esse debeat ejus Translatio, nemo nescit, qui quibus opinionibus in Theologiâ adhæserit novit. Utcunque sit, Scriptores Novi Testamenti, Spiritu S. actos, cùm ubique ferè testimonia ex Veteri Fœdere ipsis LXX verbis depromant, non tam excusandos esse sentio, quod nimis est dilutum: quin potiùs videndum annon textus Hebraicus eorum Interpretationem ferre possit, quo et Veteris Testamenti sensus rectiùs intelligatur, et Novi autoritas magis confirmetur.

Tertiò LXX viralis Versio non tantùm ad authoritatem Apostolorum conservandam plurimùm valet, verùm etiam ad Novum Instrumentum rectè intelligendum et accuratè explicandum perquam necessaria est. Scriptores enim Sacri Novi Fœderis non tantùm ex Veteri frequenter testimonia producunt, sed etiam Mosen et Prophetas ubique Doctrinæ Christianæ accommodant, resque Hebraico sermone ante descriptas Græcis verbis tradunt; quod fieri haud aliter ferè potuit, quàm ut modi formulæque loquendi Hebræis familiares, Græcis incognitæ aut saltem inusitatæ, redderent eorum scripta iis qui Græcè tantùm scirent obscuriora. Hæc autem obscuritas tolli aut illustrari nullo alio modo potuit, quàm ex scientiâ idiomatum linguæ Hebraicæ quâ conscripti Codices Prophetici, quos Apostoli ubique ferè respiciunt, et quâ locuti sunt Christi tempore Judæi, ab antiquiori puriorique aliquantum deflexâ, ad quorum mores modosque loquendi disserendique sæpe sermonem accommodant. Hinc autem evenire necesse fuit, ut Græca Veteris Instrumenti Versio ad Scripta Apostolica intelligenda plurimùm conferret. In illam enim omnes Idiotismi Veteris linguæ Hebraicæ erant transfusi, in illâ Prophetarum sensus Græcè explicati; illi homines Græci, quibuscum præcipuè Apostolis negotium fuit, diu fuerant assueti; eamque primò Divinâ providentiâ factam par est credere, ut qui passim et ubique eam legissent, ad percipienda Apostolorum dogmata, sermonesque intelligendos fierent aptiores.

Multa itaque Græca sunt in Novo Fœdere vocabula, quæ ex usu

Græcæ linguæ intelligi non possunt, ex collatione autem cum Hebraeâ, et ex usu LXX Interpretum facilè intelliguntur. Quid *σὰρξ*, quid *πνεῦμα*, apud Græcos Scriptores denotet, nemo nescit; at si omnes in universum sensus, quibus his vocabulis Græci usi sunt recenseantur, nullus omnino invenietur, qui mentem Apostolorum attinget. Cùm enim בשר *carnem* propriè significet, eadem tamen vox ab Hebræis nonnunquam pro *homine* ipso, aliquando pro *humanâ naturâ*, sæpe pro ejusdem naturæ *imbecillitate*, aut etiam *vitiositate* usurpetur, et in hac sensuum varietate unicâ voce *σαρκὸς* à LXX reddatur; hinc evenire necesse est ut quoties Apostoli eo sensu usurpent, quem Græci Veteres haud agnoverunt, ex Hebræo idiomate et Versione LXX explicetur. Ut celebratissimo loco legitur, *καὶ ὁ Λόγος σὰρξ ἐγένετο*, quod sine ullâ veterum Græcorum auctoritate, et tamen rectè redditur, *Et verbum*, sive *sermo*, *homo factus est*, sive humanam naturam induit. Et *ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ*, i. *homo quisquam*, ut Psal. cxliv. 22. *εὐλογείτω πᾶσα σὰρξ τὸ ὄνομα τὸ ἅγιον*. Hinc phrases modique loquendi Græcis incogniti, *φρόνημα τῆς σαρκὸς*, *ἐν σαρκὶ* et *κατὰ σάρκα εἶναι*, *κατὰ σάρκα περιπατεῖν*, similesque plures. Ita cùm רוח satis propriè *πνεῦμα*, qualiter à Veteribus Græcis usurpatur, denotet, et præterea etiam apud Hebræos multa alia significata contineat, quæ apud Græcos haud comparent, cùm Apostoli eo sensu usurparunt, quem Græci Veteres haud agnoverunt, ex Hebræo idiomate, et Versione LXX explicandi sunt: ut Joh. iii. 6. *τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι*. Unde sciemus quid sit *ῥῆμα* Luc. i. 37. *οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα*, nisi meminerimus scriptum Gen. xviii. 14. היפלא מיהוה דבר, quod LXX transtulerunt, *μὴ ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα*; cùm דבר non tantùm *verbum*, sed *rem* seu *negotium* denotet? Unde cognosceremus quam vim apud Apostolum habeant *τὸ δικαιοῦν*, et *τὸ δικαιοῦσθαι*, nisi צדק eâ significatione usurpassent Hebræi, et iis verbis LXX reddidissent. Frustra apud Veteres Græcos quæras quid sit *πιστεύειν τῷ Θεῷ*, vel *εἰς τὸν Θεὸν*, quid sit *εἰς τὸν Κύριον*, vel *πρὸς τὸν Θεὸν πίστις*, quæ toties in Novo Fœdere inculcantur, et ex lectione Seniorum facilè intelliguntur. Quid esset *ἀστεῖος τῷ Θεῷ*, Act. vii. 20. unde conjiceremus, nisi LXX Hebræa ותרא אתו כי טוב ita reddidissent, *ἰδόντες δὲ αὐτὸ ἀστεῖον*. Quis *τὸν Κύριον* pro Domino Deo accipiendum putaret, nisi ita Seniores locuti essent, quibus *Κύριος* est *ὁ ὤν*. Verùm hæc leviter tangere quàm latiùs prosequi potiùs esse duximus; sunt enim pene infinita.

Neque ver Sacra Scriptura tantùm futuro Theologo pernoscenda, sed et Ecclesiæ, tot ubique Sacrarum Literarum testimoniis ubique suffultæ, status cognoscendus, et SS. Patrum in hunc potissimùm finem evolvenda volumina. Quòd si Græcos Patres consuluerimus, quis eos de rebus Divinis disserentes intelliget, qui normam, quam semper in animo, dum scriberent, habuere, non amè cognitam atque perspectam habeat? aut quæ illis Scriptura Veteris Testamenti innotuit, præter eam quæ à LXX Senioribus edita est? Illam sanè, illam ubique respiciunt; illius authoritate nituntur, illius verba recitant, sententiam referunt, ut in Patrum operibus legendis cœcus planè sit

qui eandem non noverit. Quis illas Clementis Romani, Apostolorum Discipuli intelliget, *Οὐκ ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες; ἡσύχασον*; quis illa quæ sequuntur ut ex sacris Oraculis deprompta agnoscet, *καὶ εἶπεν Καὶν πρὸς Ἄβελ τὸν ἀδελφὸν αὐτοῦ, Διέλθωμεν εἰς πεδίον*, nisi lacunam Hebræorum Codicum observet, et LXX versionem consulat, cui et Samaritanus, et Syrus suffragantur? Patricius Junius, licèt Græcè doctissimus, hæc S. Clementis verba, *τὸ κύτος τῆς ἀπείρου θαλάσσης κατὰ τὴν δημιουργίαν αὐτοῦ συσταθὲν εἰς τὰς συναγωγὰς οὐ παρεκβαίνει τὰ περιτεθειμένα αὐτῇ κλεῖθρα*, minùs benè transtulit, *Immensi maris profunditas in cumulos coacervata claustra et repagula quibus vallatur non transgreditur*, quòd haud perspiceret Patrum antiquissimum Creationem respexisse, et LXX Interpretum verba usurpasse, quæ in Hebræo non habentur, Gen. i. 9. *καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν*. Licet enim S. Basilius observet hæc verba fuisse obelo notata, nec in Hebræo Codice reperiantur, patet tamen ea ad Interpretationem LXX pertinere, et ad ipsa S. Clementem respexisse; et objectio ab Origene facta à Joanne Philopono jamdudum est diluta. In hunc igitur modum sententia S. Clementis fuit potiùs conformanda, *Moles immensi maris in ipsâ sui creatione in congregationes suas collecta, repagula sibi circumposita non transgreditur*. Clementis Alexandrini *Στρωματεῖς* cùm ex variis Auctorum Veterum sententiis, tum verò præcipuè ex sacris Scripturis sunt contexti: nec ullibi magis obscuri redduntur, quàm ubi Seniorum verba haud notantur, et à reliquis distinguuntur. *Lib.* 1. *Παιδεία δὲ ἀνεξέλεγκτος πλανᾶται*, interprete Herveto, *Disciplina vagatur inconfutabilis*; quæ verba et per se nihil significant, et ab Authoris instituto planè sunt aliena. Scripta autem sunt, quod Interpres haud observaverat, Pr. x. 17. est autem eo loco *ἀνεξέλεγκτος* תוכחת עזב *increpationem deserens*, aut ut Vulg. *relinquens*, i. haud potens redarguere, convincere, refellere. Ita saltem Clemens Solomonem intellexit, ut ex ipsius verbis patet, *Παιδεία δὲ ἀνεξέλεγκτος πλανᾶται, φησὶν, καὶ χρὴ μετεῖναι τὸ ἐλεγκτικὸν εἶδος ἕνεκα τοῦ τὰς δόξας τὰς ἀπατηλὰς διακρούεσθαι τῶν σοφιστῶν*.

Sed et ad Latinos Patres non minùs quàm Græcos rectè intelligendos LXX viralis Versio perquam utilis est, imò necessaria. Quoties enim aliquid ex Veteri Fœdere citant, aut ad locum aliquem quocunque modo respiciunt, aut ipsi Seniores illos interpretantur, aut Latinam Interpretationem ex LXX Versione factam referunt. Quamvis enim fuerint quamplurimæ inter Latinos Patres Veteris Instrumenti Versiones, tamen ante S. Hieronymum nulla ex Hebræo Codice facta est, sed ex Græco omnes. *Qui enim Scripturas ex Hebræâ linguâ in Græcam verterunt numerari possunt, Latini autem Interpretes nullo modo. Ut enim cuique primis fidei temporibus in manus venit Codex Græcus, et aliquantulum facultatis sibi utriusque linguæ habere videbatur, ausus est interpretari*, ut loquitur S. Augustinus de Doct. Christ. l. 2. c. 2. Et de Civ. Dei, l. 18. c. 43. *Cùm fuerint et alii Interpretes, qui ex Hebræâ linguâ in Græcam sacra illa eloquia transtulerunt, hanc tamen quæ LXX est, tanquam sola esset, sic recepit Ecclesia, eaque utuntur Græci populi Christiani, quorum*

plerique utrum alia sit aliqua ignorant. Ex hac LXX Interpretatione etiam in Latinam linguam interpretatum est, quod Ecclesiæ Latinæ tenent. Omnes itaque Latinæ Veteris Instrumenti Versiones ante S. Hieronymum ex LXX Interpretibus sunt expressæ; atque ideò Latini Patres ubi locum aliquem inde proferunt, aut ad Mosen et Prophetas quoquo modo respiciunt, non aliter quàm ex illâ Interpretatione sunt intelligendi. Libros duos adversus Judæos scripsit ad Quirinum S. Cyprianus, ex utroque Fœdere, Veteri præcipuè, *excerptis capitulis et annexis:* hæc autem, quatenus Vetus Instrumentum spectant, non aliter quàm ex LXX Versione intelligi possunt. Quis mentem S. Ambrosii assequetur, qui in Oratione de obitu Theodosii de Helena in hunc modum loquitur, *Adoravit illum qui pependit in ligno, illum, inquam, qui sicut scarabæus clamavit, ut persecutoribus suis peccata condonaret,* nisi qui sciat eum ad illa Hab. ii. 11. respexisse, *λίθος ἐκ τοίχου βοήσεται, καὶ κάνθαρος ἐκ ξύλου φθέγξεται αὐτά*; Unde et S. Ambrosio, et S. Augustino Christus appellatur *Scarabæus bonus.*

Denique Seniorum Lectio vel ideò urgenda, quòd in eâ veteris Græcæ literaturæ plurima supersint vestigia, et nonnulli ex Criticis Græcis aliter intelligi rectè non possint, nisi quando ad LXX respexerint observemus. Unus pro reliquis nobis erit Hesychius, quem nemo nisi in Senioribus versatissimus unquam intelliget. Apud eum legimus, Σόορ, *τυρός.* Unde, quia vocibus Laconicis scatet, e literâ postremâ colligere quis posset Laconum Dialectum esse; et ita Isaacus Casaubonus ad Athenæum scripsit Σόορ, *vel* Σόρορ, *pro τυρὸς caseus.* At mihi dubium non est non Σόορ scripsisse Hesychium sed Σὸρ, idque vocabulorum series postulat, unde Casaubonus, *vel* Σόρορ, addidit: neque *τυρὸς* scripsisse eum autumo, aut *caseum* in animo habuisse; sed *τύρος,* atque adeò urbem *Tyrum* intellexisse. Ita enim legimus Ezech. xxvi. 2. *ἀνθ' οὗ εἶπε* Σὸρ *ἐπὶ* Ἰερουσαλὴμ, et v. 3. *ἰδοὺ ἐγὼ ἐπὶ σὲ* Σόρ: utrobique autem Hebraicè legitur צר, quæ alibi à LXX *τύρος* redditur. Rectè igitur apud Hesychium, Σὸρ, *τύρος.* Eusebius de locis Hebraicis, Σὸρ, *τύρος, φοινίκης μητρόπολις, κλήρου Νεφθαλείμ.* S. Hier. *Sor, Tyrus, metropolis Phœnices, in tribu Nephthalim.* Et Theodoretus l. 13. in Ezechielem, *ἡ γὰρ τύρος* Σὸρ *τῇ ἐπιχωρίῳ προσαγορεύεται φωνῇ.* Legimus apud eundem, Βαρακινῆσιν, *ἀκάνθαις, σκόλοψι.* et observat H. Stephanus legendum Βαρακηνίσιν, quia apud Suidam Βαρακηνὶς, *ἡ ἄκανθα.* Verùm an vox ipsa sit bene Græca, aut unde talem significationem sit sortita, non docet. Stephanus autem Glossographus antiquus MS. in expositione *ἐνδιαθέτων γραφῶν,* eadem in hunc modum scripsit, Βαρακίνησιν, *ἀκάνθαις, σκώληψι,* (l. ex Hesychio *σκόλοψι*) unde statim colligimus vocem esse Scripturariam. Et quidem Jud. viii. 7. legimus, ודשתי את בשרכם את קוצי המדבר ואת הברקנים, LXX *καὶ ἐγὼ ἀλοήσω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τοῦ ἐρήμου καὶ ἐν ταῖς βαρκηνὶμ,* ita Codex Romanus: Alexand. Βορκομμεὶν, Ald. *βορκοννείμ.* Quod autem *ἀκάνθας* sive *σκόλοπας* eam vocem Veteres significare putarint, patet vel ex eo, quod Complut. et Oxon. habeant *ἐν τοῖς τριβόλοις.* Et Eusebius lib. de locis Hebraicis. Βορκοννεὶμ, Ακύλας *τρέπει εἰς ἀκάνθας,* Σύμμαχος *εἰς τριβόλους.* Ita Editio Bonfrerii, et S. Hieron. *Borconni, quod vertit Aquila in* spinas, *et Sym-*

machus in tribulos. Sed suspecta mihi vox illa *τρέπει* apud Bonfrerium; in meo enim Codice scribitur, *Βορκοννεὶμ α' τραγακάνθας καὶ τριβόλους*: ubi pro *καὶ* legendum *σ'*, i. Symmachus, ut ex S. Hieronymi Versione constat. *Βαρκανείμ* igitur, vel ut Codex Alexandrinus ad versum 19. *Βαρακηνεὶμ* Græco casu reddito *βαρακηνίσιν*.

Apud eundem legimus, *Μὴ ἀποσκορακίσησμε, μὴ ἀποδιώξησμε, μὴ ἀποδοκιμάσησμε*, ubi omnia leviter sunt corrupta. Paulò correctiùs eadem penè apud Suidam, *Μὴ ἀποσκορακίσῃς με, μὴ ἐκδιώξησμε, μὴ ἐς κόρακας ἐκβάλῃς*. Hæc ad Scripturam Veterem pertinere docet nos Lexicon Vetus Scripturarium à Reverendo Archiepiscopo Armachano mihi concreditum, ubi inter vocabula ad Psalmorum explicationem pertinentia legimus, *Μὴ ἀποσκορακίσῃς με, μὴ ἀποδοκιμάσῃς με, μὴ ἀπορρίψῃς με*. At nec in Editione Romana, nec in MS. Alexandrino tale quippiam invenitur. In Editionibus quidem Ald. et Complut. Psal. xxvi. 9. habentur, *βοηθός μου γενοῦ, μὴ ἀποσκορακίσῃς με, καὶ μὴ ἐγκαταλίπῃς με*, quibus suffragatur B. Theodoretus. At Vulgatus Interpres lectionem Rom. et Alexand. *μὴ ἐγκαταλίπῃς με, καὶ μὴ ὑπερίδῃς με* sequutus est, vertit enim, *ne derelinquas me, neque despicias me*. Adeò vetus est inter Codices LXX discrepantia. Certè Seniores אל תטשני transtulerunt *μὴ ἀποσκορακίσῃς με*, cæteri autem Interpr. *μὴ ἀπορρίψῃς με*, quæ verba Author Lex. Arm. pro explicatione posuerunt. Testis est B. Theod. *τὸ μὴ ἀποσκορακίσῃς με, μὴ ἀπορρίψῃς με εἶπον οἱ ἄλλοι ἑρμηνευταὶ*, additque ex eruditione Gentilium Seniores hoc vocabulum hausisse, *ἀπὸ τῆς ἔξωθεν δὲ παιδείας οἱ ἑβδομήκοντα τοῦτο τὸ ὄνομα πεποιήκασι· τὸ γὰρ, ἐς κόρακας, ὕβρις τις ἦν παρὰ τοῖς πάλαι ἀπό τινος μύθου γενενημένη*. Vult igitur à trito proverbio *ἐς κόρακας*, è fabulâ quâdam nato (ut etiam Zenobius et Suidas testantur) dictum fuisse *σκορακίζειν*, (quæ vox benè Græca est, ab ipso Demosthene usurpata) et *ἀποσκορακίζειν*. Cui observationi Grammatici Veteres astipulantur. Zenobius, *Σκορακίζειν, ἀντὶ τοῦ, εἰς κόρακας πέμπειν, ἐκφαυλίζειν*. Hesychius, *Σκορακίζει, εἰς ἔρημον πέμπει, καὶ ἀρᾶται, ἀπὸ τοῦ εἰς κόρακας πέμπειν, τὸ ἐκφαυλίζειν*. Suidas, *Σκορακίζειν, οἷον ἐς κόρακας ἀποπέμπειν, ἀπὸ τούτου γὰρ εἴρηται. Σκορακίζειν* igitur ex proverbio factum est; non à LXX, ut innuere videtur B. Theodoretus, sed à Græcis Vetustioribus, à quibus acceperunt Seniores. Et frustra H. Stephanus *ἀποσκοράζω, detraho*, novum in Lingua Græca verbum ex depravato Hesychii loco, ut solet, excogitavit, *ἀπεσκόραζεν, ἀπεσύραγο*. Legendum enim *ἀπεσκοράκισεν*, ut apud Etymologum legimus, *ἀπεσκοράκισεν, ἀντὶ τοῦ, ἀπεκρούσατο, καὶ μετὰ μίσους ἐξέβαλεν*. Diffiteri tamen non possumus Seniores aliquando voces nonnullas effingere atque formare, ad exprimenda verba Hebræa, quæ erant Græcis auribus inauditæ: Ut cùm apud Hesychium legimus, *Ἐν μακρύμασιν, ἐν ἀποστασίαις*, quis Veterum Græcorum hæc intelligeret? quis quid velit sciret, nisi Seniores consuleret, qui ita in Esdræ Interpretatione loquuntur, ix. 1. *οὐκ ἐχωρίσθη ὁ λαὸς Ἰσραὴλ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἀπὸ λαῶν τῶν γαιῶν ἐν μακρύμμασιν αὐτῶν*. Hebr. כתעבתיהם, cùm ipsi soleant תעבה aut in *ἀνομίαν*, aut frequentiùs in *βδέλυγμα* vertere. Ideo autem in hoc

capite per *μάκρυμμα* reddidisse videntur, quòd vers. 11. cum נדה sit conjuncta. ארץ נדה הא בנדה עמי הארצות בתועבתיהם, *γῆ μετακινουμένη ἐστὶν ἐν μετακινήσει λαῶν τῶν ἐθνῶν ἐν μακρύμμασιν αὐτῶν.* Ut enim תעבה *τῇ* נדה accommodarent, per *μάκρυμμα* expresserunt, id est, *remotionem, separationem, elongationem,* quæ immunditiam et abominationem sequitur, נדה enim *remotio,* seu quicquid propter immunditiem removetur. Hinc נדה Senioribus *ἄφεδρος.* Hesy. Ἀφέδρῳ, *ἀκαθαρσίᾳ.* ut Lev. xv. 19. *ἑπτὰ ἡμέρας ἔσται ἐν τῇ ἀφέδρῳ αὐτῆς.* Nonnunquam eadem *ἀποκαθημένη* redditur. Hesy. *ἀποκαθημένη, αἱμορῥοοῦσα,* ut Ezech. xxii. 10. *ἐν ἀκαθαρσίαις ἀποκαθημένην ἐταπείνουν.* A *μακρύνω* igitur ut *μεμακρυμμένον* Psal. lv. 1. ita et *μάκρυμμα* deduxerunt: quam vocem, opinor, certè expositionem ejus, frustra apud Veteres Græcæ linguæ Scriptores quæras.

Cùm igitur LXX viralis Versio ad Hebraicam Veritatem probè percipiendam, ad Authoritatem testimoniorum Apostolicorum confirmandam, ad nativum Novi Fœderis stylum rectè intelligendum, ad Græcos Latinosque Patres ritè tractandos, ad scientiam denique linguæ Græcæ ipsamque Criticen adornandam tam sit utilis atque necessaria, quis eam doctis omnibus, præsertim Theologis, non videt debere esse commendatissimam?

Quoniam autem hæc Seniorum Versio, etiam S. Hieronymi tempore, *corrupta fuit atque violata,* danda est opera, ut ei pristina puritas restitui et redintegrari possit. Certum est exemplaria quæ habemus, Complutense, Aldinum, Romanum plurimùm inter se et ab Alexandrino discrepare, alios etiam Codices aliquarum S. Scripturæ partium satis antiquos, nunc cum eorum aliquo, nunc cum nullo convenire. Optimè igitur fecerit, qui Codices omnes MSS. cum editis diligenter contulerit, qui varias Lectiones non tantùm ad Hebraicam Veritatem examinaverit, sed cum antiquissimorum Judæorum Philonis et Josephi, et Vetustissimorum Patrum Scriptis comparaverit, ac denique Expositiones eas, quæ apud Lexicographos Scripturarios etiamnum extant, vel potiùs delitescunt, inspexerit, atque ita nobis Editionem LXX maximè puram adornaverit. Quale opus utinam aliquando Vir doctissimus Isaacus Vossius, qui optimè potest,[1] perficeret ederetque.

J. P.

March 4, 1666. See Mr. *Miller's* remarks upon Dr. BENTLEY'S letter to the Bishop of Ely, pp. 103, 116—17.

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[1] [Aliter de hâc re fuit R. PORSONI sententia, qui *Is. Vossium* MSS. imperitum collatorem judicavit, et filium esse tam parenti dissimilem ægre tulit. "Notum est, quid de Alexandrinâ Fœderis antiqui conversione censuerit, censuisse saltem videri voluerit, eruditissimus ille *Is. Vossius.* Hoc sumus ingenio homunculi." Valck. ad Adoniaz. p. 310. C.]

COLLATIO

CODICIS HARLEIANI 5674

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

No. VI.—(*Continued from No.* XXIII. *p.* 10.)

348. τέως μὲν in textu et supra literis pene fugientibus, γρ. κεδναί.

350. γείνονται et mox κρηναίων. Schol. γίγνονται et κρηνάων.

351. οὔτε γρ. ζηνόδοτος.

352. ἔκβαλε.

355. κάνεια et supra γρ. κύπελλα.

362. τὸ μὲν θυμῆρες, προπεριστωμένως. τὸ δὲ θυμαρὲς, ἐξυτόνως. γρ. γὰρ ἀμφότερον.

370. omittit.

376. κρατερὸν et supra γρ. στυγερόν.

377. ἀγχοῦ δ' ἱσταμένη. Fuerat παρισταμένη, sed emendavit eadem manus. In marg. ἔνιοι δ' ἄγχι παρισταμένη :

380. οὐδετί σε χρή.

381. κρατερόν.

385. ἀρίσταρχος λύσασθ' ἑτάρους.

388. ὣς ἄρ' ἔφην. γρ. ὣς ἐφάμην.

389. ἀνάϊξε et supra γρ. ἀνώγει.

393. ἀριστοφάνης τοῖς δ' ἐκ μέν. Mox ἔφυσε et σ supra additum.

394. τό σφιν.

395. ἀρίσταρχος ἂψ ἐγένοντο.

400. πότνια κίρκη. et supra δῖα θεάων.

404. κτήματ' ἐν σπήεσσι et 424. Schol. ad hunc locum ἔν τισι γρ. κτήματα δὲ σπείεσσι. καὶ κτήματα ἐν σπείεσσιν :

410. πόριες text. et marg. ut citant Apollonius v. ἄγραυλοι, et diserte Schol. Veneta ad Il. P. 4. 40.

416. ἀρίσταρχος πόλιν αὐτήν.

417. ἵνα τέτραφεν. γρ. ἵν' ἔτραφον.

425. ἐμοὶ in μοι correctum, et ἔπισθαι in ἔποισθε.

430. primo omissus ; additur in marg. ab eadem quidem manu, quæ plerosque addidit, sed olim omissum esse docet scholion, λείπει τὸ λέγων :

440. Nullum in Harleiano vestigium est lectionis ex Eustathio memoratæ. Sed ἀποπλήξας diserte citant Scholia Veneta et Codicis Townleiani ad Il. Ψ. 120. Adde quod in Il. Λ. 146. idem Codex Townleianus supra vocem τμήξας scriptum habet πλήξας αἱ πλείους. Quod ad verborum proprietatem attinet, idem fere discrimen videtur quod apud Latinos *abscido* a *cædo*, et *abscindo* a *scindo*.

449. κίρκης ex emendatione, sed m. antiquæ.

451. οὔλας.

452. δαινυμένους δ' ἄρα τούς γε. γρ. δαινυμένους δ' εὖ πάντας ἐφεύρομεν.

453. ἐν ἄλλῳ γρ. φράσαντό τ' ἰσάντα :

456. omittit.

457. θαλερόν. Schol. ἀριστοφάνης, στυγερὸν γόον. καὶ οὐκ ἄχαρις ἡ γραφή :

464. αἰεί.

470. omittit.

474. εὐκτίμενον et supra γρ. ὑψόροφον.

475-479. Hi versus in margine repositi solita manu, ut στίχοι, sed non numerati.

479. δὴ τότε κοιμήσαντο ἀνὰ μ. σ.

500. καί μιν φωνήσας ἔπτα πτερόεντα προσηύδα.

506. ἀνά θ'.

509. ἀκτή τ' ἐλάχεια m. pr. quam lectionem memorat scholiastes, sed rejicit. Deinde φερσεφονειης et π supra φ prius, ut et 534. sed per π tantum scribitur 564. Λ. 47. 212.

527. ῥέζειν a m. pr. ζ in ξ mutatum a recenti.

528. τρέψας.

533. δείραντες et ας super ες, si non eadem manu, certe antiqua. Idem factum Λ. 46.

534. θ' ἀΐδη ex emend.

549. ἴωμεν.

η

555. οἰνοβαρείων.

ΟΔΥΣΣ. Λ.

7. Schol. ἰγμένον ψιλῶς ἤτοι ὑγρόν.

14. ἀρίσταρχος κερβερέων: [Lege κερβερίων, quam lectionem memorant Scholiastes Aristophanis ad Ran. 187. et Etymologus p. 513, 45. Hic etiam alias lectiones notat, χειμερίους et κεμμερίους.]

16. ἀρίσταρχος καὶ ἀριστοφάνης καταδέρκεται: Schol. ἐπιλάμπει μὲν ὁ ἥλιος τοὺς κιμμερίους· οὐ φαίθων δέ. ἀντὶ τοῦ οὐ πάνυ λάμπων.

21. παρὰ ῥροον (sic).

24. ἔσχον.

σ

25. ὄρυξα ὅσον τε.

26. χοὴν χέομεν a m. pr. sed ex emend. χέομι ην (sic). In marg. ζηνόδοτος χεάμην: in alia parte marginis, χοὴν ἐχεόμην.

37. ἐρέβευς manus antiqua, ου pro ευ recens.

38-41. νύμφαι τ' ἠϊθεοί τε; οἳ καὶ παρὰ ζηνοδότω καὶ ἀριστοφάνει ἠθετοῦντο ὡς ἀσύμφωνοι πρὸς τὰ ἑξῆς.

42. ἔνθα καὶ ἔνθα γρ. ἄλλοθεν ἄλλος.

48. αὐτὸς δὲ ξίφος.

52-54. ἀθετεῖ καλλίστρατος.

54. 72. ἄκλαυτον a m. pr.

58. πᾶσα ἰὼν γρ. Textus etiam ἰὼν, sed schol. πεζὸς ὢν ἔφθησας. In alio schol. ἐὼν erat, sed *i* ex ἐ fecit eadem manus.

65. βεβήκει. γρ. κατῆλθε.

ο

83. ἀγόρευεν τινὲς εἰκαιότερον ἀγόρευσον.

84. 204. κατατεθνηυίης et sic schol.

92. ζηνόδοτος τίπτ' αὖτως.

δ'

97. κουλεῶ ἐγκατέθηξ'· sed videtur fuisse ἐγκατέθηκ'.

103. μέν κε.

δη

105. ὁππότε κεν „ πρῶτον (sic).

114. ἐνὶ ex emend. sed antiqua.

118. ἐπήν.

οι

134. πέφνη.

140. κατατεθνηυῖης et κ super η prius.

141. οὐδ' ἐόν.

143. κέν με ἀναγγοῖη τὸν ἐόντα.

145. ἐνὶ φρεσὶ θήσω, sed ἐνὶ ex emend.

148. ἐπιφθονέοις.

156-158. ἀθετοῦνται τρεῖς.

157. πρῶτα. τὸν et super α. τὸν scriptum οσ ὅν. οι

158. ἐόντ' ἦν μή τις ἔχῃ.

160. 161. ἀριστοφάνης ἀθετεῖ:

168. εὐπωλον.

171. νόσος ἠ.

172. ἀγανοῖσι βέλεσσιν.

173. ὃν κατέλειπον ἀριστοφάνης οὐς

ι

κατέλειπον.

177. 178. numerantur α. δ. In margine adduntur, β κτῆσιν ἐμὴν δμῳάς τε καὶ ὑψηρεφὲς μέγα δῶμα γ εὐνήν τ' αἰδομένη πόσιος. δήμοιό τε φήμην:

184. τεμένη; σεσημειῶται τὸ ὄνομα ἀδιαιρέτως ἐξενεχθέν: ἀρίσταρχος τεμένεα.

190. ἦσται, sed spiritus in lenem mutatus. In marg. οὕτως ζηνόδοτος. ἀρίσταρχος ἧστο. η

Ibid. κόνι in κονί mutavit m. re-

centior.

193. βιβλήατο.

195. αἱ χαριέστεραι γραφαὶ ἔχουσιν ἓον νόστον ποθέων : [σὸν].

197. οὔτεμές' ἐν μ. sed primum ε lenem habuisse videtur.

198. ἀγανοῖσιν βέλεσσιν.

ε

205. ἄνώγει (sic ab eadem manu).

206. ἴκελον γρ. ἰκέλη ἡ ψυχή.

208. Quod ex vett. edd. notat Ernestus, προσηῦδα habet Harleianus, sed suprascripto ων et circumflexo in acutum mutato, cum in hoc loco, tum K. 482. 500. Quæ sane mirifica varietas videtur.

οι

211. ἀμφότέρω, (sic eadem m.) Gloss. ἐγὼ τὲ καὶ σύ.

220. δαμνᾶε ὡς κιρνᾶ· οἱ δὲ μνᾶται. ὥς κεν πρῶτα λίπη ὡς κράτης. ὁ δὲ ἀσκαλωνίτης συνεδαμνα ἢ τοῦ δαμνᾶται ἀποκοπὴ ἔξοδον δὲ ἀναγινώσκειν περισπωμένως. ἀπὸ τοῦ δαμνῶμαι ὡς πειρῶμαι. πειρᾷ ἐμεῖο γεραιὲ καὶ ἐκφωνουμένου τοῦ

ῖ. ὡς τὸ δῦναι παρ' ἀττικοῖς : [Difficile et corruptum scholion, fortasse etiam mutilum ; in quo cetera non expedio. Prope initium lege, οἱ δὲ δάμναται, ὥς κε πρῶτα λίπη, ὡς κράτης. Triplex igitur fuisse videtur lectio : vulgata ita scripta, ΔΑΜΝΑΙΕΠΕΙ ; secunda ΔΑΜΝΑΤΕΠΕΙ, pro δάμναται ἐπεί, quæ plenis literis exarata occasionem dedit Crateti corrigendi ΔΑΜΝΑΤΑΙΩΣ. Illud receptæ lectioni obstat, quod δαμνάω δαμνῶ nusquam apud Poëtam occurrit, sed aut δάμνημι aut δάμναμαι, hoc activo sensu usurpatum infra Ξ. 488. In Iliad. Ξ. 199. δαμνᾷ rite adhibetur, utpote contractum e δάμνασαι, quod ipsum numeros meliores redderet.]

222. φάος δὲ ex em. ejusdem manus. Fuerat, opinor, φόως δὲ.

225. φερτεφόνεια, sed π supra φ prius. ος

228. ἑκάστην (sic).

231. πίνειν a m. pr. sed nunc ex

έ

correctione πινειν.

232. ἐπῆισαν. ἡ δέ. Schol. marg. τὸ δὲ ἠδὲ ἀρίσταρχος ψιλοῖ καὶ οἱ ἄλλοι:

233. ἐξερέεινεν, sed suprascr. γρ. ἐξαγόρευεν.

234. πρῶτον text. πρώτην schol.

235. τινὲς ἀτασθάλου γρ. πῶς οὖν οὐχὶ καὶ τὴν εὐπατέρειαν μετέθηκαν.

244. ζηνόδοτος ἀγνοεῖ τὸν στίχον :

248. οὕτως ἀρίσταρχος· ζηνόδοτος δὲ κακῶς τέξει τινὲς δὲ ἀνεμαώλιοι εὐναὶ γρ. οὐκ εὖ : [Credo Zenodotum voluisse τέξεαι].

255. εὐρυχώρω ex emend. hic et 264. Deinde ἰαολκῶ ita scriptum, ut ο an ω sit, nescias, sed suprascript. ἰαολκός.

ιν

263. οὔ μεν (sic). In marg. ἀριστοφάνης ἐπεὶ οὔ μιν :

287. ἀριστοφάνης οὐδ' ἄρα.

291. μοῖρ' ἐπέδησεν.

298. τυνδάρεω ex em. et sic quinquies habet Scholiastes, qui tamen ait παροξυτόνως, sed voluit fortasse προπαροξυτόνως. Citat etiam Ω. 198. Οὐχ ὡς τυνδάρεω κούρη κακὰ μήσατο. εν

300. κατέχει φυσίζωος.

301. παρὰ et suprascr. γρ. πρός.

303. λελόχασιν.

304. ἀμφιμέδειαν ex em. ejusdem manus. Sed ἰφιμέδειαν defendit locus Pindari Pyth. iv. 159. a Scholiaste mox ad vocem ἐφιάλτην

307. citatus. διὰ δὲ τοῦ π̄ τὸ ὄνομα—ἐν νάξῳ μὲν φαντι θυγεῖν ἰφιμεδείας παῖδας ὡς τε καὶ σὲ τολμήσις ἐπιάλτα : (sic).

318. ἰάλλας.

319. γένῡς (sic). Schol. πληθυντικῆς αἰτιατικῆς ὡς τὸ ἐκ δὲ νέκυς οἴκων φορίων :

323. Pro ἦγε μὲν citat γήμας schol. ad Apoll. Rhod. iii. 996. Mox γε μὲν ἄρτεμις ἔκτα, sed schol. ἀριστοφάνης γρ. ἄρτεμις ἔσχεν: Huc quoque pertinet, ut puto, aliud scholion marginale, τινὲς ἐτέλεσεν γρ. (pro ἀπόνητο sc.).

327. ἔγωγε.

329. φθῖτ' in marg. φθίτο.

335. ὧδε.

336. μέγεθός τε, ἠδέ.

342. omittit.

347. γέρον et supra γρ. ἔπος.

356. γρ. πομπὴ δ' ὀτρύνοιτο.

358. ἀριστοφάνης πλειοτέρηισι χερσὶν:

366. σοὶ δ' ἔπι et suprascr. ἀναστρεπτέον τὴν ἔπι ἢ τὴν ἔνι:

378. ἐν μεγαρῶν (sic eadem manus). σαι

380. ἀγορεύειν (sic).

384. ἀρίσταρχος δὲ οὕτως. ὡς τὸ ἐγκέφαλος δὲ διάσπεος ἄλλυδις ἄλλη. ἀριστοφάνης δὲ ἄλλην φησί:

390. πῶς μὴ πιὼν τὸ αἷμα γινώσκει. [Qui hanc notam scribebat, præcedentem versum in exemplari suo non habuisse videtur.]

394. δάκρυσα ἰδών.

397. τοῦ ἔχοντος τεταμένην τὴν ἠλύγην ἤτοι τὴν νύκτα. [Interpretatio variæ lectionis ταναλυγέος.]

398. οἱ ἦε (i. e. versus ab ἦε incipientes, et qui ab iis pendent, scilicet 398-402.) ἀθετοῦνται ὑπὸ ἀριστοφάνους ὡς ὑπὸ [l. ἀπὸ] τῶν εἰρησομένων μετενεχθέντων: [potius μετενεχθέντες.]

399. ἀριστοφάνης λευγαλέων.

402. Hunc versum mirifice distortum et depravatum citat Suidas v. Ἦέ. Ἦέ. βαρυτόνως διαζευκτικὸς σύνδεσμος· ἢ διατμῆξαι κοῖλον δόρυ. (Od. Θ. 507.) περισπωμένως δὲ ἀπορηματικὸς περισπᾶται ἢ μαχεούμενον ἦε καὶ οὐκί. Sic edd. Med. Ald. Ad περισπᾶται notat Portus: "Videtur superfluum. Ideo præterii." Postea Kusterus hanc vocem, non monito lectore, ejecit, et insuper μαχεούμενον in μαχεόμενον mutavit. Scias autem velim, hæc omnia Suidam bona fide descripsisse e Photii codice jam corrupto, cujus simile exemplum penes Collegium SS. Trinitatis servatum habet διαζευτικὸς—διατμίξαι — ἀπορρηματικὸν περιπταίη μαχεούμενον ἦε καὶ οὐχί: Hunc locum ita transcripsit bonus Suidas, ἀπορηματικός. περι π ται η, aut cum ita distractum fortasse invenisset, περισπᾶται ἢ pro ingenii sui modulo emendandum putavit. Sed nunc nihil planius quam primo scripsisse Photium, ἀπορηματικός. ἦε περὶ πτόλιος μαχεούμενον, ἦε καὶ οὐκί: Quæ et ipsa varietas est, quanquam mendosa, tamen notabilis. Porro obiter observo, Hesychium v. Ἦε citare in Od. Δ. 372. μεθίεις, quod et Platonis Scholiastes habet.

415. φόνῳ ἀνδρῶν scriptum primo, sed θ additum supra φ.

422. ὡς ἔφη πολλὰ γαῖαν πολυφέρβην χερσὶν ἀλοία (sic). [Saltem lucramur variam lectionem Iliad. Γ. 564.] α

427. βούληται (sic) text. βάληται citat Schol. Sed aliud schol. de toto versu, ἐν πολλοῖς οὐ φέρεται. Et profecto, ut semel criticum agam, omnium fere, qui pro spuriis notantur, dignissimus hic, qui expungatur.

432. οἵ τε videtur fuisse a pr. m. Schol. καὶ ἑαυτῇ αἴσχος ἐπέβαλε.

434-439. ἀθετοῦνται παρὰ ἀριστοφάνει.

441. τίνες μήθ' οἳ κακῶς.

442. φαῦσθαι· τὸ δὲ κεκρυμένον.

443. ἔκ γε.

446. γε νέκυν et suprascr. γρ. γε νέην. [Merus error, sed observari non inutilis. Vide infra ad Ξ. 206.]

457. ἐμεῖο. Sed Scholiastes ait, ἀθετεῖται διὰ τὸ εὔηθες εἰ γὰρ ἐπίστατο

ὅτι οὔπω τέθεικε [τέθνηκε] πρὸς τί ἐρωτᾷ ἢ που ἔτι ζώοντος ἀκούετε.

460. *οὐ γάρ που αἱ ἀριστάρχου.*

477. *Πηλέως.*

489. *βίοτος* et suprasc. *γρ. βίος.*

491. *ἐνίσπε* post rasuram.

497. *ζηνόδοτος, εἰ γὰρ ἐγώ.* Aliud scholion: *ἐὰν ἦλθον τοιοῦτος αὖθις ἀπὸ τοῦ αἴδου.*

501. *τεῶ*, sed *τέων* ex em. ejusd. manus. *ὁ ἀρίσταρχος καὶ ἐγκλίνει τὸ τέων.*

509. *τρισυλλάβως τὸ τροΐην ὡς καὶ ἀρίσταρχος φησί*:

511. *τ'* omittit, deinde habet *νικέσκομεν* et suprascr. *ἐνικοῦμεν.* In marg. utrumque *νικάσκομεν* et *νικέσκομεν.*

512. *τροΐην*, sed duo puncta nigriore atramento.

513. *οὐδέποτ'* ex emend. et sine variatione *ἐνὶ πληθύϊ.*

514. *οὐδ' ἐνί.*

520. *κήτειοι προπαροξυτόνως καὶ τοὺς μεγάλους ἀκουστέον παρὰ τὸ κῆτος. ὡς καὶ ἀρίσταρχος. ἄλλοι δὲ ἔθνος μυσίας. τοὺς νῦν ἐλεάτας καλουμένους. ἔνιοι δὲ γράφουσι κήνειοι* [opinor *κήδειοι*] *οἱ συγγενεῖς. οἱ δὲ χήτειοι γυναίων. οἷον ἐστερημένοι γυναικείων δώρων ἕνεκεν εἶγε καὶ ὁ ἕκτωρ φησὶ τὰ φρονέων δώρισι κατατρύχω καὶ ἐδωδὴ λαούς.* (Il. P. 225.) *ἄμεινον δὲ τῷ ἀριστάρχῳ πείθεσθαι*: Pluralem numerum retinet etiam Apollonius. Sed singularem dat Hesychius, cujus locus ita legendus e MS. *Γυναίου. γυναικείου. Γυναίου εἵνεκα δώρου.* etc. Non longe ab hoc loco, sed versus numerum notare oblitus sum, Scholiastes utitur voce *Φερσεφόνης* et *π* supra *φ* priorem posuit scriba.

α

522. *κατεβαίνομεν.*

524. *περιγραπτέον ὡς ἀπρεπῶ· θυρωροῦ γὰρ ἔργον*: et mox, *ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ἐνὶ δὲ τῶν ὑπομνημάτων.* [Lege *ἔνια δέ.* Ceterum *περιγράφειν* et *διαγράφειν* utrumque *delere* per consequentiam sonant, modo tamen significandi discrepant. *Περιγράφειν* est lineis vocem vel voces includere, et sic delendas monere. *διαγράφειν* est transversa linea per literas ducta damnare.]

525. *ἀρίσταρχος ἔνθ' ἄλλοι πάντες κατὰ δούρεον ἵππον ἀχαιοί*:

526. *τρέμον θ'.*

οι

529. *ὁ δέ μι.* Deinde *ἐπίτελλεν*, sed suprascr. *γρ. ἐκέτευεν.*

530. *ἔξι ἐναι* et *μ* erasum.

530. *ἐξεχθεῖν ἐμφαντικώτερον δὲ τὸ ἐξέμεναι*:

536. *γίνετ'.* [Scilicet in quibusdam MSS. erat, *γίνετ' ἐνὶ πτολέμω.*]

538. *ὤιχετο*, sed suprascr. *γρ. φοῖτα.* [Non opus esse duxi accentuum errores anxie corrigere. Alioqui monuissem scribendum paullo ante *ἐδωδῆ*, hic *φοίτα.*]

538. Schol. *σφοδελὸν* pro v. l. memorat et *σποδελόν. διὰ τὴν σπουδὴν* [lege *σποδὸν* vel *σποδιὰν*] *τῶν κακομένων νεκρῶν.*

539. *χωρὶς τοῦ ι γηθοσύνη ἀντὶ τοῦ χαίρουσα.* η

540. 563. 565. *κατατεθνειώτων.*

546. *ἀθετεῖ ἀρίσταρχος. ἡ δὲ ἱστορία ἐκ τῶν κυκλικῶν*: Idem fere scholion, quod legitur in editis, habet Harl. Sed pauca diverse exhibet. Pro *ἠρώτησεν ὑπὸ ὁποτέρου τῶν τρώων μαλλον ἐλυπήθησαν* substituit Barnesius, non repugnante Clarkio, *ἠ. ὑπὸ ὁποτέρου αὐτῶν οἱ τρῶες μ. ἐ.* nimis quidem audacter, sed non nimis eleganter. Harl. pro *τῶν τρώων* dat *τῶν ἀχαιῶν*, quod facinus est correctoris, qui vulgatæ lectionis vitium vidit, veram corrigendi viam non vidit. Rectissime Bentleius, *τῶν ἡρώων*, ut liquet ex Eustathio. Deinde *πλεῖστα*, non *πλεῖστον* Schol. ed. et MS. Omittit etiam *κρίναντες* MS. et legit *ἔδωκαν.*

THE ELEAN INSCRIPTION.

Hæc lamina ærea, modulo ac forma qua supra delineata, in agro Eliaco effossa, atque inde a G. Gell A. S. MDCCCXIII. reportata, fœdus inter duas ejus regionis gentes circa Olymp. XL. initum exhibet, quod dialecto communi Hellenica et litteris Constantinopolitanis sic reddendum mihi videtur:

ἡ ῥητρα τοις Ηλειοις και τοις Ευαοιοις. συμμαχια αν ειη ἑκατον ετεα, αρχῳ δεκατῳ. ει δε τι δεοι, ειτε επος ειτε εργον, συνειεν αν αλληλοις, τα τε αλλα και παρα πολεμου. ει δε μη συνειεν, ταλαντον αν αργυρου αποτινοιεν τῳ Δι Ολυμπιῳ οἱ αν δεδηλημενοι λατρευομενων. ει δε τις τα γραφειη τῃ αν δηλοιτο, ειτε ἑτης ειτε τελεστης ειτε δημος, εν τῳ εφιερειῳ αν ενεχοιτο τῳ ενταυθα γεγραμμενῳ.

Judicent tamen doctiores, et siquid probabilius habuerint, proferant.

R. P. KNIGHT.

THIS Inscription is so entire and well preserved, that there can be no doubt concerning any one of the letters; and as it is evident, by the alteration of an *O* into an *Σ* in the second line, and by the insertion of an *Σ* in the ninth, that it was revised and corrected after it had been engraved, there can be no suspicion of any errors committed by the engraver, as in the Greek of the Rosetta stone, and consequently no grounds for conjectural emendation. The straight lines are deeply indented with a chisel, and the circles and dots stampt incuse with two solid blunt points of different sizes. The letters are of forms found in other very antient inscriptions; and, though some of them are unusual, they have all been explained in works on Palæography. In more common characters, and divided into words, they seem to be as follows:

Α ΓΡΑΤΡΑ ΤΟΙΡ ΓΑΛΕΙΟΙΣ ΚΑΙ ΤΟΙΣ ΕΥ-
ΓΑΟΙΟΙΣ ΣΥΝΜΑΧΙΑ Κ' ΕΑ ΕΚΑΤΟΝ ΓΕΤΕΑ
ΑΡΧΟΙ ΔΕΚΑΤΟΙ ΑΙ ΔΕ ΤΙ ΔΕΟΙ ΑΙΤΕ ΓΕΠΟΣ ΑΙΤΕ Γ-
ΑΡΓΟΝ ΣΥΝΕΑΝ Κ' ΑΛΑΛΟΙΣ ΤΑ Τ' ΑΛ ΚΑΙ ΠΑ-
Ρ ΠΟΛΕΜΟ ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ ΤΑΛΑΝΤΟΝ Κ'
ΑΡΓΥΡΟ ΑΠΟΤΙΝΟΙΑΝ ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ ΤΟΙ ΚΑ
ΔΑΛΕΜΕΝΟΙ ΛΑΤΡΕΙΟΜΕΝΟΝ ΑΙ ΔΕ ΤΙΡ ΤΑ Γ-
ΡΑΦΕΑ ΤΑΙ ΚΑ ΔΑΛΕΟΙΤΟ ΑΙΤΕ ΓΕΤΑΣ ΑΙΤΕ Τ-
ΕΛΕΣΤΑ ΑΙΤΕ ΔΑΜΟΣ ΕΝ Τ' ΕΠΙΑΡΟΙ Κ' ΕΝΕΧ-
ΟΙΤΟ ΤΟΙ 'ΝΤΑΥΤΕ ΓΡΑΜΕΝΟΙ.

The first and principal difficulty of construction, which these lines present, is in the words αρχω δεκατω; and to make sense of them, we must suppose an ellipsis of the governing preposition ὑπὸ or ἐπὶ, so as to denote the commencement of the hundred years' alliance to be under the tenth monthly archon; that is, under the last of the then current year, which probably consisted, as among the early Romans, of ten months with intercalations; the primitive usages, as well as language, of the Latins having been mostly Æolic. It seems much more probable that the expression should denote the commencement of the treaty under the tenth monthly, than its termination under the tenth decennial archon, which would have been more properly expressed by ἐς ἄρχον δέκατον; and as for the reading which has been proposed by Mr. J. M. in No. XXII. of this *Journal*, *ΔΕ ΚΑ ΤΟΙ* for δὲ κατὰ τῷ, it is sufficient to observe that κατὰ never governed a third case in any dialect or mode of speech known to the Greeks.

The sense of what follows in the inscription is sufficiently obvious, and may be thus rendered in English: "*But if any thing be wanted or required, either in speech or action, let them assist each other in all other matters, and also from or against war: but if they do not so assist, let those who by failing may have violated the treaty, pay a talent of silver to Jupiter Olympius for sacred services: and if any individual, be he a citizen, a free inhabitant paying public contributions, or merely a free inhabitant, do violate what may be herein written, let him also be held in the fine of expiation herein written.*"

The verb σύνειμι is frequently used in the sense here supposed; which is, indeed, absolutely necessary to make the treaty signify any thing: for what sort of an alliance or συμμαχία would it be, which merely required the contracting parties, when any matters of difference should arise, to meet and discuss them without war? which by the bye παρὰ πολέμου cannot mean: it would be ἄνευ πολέμου.

Τοι is not only the legitimate form of the article or pronoun in the nominative plural of the Doric and Æolic, but the only form used in the genuine remains of those dialects; as in the treaties between the Lacedæmonians and Argives in the fifth book of Thucydides. The above cited critic, however, joins his favorite contraction of κατὰ to the participle taken in a passive sense, and applies the compound to Jupiter, τῷ Διῒ Ὀλυμπίῳ τῷ καταδεδηλημένῳ, not giving himself the trouble to ascertain that the verb δηλέομαι only occurs in a passive or middle form with an active sense; and that it never was, nor ever could be, subjoined to the preposition κατὰ, for the same reason that, though in English we say, "*throw down*," "*beat down*," "*hunt down*," &c. we never say, "*injure down*," "*wrong down*," "*hurt down*," &c.

The ellipsis of the causal preposition, as before λατρειομένων, is common: but I can find no other instance of this participle, or the verb to which it belongs, in a passive form; probably for no other reason than because there is no other passage extant in which it is required in a passive sense.

FETAΣ or ἑτης may possibly mean one of an ἑταιρεῖα or association, sanctioned by law, of persons liable or qualified to serve the higher offices of the state, and therefore constituting the first order.

ΤΕΛΕΣΤΑ, a person of the second order, I derive from τελεῖν, *to pay public contributions;* that is, in the language of modern polity, *paying scot,* or of the class which the French call *contribuables.* Those at the head of the state were in many places called the τέλη, or οἱ ἐν τέλει: but the priesthood never formed a distinct order in any of the Greek states, as they did in Egypt and Persia; and still less the mystagogues or initiators, which τελέσται, in a religious sense, can only mean. Here it evidently signifies a rank or order between *FETAΣ* the highest, and *ΔAMOΣ* the lowest of persons responsible to the state; that is, of free persons; slaves being amenable to those whose property they were.

In the Dorian treaty, however, preserved in the fifth book of Thucydides, ετας signifies a citizen generally; wherefore it probably does so here, as τελέστα does a free inhabitant paying, and δᾶμος one not paying contributions; neither having the right of suffrage, which was almost every where hereditary.

The construction of the latter part of the eighth and beginning of the ninth line, here admitted, is certainly somewhat harsh;[1] and the late learned Dr. Vincent endeavoured to soften it by ingeniously suggesting, that γραφεα might be the plural of γρᾶφος, an obsolete form of γραφὴ; as μόλκος and ἄλκος are found on an ancient earthen vase for μόλπη and ἄλκη. But if we admit such a form to have existed, it could only have signified the writing itself, not that which it commemorated; whereas the fine is evidently for violating the treaty, not for defacing the letters which recorded it. As for Mr. J. M.'s *present optative active in ηε, formed like the aorist optative in ειa, only substituting an η for an ει, as in βασίληος for βασιλεῖος,* &c.; which he produces in conformity with a canon of Dawes, that ε is never put for ει, it needs no remark; he having in the same page translated his present optative by a past subjunctive "*scriberet;*" and not recollecting that *βασίλεος* and *βασιλεως* are the regular Doric and Attic genitives, in the example which he cites; and that so far from the ε and ει not being commutable in different dialects, they are commutable in the same; the coins of Agathocles having *ΑΓΑΘΟΚΛΕΟΣ* or *ΑΓΑΘΟΚΛΕΙΟΣ,* accordingly as the space was less or greater; and no one will suspect that in Sicily, after the Macedonian conquest, the ε stood for an η, or had any power but its own.

The square letter, the third in the eighth line, is not employed as a φ any where else that I know; but is used as a θ on the very ancient coins of Thebes, and may possibly be such here; these two aspirates having been commutable in the variations of dialect; as in φλάω and θλάω, which are only different forms of the same verb.

Hesychius interprets ἐφιερεῖα to be τὰ ἐπὶ τοῖς ἱερείοις ἀποθυόμενα, which affords a meaning sufficiently near to that here required for the επιαρον *before written*, namely, the talent of silver to be paid as an expiatory fine to Jupiter, ἕνεκα τῶν λατρειομένων; nor is the form more different than difference of dialect may reasonably account for. Mr. J. M., indeed, divides and renders the last words in the plate, ἔνθα ἐπὶ ἱερῷ κ' ἐνέχοιτο τῷ ἐντεῦθε γεγραμμένῳ; which an ordinary maker of Latin versions, preserving, even when guessing at the unintelligible, some regard to tense, sense, and syntax, might perhaps translate, "*hîc sacro obstringatur hinc scripto*," or "*quod hinc scriptum est*:" but Mr. J. M., with more justice, treats his own Greek as it deserves, and scarcely retains a trace of it in his own equally original Latin, "*hîc ad templum inhiberetur eo quod ibi scriptum est.*" Surely it might have occurred to him, that if ἱερῷ signified either the temple, or the fine, it would require the article τῷ ἱερῷ; and that, since ἐπὶ can neither stand alone, nor be joined with ἐνέχοιτο to ἱερῷ, some word, such as συμμαχίας, is wanted to make a sentence—ἐπὶ τῆς συμμαχίας τῷ ἱερῷ ἂν ἐνέχοιτο.

After having found him taking so much pains to turn an aorist into a present, for the purpose of translating it by a past tense, we cannot much wonder at his translating a present by a past, when he finds it ready made, though with a prospective meaning. The same consistency in confusion prevails through his whole version; which, from beginning to end, *provides* in past tenses, and not only supplies the editors of Stephens's Lexicon with a new example of syntax in ἄρχοι κατὰ τῶ, but with an equally new mode of translating such choice morsels by rendering it "*inciperet dehinc.*"

In the Attic dialect an optative is always *potential* with the dubitative or potential particle ἄν, and always desiderative without it; but no such distinction is observed in the Homeric Greek; and in this inscription the usage appears to be completely reversed, though in the above cited Dorian treaties of Thucydides, the Attic idiom appears to have prevailed, for the sense requires us to read ἄντινα, instead of ἀντινα, at the end of the second treaty.[1] The Dorians and Æolians, indeed, do not seem to have ever adopted this Attic form of the particle; which is, however, only their own old form κἂν, with the initial amputed after the Ionic fashion. We find, it is true, αντινα in the later editions of the first treaty, but

[1] Lib. v. s. lxxix.

αι τινα is the reading of the early ones, which succeeding editors should have retained, and altered the verb following from ἔχωντι to ἔχοντι, both written with the same letters in the original document, and probably in the autograph of Thucydides.[1]

These two Dorian treaties were concluded in the third year of the ninetieth Olympiad, and by comparing them with this now under consideration, there will appear a difference in language, style, form, manners, and every thing else, which will render the allowance of two hundred years' priority to the latter by no means too much; though I admit that the dates of all these very early monuments, anterior to authentic history, or beneath its notice, are extremely uncertain. We may nevertheless rest assured that, though archaisms of expression were retained in heroic poetry, and archaisms of form in the initials of names on coins, down to a very late period, none but the customary modes of speech and writing in use among the parties would be employed in a treaty of alliance, interesting to all, and therefore required to be intelligible to all. Such ever has been, and ever must be the language of diplomacy, while guided by common sense: but in the few words of this treaty, we find three employed in a sense in which they appear to have become obsolete before the age of any prose writer now extant, namely, ῥήτρα as a *compact* or *convention*, ἀρχος as an *archon* or *governor*, and δᾶμος as an *individual person*; all which are so employed in the Homeric poems, and perhaps in some later compositions of the same kind, but no where else that I recollect.

The smallness of the fine, too, or penalty for infraction of the treaty, is another proof of its high antiquity; a single talent of silver, admitting it to be the largest talent ever in use among the Greeks, being a very minute sum in the scale of public wealth, even of the most paltry of their states, after the abortive invasion of Xerxes had opened the treasures of Asia to them.

As for the tradition attributing the invention of the aspirated consonants θ and χ to Epicharmus or Simonides, after the sixtieth Olympiad, it deserves no more credit than that which attributes it to Palamedes at the siege of Troy. These poets may possibly have introduced them into their respective countries, under forms not in use there before; but the latter, as it appears in this inscription, is found in the most ancient semi-barbarous alphabets of Italy; and the former, as above described, and also as represented by a cross in a circle, is on the most rude and early coins of Thebes, struck near the commencement of the art, in which we may observe at least seven stages of progressive improvement or variation, prior to

[1] Ib. lxxvii.

the subversion of the city by Alexander the Great.[1] The number of coins, too, still extant of each, proves that none of them could have been very rapid in progress, or short in duration. Those struck after the rebuilding of the city by Cassander, are totally different in device as well as fabric, and, except in brass, are extremely rare.

The language, however, of this treaty, though more archaic than that of any other prose extant, is far less so than the Homeric tongue, not only in the abbreviations and contractions of the words, but in the application of the article to the proper names, both of the parties and the god; the general omission of which, according to the Latin, rather than the subsequent Greek idiom, is among the most curious as well as most indisputable proofs of the very remote antiquity of the Iliad and Odyssey, between which and every other Greek composition now extant, there seems to have intervened a chasm of darkness sufficient to change the idiom of speech, though the words generally continued.

The two instances of laconism in the substitution of the *P* for the *Σ*, in the first and seventh lines of this inscription, seem to be quite accidental and irregular, the dialects having probably been intermixt in the customary and rarely-written speech of these little obscure states.

Elis, indeed, became afterwards a considerable city, and the Eleans, or *FAAEIOI*, a wealthy and powerful people; but not till

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[1] Those of the first, have the Bœotian shield on one side, with a square incuse in several divisions of different depths on the other.

Those of the second, the same with the initial letter either square or round, in the centre of the incuse, divided into four equal parts of equal depth.

Those of the third, which alone are very rare, have the same shield, and on the reverse a bearded figure of Hercules naked, marching with the club in his right and the bow in his left hand, in a square incuse, inscribed ΘΕΒ.

Those of the fourth, have the same shield, and on the reverse a young Hercules kneeling and stringing his bow, naked, with the club lying by him, in a square incuse, inscribed ΘΕΒΑΙΟΣ, that is ἄργυρος Θήβαιος.

Those of the fifth are the same, except that Hercules is an infant, without the bow and club, strangling two serpents; of which there are various compositions.

Those of the sixth have the same shield, and on the reverse a bearded head of Bacchus crowned with ivy, in a square incuse, inscribed ΘΕ.

Those of the seventh have the same shield, and on the reverse a vase with some symbol, and the letters ΘΕ or ΘΕΒΗ, and often the initials of a magistrate's name. This coining appears to have lasted a long time, as upon some of them the H is an aspirate; as in ΗΙΚΕ, the initials of ΗΙΚΕΤΑΣ; and in others a long vowel, as in ΘΕΒΗ.

Of those struck after the restoration of the city, the brass have a bearded head of Hercules on one side, with the club on the other; and the silver, a veiled head of Ceres on one side, with an armed figure of Cadmus stepping from his ship, on the other; and all equally inscribed ΘΗΒΑΙΩΝ.

the union of all the little states of the district into one; which was not completed till the second year of the seventy-seventh Olympiad;[1] from which commences the series of those beautiful coins, which have lately been found in such variety and abundance in the country, and which were formerly attributed to the Falisci, a semi-barbarous people of Italy.

The *ΕΤΓΑΟΙΟΙ*, the other contracting party, were probably one of these little constituent states, and perhaps this treaty was the commencement of their union; for they cannot be the people of *ΕΤΑ* in Arcadia, which does not appear to have been within the circle of the alliance, and which could not possibly have supplied them with so long a name, by a syllable, according to any principle of derivation ever acknowledged by any dialect.

R. P. K.

PROLOGUS IN PHORMIONEM,

FABULAM AB ALUMNIS REG. SCHOL. WESTM. ACTAM. A.D. 1815.

Hac nocte nostros qui revisistis lares,
Notique notis interestis Lusibus,
Salvete: Vobis, quas habemus maximas,
Agimus lubenter, quasque oportet, gratias.
Neque hoc profectò vos salutandos modò
Esse arbitramur nomine, quòd comœdiæ
Terentianæ semper strenuissimos,
Scholæque nostræ noverimus vindices;
Sed quòd sciamus disciplinæ publicæ,
Et disciplinæ vindices Britannicæ.
Hoc adeò ex hâc re nobis in mentem venit:
Audimus hodie terras hinc quamplurimos
Studium incessisse commigrandi in exteras:
Atque hoc præsertim facere id velle gratiâ,
Quasi alibi meliùs educentur liberi.
At, o beatæ carùm nomen Patriæ!
Quisnam iste tandem morbus? Idcirco est opum
Tantumque fusum sanguinis fortissimi?
Tantosque idcirco Gallicos exercitus,
Suoque pestem profligavit in solo
Totius orbis pariter et terræ suæ,
Arthurius idem Pacis et Belli arbiter,
Ut jam Penates fastidirent patrios,
Patriosque cultus Britones dediscerent;

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[1] Diodor. Sic. l. xi.

Suisque Patres inviderent liberis
Moresque habitusque et indolem Britannicam ?
Tantine sermo Gallicus videbitur,
Italique cantus, et pares Ionicis
Motus choreæ (proh pudor) Germanicæ,
Ut prisca virtus nostra, pietasque et fides,
Levitate tandem et impietate Gallicâ
Sophiâque permutanda sint Germanicâ ?
Sed nunc ad rem quod nostram pertinet magis—
Vos O Patroni, queis, opinor, Patria,
Et quâ fuistis ipsi enutriti prius,
Honesta nondum sordet Institutio,
Vestræ, precamur, ut memores Puertiæ,
Hâc nocte saltem plaudere haud gravemini,
Vel disciplinæ nostræ vel comœdiæ.

EPILOGUS.

DAVUS. CRITO.

D. Mansurusne, Crito? Pauperque, Hospesque, Senexque ?
Quâ spe ? quo quæstu fretus et arte ? C. Rogas ?
Scilicet ignotum est, Peregrinus et Advena victum
Quam facilè e vestrâ credulitate paret ?
Non tam præsentes alibi cognoscere stultos
Contigit : absurdum, futile, ridiculum
Hoc vobis volupe est, Hoc est mirabile visum ;
Quodque impossibile est, hoc mage credibile.
D. Quin tu igitur fieri Stadio-dromus ? aut Salamandra ?
Aut invisibilis, quæso, Puella potes ?
Aut prægnans anus ? aut orientalis Jugulator
Ipse suo sibi se qui jugulat gladio ?
C. Garris : Men' isthæc levia et ludicra ? Gravem Rem
Tracto, artem ingenuam scilicet atque novam,
Encephaloscopiam ; Princeps ego Cranologorum.
D. Quidnam illud Monstri est ? C. Scire cupis ? D. cupio.
C. Principio, Naturam Hominis fateare necesse est
Cujuscunque Humeris imposuisse Caput.
D. Audivi, et credo : fateor. C. Capitique cerebrum
Cuique esse innatum. D. Non fateor. C. Taceas.
Conglomeratarum quæ Congeries Fibrarum
Constat Triginta e Partibus atque tribus :
Ergo animal trigintitriplex Homo. D. Proh magni Dî !
C. Fingit enim voces ars nova quæque novas.
D. Trigintitriplicem tu me quoque ? Magnificum me!
Qui simplex, rebar, nil nisi Davus, eram.

C. Sic est. Has partes dico Organa, et hæc quoque sensus
Affectusque notant singula quæque suos.
Et prout grande suum magis Organon est, dominatur
Sensus item in Capite hoc ille vel ille magis.
Mysterizativus enim est, Individuali—
Tativus, Philopro---vel genitivus homo.
Cetera quæque tamen non memorare necesse est.
D. Gaudeo. C. Tot, quot sunt Organa, sunt Animi.
Utque superficies externaque prodit Imago,
Quæ crusto subter condita pruna latent,
Sic cerebrum tegit os; qualisque interna cerebri est,
Externo formam cernis in osse parem.
Primo adeo intuitu qualis sit quisque videbis:
Unum de multis sit satis. D. atque super.
C. Si cui supra aurem sit prominulum Cerebellum,
Hunc fuge. Destructivum indicat ille Tumor.
Hic cædit, frangit, tundit, lacerat, pessundat,
Ferro, fuste: palam, clam: pede, dente, manu.
Porrò, ubi quid ficti aut simulati est, "hem, bone," mecum
"Falle alios," inquam; non ita fallor ego.
Ambrosiis imitare comis strepituque Tonantem,
Causidice? auriculas detege, nullus eris.
Quique reos agitas miserâ formidine, Judex,
Judice me, capitis mox eris ipse reus.
Vertice nudato Lupus es, fortasse, Sacerdos,
Hactenus inducto vellere visus ovis.
Sed, quo præcipuè super omnia, Dave, reperto
Glorior, invenio Bruta Hominesque pares.
Certat magnanimo cum Cæsare magnanimus Mus,
Si caput inspicias, ardua uterque petit.
Bello fulminat ille, viamque affectat Olympo,
In cameram scandit Mus, ubi grana jacent.
D. Ah scio, jam Infantem nuper mirabar herilem
Tam placidum in medio posse jacere luto.
Nimirum Organon ille Voluti-luto-tativum
Quale proculdubio Sus χαμαισυνὰς habet.
C. Irrides? Operamne in Te sic, improbe, ludo?
Indignus Sophiâ, Scurra, videre meâ.
D. Credo. Quin tu discipulos adsciscere dignos
Vis tibi? ne Davos quære sed Œdipodas.
C. Rectè hortare, Hebetesque rudesque valere jubebo,
Si mihi vos, Docti, plauditis. D. atque mihi.

OBSERVATIONS

ON THE

TWENTY-FOURTH BOOK OF THE ODYSSEY.

In the course of a long acquaintance with Homer, an observation has struck me on the twenty-fourth Odyssey, which I have not seen elsewhere. It is well known that Aristarchus rejected this book for various reasons, such as the epithet *Κυλλήνιος* applied to Mercury, the office of guide of the departed assigned to him, the mention of the *Λεύκας πέτρα*, the mention of the *Κεφαλλήνων πόλεις*, and others; and that his Odyssey concluded with the line,

Ἀσπασίως λέκτροιο παλαίου θεσμὸν ἵκοντο,

in the twenty-third. Similar doubts have been started with regard to the last book of the Iliad; some even condemning the episode of the Shield of Achilles in the eighteenth, and all subsequent, as supposititious. My conjecture, however, relates solely to the Odyssey.

It appears to me, then, that the scene in the shades, at the beginning of this book, may have been an interpolation, but that the rest bears marks of the hand of Homer. In the course of perusal, passing from the preceding part of the Odyssey to this fiction, and returning again to the main subject, I was struck with an inferiority of spirit, and a want of Homeric invention, in the passage in question. It seemed to me to contain little which might not have been put together, by a tolerable imitator, from other parts of Homer. The story of Penelope's web, in particular, in the speech of Amphimedon, is repeated from two former passages of the Odyssey. And I may observe, with regard to the latter instance, that Homer's repetitions seldom occur, except where they are either in themselves not unpleasing, or serve to carry on the action. The passage just mentioned appears first in the second book; it occurs again in the nineteenth; but there it is at a sufficient distance from the former, and is besides conducive to the poet's purpose. In this third repetition, on the contrary, it becomes tiresome, and answers no end. The want of animation, perceptible in the episode of the dead, appears in contrast to the general tone of the Odyssey. Again, though Homer sometimes introduces circumstances but remotely connected with the action of the poem, yet I think it is not according to his genius to pass abruptly to an affair totally extraneous, like the dialogue between Achilles and Agamemnon. Ariosto, indeed, after relating an exploit of Astolpho, stops the action of the poem to send him

on a journey to hell, and the Pseudo-Ossian, after describing the death of Feoldath, before he returns to the battle, cannot forbear telling us that his soul went to his native vale, and mingled with the dreams of the young lady his daughter, who was asleep. But Homer lived too early to be addicted to these artificial abruptnesses. It is also observable, that most of the articles objected to by Aristarchus occur in this part of the book. This cannot indeed apply to the expression *Κεφαλλήνων πολίεσσι*; and incompetent as I am to decide concerning that part of the argument, I shall only observe, that the Cephallenians are mentioned in the second Iliad, and mentioned as the subjects of Ulysses:

Αὐτὰρ Ὀδύσσευς ἦγε Κεφάλληνας μεγαθύμους.

It may be also remarked, that when Homer uses the word ὅ, in such a situation that the preceding words easily explain its meaning, he uses it without any qualification; as in the eleventh Iliad,

Ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὦσε χάμαζε,
Δουρὶ βαλὼν πρὸς στῆθος· ὁ δ' ὕπτιος ἔκπεσε δίφρου.

But when, after treating one part of his subject, he returns to another which he had quitted, and uses the article abovementioned, he adds, I am inclined to think, pretty uniformly a designation of the person. Thus, in the fourteenth book of the present poem, when, after having related the conversation of Eumæus and Ulysses in the cottage, he returns to the voyage of Telemachus, with which he had been before engaged, he begins,

——————— *οἳ δ' ἐπὶ χέρσῳ*
ΤΗΛΕΜΑΧΟΥ ΕΤΑΡΟΙ λύον ἴστια·

Now, in the present passage, when, after the dialogues of Achilles with Agamemnon, and of Agamemnon with Amphimedon, the author turns to his former subject, the adventures of Ulysses and his companions in arms, he simply says,

ΟΙ δ' ἐπεὶ ἐκ πολέως προσέβαν, πεδίον δ' ἀφίκοντο, κ. τ. λ.

Whereas, if we expunge the intermediate passage, the sense will proceed naturally and without any obscurity:

Ὤιξαν δὲ θύρας ἐκ δ' ἧϊον· ἦρχε δ' Ὀδύσσευς.
Ἤδη μὲν φάος ἦεν ἀνὰ χθόνα· τοὺς δ' ἀρ' Ἀθήνη
Νυκτὶ κατακρύψασα θόως ἔξηγε πόληος.
Οἱ δ' ἐπεὶ ἐκ πόλεως προσέβαν, πεδίον δ' ἀφίκοντο, &c.

The latter part of the book, however, would seem to be genuine. The discovery of Ulysses to Laertes resembles the former passages of the sort in pathos, nature, and spirit; and it is diversified from the rest in a manner truly Homeric. It appears also to be required by the general structure of the poem; for, after having seen Ulysses reveal himself successively to Telemachus, Eumæus and Philætius, and Penelope, besides the unintentional discovery to Eu-

ryclea, we naturally expect that he will disclose himself to his father. And if this passage be genuine, the sequel, which is connected with it, seems to follow of course. Indeed, if the hostilities there recorded be omitted, we must also omit a passage in the twenty-third book, previous to the conclusion proposed by Aristarchus, which anticipates them as approaching. The present book, I own, if the episode of the shades be omitted, will be a very short one; but there are two others to support it.

These hints, however, are advanced with hesitation; and I must own that, setting objections aside, the conclusion proposed by Aristarchus,

Ἀσπασίως λέκτροιο παλαιοῦ θεσμὸν ἵκοντο,

is a very natural and proper winding up; and other circumstances, no doubt, might be urged in favor of his hypothesis.

The reader will observe, that, in this argument, I have all along proceeded on the supposition, that the Odyssey was the work of a single writer.

CÆCILIUS METELLUS.

ON THE GREEK AND LATIN ACCENTS.

No. IV.—*(Continued from No. XXIV. p. 304.)*

WHENEVER grammarians find two modes of expression for the same thing, they are very apt, sometimes from ignorance, more often from an affectation of mystery or skill, to make a distinction, where none exists. This is a common source of error in all languages. Thus in Hebrew some feminine nouns having two plural terminations, grammarians have dubbed one a dual, and the other a plural, with no more reason than if they were to make out of *eyen* and *eyes*, a dual, and a plural. In Greek, some words have a double form in the future, such as τύψω or τυπῶ, φράσω or φραδῶ, and these futures have been divided into first and second futures very innocently, and perhaps conveniently. But some grammarians are not content with this, but will have it that there is a nice difference in the meaning of the two futures, and I wonder only that they have suffered some other double forms to remain quiet, such as πράσσω or πράττω, and have not yet discovered a

distinction between these also. The Latin grammarians, in a similar rage for something recondite, considered *scripsêre* and *legêre* as duals, according to Quintilian, l. 1. c. 5. But both he, and Servius in a note on the first line of the second book of the Æneid, reprobate this doctrine; and those, who know with what ease the French drop the final *nt* in many words, will not be at a loss to conceive, how scripserunt became scripsere. This much I do believe, that the Latins had as much a dual, and a middle voice, as Homer and the old Greeks had, or rather that both knew nothing of either. Our own language, as might be expected, has afforded scope to the ingenuity of Philologists. In particular some persons would make us believe (and Dr. Johnson is of the number) that *enow* is the plural of *enough*. Such a notion can proceed only from want of acquaintance with the northern languages, in which the final *g* has a guttural sound, which in English pronunciation has been sometimes hardened into an *f*, as in *enough* from *genug*, and sometimes has been suffered to become evanescent, as in *plough* from *pflug*, and in *eye* from *aug*. In some words the pronunciation to this day is not quite settled, as in *draught*, sometimes pronounced *drau't*, sometimes *drafft*, and in *trough*, sometimes pronounced *trow*, and sometimes *troff*. Precisely in this predicament stood formerly the word enough, and though the modern pronunciation makes it terminate in a consonant, yet of the vowel termination also we have a clear vestige in the form *enow*. It must be confessed that Dr. Johnson's Dictionary, which is justly a national boast, and a noble monument of one man's industry, is most defective in etymology. I will notice at some length one instance among many, as a proof, not so much of his incompetency in this respect, as that etymology is not always a contemptible and barren study, and at least as liberal as many other pursuits, that are more favoured. This instance is taken from the word *sham*, which Dr. Johnson derives from the Welsh *schommi*, to cheat. Now, except the names of places, I believe there are very few words in our language of Welsh or Celtic origin, so completely were the Britons either extirpated by the Saxon invaders and conquerors, or driven by them, beyond the reach of all intercourse, into the corners and fastnesses of Cumberland, Cornwall and Wales. The English language therefore may be said to be radically Teutonic, but to have received at the Norman invasion a graft of Old French, and since the revival of letters a much larger graft of Latin. Under these circumstances the Celtic origin of any word in present use is to be distrusted. Accordingly, Sham will be found not to be Celtic, Welsh, or British, but a pure English word. *Sham* is something that *shines*, and *seems* fair, a false ap-

pearance. Its meaning will be best illustrated by a reference to its use in kindred dialects. By this process we shall perceive clearly, that Sun, Shine, Sham, Shin, and Skin are all of one family. The great luminary, which is the apparent cause of light, and seems the eye of the universe, may be considered as the parent of this family, so that when we say that the sun shines, we say in effect, that the sun suns. The Latins in a similar manner derive Sol from σέλας splendor, and Luna from Lucina, analogous to the Greek σελήνη. Milton indeed hints at another source, and seems to consider Sol as an abbreviation of Solus, never forgetting his learning even in his sublimest flights. To this Satan is made to allude in his address to the sun,

> O thou, that, with surpassing glory crown'd,
> Look'st from thy *sole* dominion, like the God
> Of this new world.

But let any one that observes "the full blazing sun in his meridian tower," answer, which consideration he is most smitten with, its lustre, or its unity? To descend at once from the most shining quality in nature to another that is dull in comparison, but which nevertheless is distinguished by its glossy surface, and is connected in idea with what shines, we arrive at the meaning of the word Skin. This peculiar property of skin can escape no observer, and has been exquisitely dilated upon by Shakespeare,

> Yet I'll not shed her blood,
> Nor scar that *whiter* skin of hers than *snow*,
> And *smooth* as monumental *alabaster*.

Shin, properly shin-bone, is the skin-bone, so called for a reason sufficiently obvious. This is in Danish Skinne-been, and in German Schienbein.

In a secondary and figurative sense, what shines suggests the idea of fair and beautiful. Hence the German Schön, the Dutch Schoon, and the Danish Skiön, all having the sense of Beautiful. We have not preserved this word in common parlance, but metamorphosed into *Sheen*, it was familiar to Chaucer, Spencer, and Milton, that admirer and imitator of our old poets, and we have it still in the names of places and families as Sheen, now called Richmond, Shinfield, Schomberg, Shin Lock in Sutherlandshire, and the famous Scoone in Perthshire.

In another figurative sense, that which shines sometimes shines only, and according to the old saw, "All that glistens is not gold." It is this point of view, which suggests the idea of a fair outside, a cloak, a pretext, a false appearance. It is in this sense of shining that Sham is used, and pervades to this day all the Teutonic dialects, in the different forms of Sham, Schein, Schyn, and Skin. Thus hypocrisy, or Sham-virtue, is called by the Germans Schein-

tugend, by the Dutch Schÿn-deud, and by the Danes Skin-dyd. The relatives whom we call father-in-law, brother-in-law, &c. the Dutch call Schoon-vader, Schoon-broeder, &c. that is Sham-father, or Fair-father. This may give us an insight into the force of the French names for the same relations, Beau-père and Beau-frère. To understand this, we must recollect that the French, like ourselves, are sprung of German ancestors, and that, though the words of their language are borrowed from the Romance, or corrupt Latin, that prevailed in Gaul at the time of the incursion of the Franks, their whole grammar, that is the accidence, syntax, and structure of their language, and the turn of their phrases, and modes of speech, all show an affinity to the German. The material is for the most part Latin, but the workmanship Teutonic. The Franks less savage than their Saxon neighbours, when they had over-run and subdued the country, then a Roman province, acknowledged the superiority of the conquered in point of civilization, and adopted, as well as they could, their language. In this, as in many former and subsequent instances, with which the history of mankind abounds, fortunately for the vanquished,

Græcia capta ferum victorem cepit.

It is in this way only that the French idioms can be explained. When the French say, Je m'étonne, it cannot be supposed, that the Romans in the most corrupt era of their language ever used the circumlocution, *Ego me attono*, instead of the simple word, *miror*, but this expression, like many thousand others, must be considered as a literal translation into Latin of the German original, Ich mich wundere. In like manner Capitain (Capitanus) is a faithful representative of Hauptman, and chose (causa) of Sache. Thus too, without regard to classical authority, they turned the Teutonic compounds, Schoon-vader and Schoon-broeder, the closest way they could to the original, into bellus-pater, and bellus-frater, or, as they have clipped the words in pronunciation, Beau-père and Beau-frère. Formerly Beau in the sense of Sham was employed on other occasions. In particular we meet with the term Beau Pleader in the Stat. of Marlborough, c. 11, and in other old statutes. These statutes direct, that the sheriffs shall not impose on the suitors in their courts discretionary fines *pro pulchre placitando*; Lord Coke and other commentators take care to inform us, that these fines were imposed not only for *fair pleading* by way of amendment, but also for *vicious* pleading. It would indeed be most extraordinary, that sheriffs, however arbitrary, should have fined persons for pleading *fairly*, nor is any thing so absurd alledged against them. Pulchre here means the reverse of fairly, and has the force of the French Beau. Beau Pleader therefore in old French means nothing but vicious, dilatory, *sham*

pleading. The sheriffs considered such pleas as a contempt of court, and were in the habit of imposing discretionary, and sometimes perhaps unreasonable fines on the persons offending, till restrained by the several successive statutes of Beau Pleader.[1]

To return to the point from which I have so long digressed, it has just fared with the two accentual characters, as it has with the many other parts of speech in Greek and other languages, where two forms of the same import happen to exist. Grammarians have laboured hard to distinguish one from the other, and have drawn from the source of their own imagination a difference in the power of these two accentual characters, for which there is not the slightest support either in reason, or in ancient authority. The grave and the acute signs import equally an acute accent, but the grave is not only an index to the acute accent, but an index also to the final syllable. It is become therefore the characteristic of Oxytons.

It is now time to bring this essay to a conclusion. Ter limen tetigi, ter sum revocatus. I have endeavoured to throw some light upon the subject, but am very sensible, that I have still left it imperfect, although, I hope, a little more intelligible, than I found it. I have something more to offer on the doctrine of accents in general, and on that of enclitics in particular, and another time I hope to be able to resume the discussion. The observation of Bentley towards the close of his Epistola ad Millium, "Accentuum *omnium* hodie ratio præpostera est atque perversa," although partially true, is perhaps too sweeping and general a condemnation. However this may be, one thing seems certain, that there is no prospect of any practical improvement of accentual notation, until the theory and true principles of it are better explained and understood.

J. M.

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[1] Some French words are voces hybridæ, half Latin, half German. Forfaire, Forclorre, Pardoner retain the Teutonic preposition For, in German Ver, in Anglo-Saxon and Danish For, whence our Fordo, Forclose, Forgive, all of them abbreviations of Ueber, over, which like the Latin Per, in *perire, perdere, pervertere, percipere, perfidus, pertinax*, has various and almost opposite senses. This preposition has been a great stumbling-block to all etymologists, Borel, Menage, Junius, Wachter, Horne Tooke, &c. and a knowledge of its primitive sense may be useful to the readers of old English, and of the Latin Chartularies and Records of the middle ages.

Some French words are still perfectly German, disfigured however by negligent pronunciation, as Lansquenet, Bivouac, Auberge, Fauxbourg, from Landsknecht, Bewachen, Herberg, Forburgh. The place which the Italians call Limbo, the Germans not inaptly name Die Forburgh der Höllen, the suburbs of hell. Forburgh, or rather Forgebirge, signifies also a promontory, or Foreland, and it is probably in this sense of the word that the Forbury, a bold commanding hill, close to Reading, and the site of a royal abbey, has its origin. What we call the Cape, the Germans call the Forbury, of Good Hope.

MONUMENT OF COMOSARYA.

Mr. Koehler, as a prelude to the account of various antiquities lately discovered by him in the lesser Scythia, the Tauric Chersonese, and in Asiatic Sarmatia, describes, in the very handsome volume before us, (entitled "Dissertation sur le Monument de la Reine Comosarye"—and printed at St. Petersburgh, 1815, in octavo,) the Tomb of Comosarya. This interesting monument stands on the verge of Lake *Temrouk*, on a little tongue of land called *Andri-Atam*, opposite a bay of the Black Sea—and the ashes of Comosarya, the daughter of Gorgippus, have reposed during two thousand years on the summit of a mountain, washed at its base by the waters of the Lake. This Tomb consists of two statues and a large pedestal exhibiting an inscription—one of those statues had fallen into the Lake—both wanted the heads—probably broken off, as our author conjectures, (page 3) by Tartar barbarians, the last possessors of this country. He likewise believes that Queen Comosarya had, in the vicinity of the mountain where her sepulchral monument now stands, a villa in which she passed the summer season—this spot not being above eighteen versts distant from the ancient city of Phanagoria. That a Greek settlement once existed near the mountain appears from various medals found on the borders of Lake Temrouk.

From the inscription on this monument, Mr. Koehler infers that Comosarya erected those statues in honor of her Tutelary divinities, placing them on a lofty mountain, conformably with a religious usage of the most remote antiquity—(p. 5.) Four long lines of Greek capital letters, without any stop, or interval between the words, are thus printed in the narrow page of this Dissertation—

ΚΟΜΟΣΑΡΥΗΓΟΡΓΙΠΠΟΥΘΥΓΑ
ΤΗΡΠΑΙΡΙΣΑΔΟΥΣΓ—ΝΗΕΥΞΑ
ΜΕΝΗ
ΑΝΕΘΗΚΕΙΣΧΥΡΩΙΘΕΙΩΙΣΑ
ΝΕΡΓΕΙΚΑΙΑΣΤΑΡΑΙΑΡΧΟΝ
ΤΟΣΠΑΙΡΙΣΑΔΟΥΣ
ΒΟΣΠΟΡΟΥΚΑΙΘΕΥΔΟΣΙΗΣΚΑΙ
ΒΑΣΙΛΕΥΟΝΤΟΣ—ΩΝΚΑΙ
ΜΑΙΤΩΝΠΑ
ΚΑΙΘΑΤΕΩΝ

and given in the common running hand, with Mr. Koehler's corrections and divisions, thus—

Κομοσάρυη, Γοργίππου θυγάτηρ, Παιρισάδους γυνὴ, εὐξαμένη ἀνέθηκε ἰσχυροῖς θείοις, Ἀνέργει καὶ Ἀσταρᾷ ἄρχοντος Παιρισάδους Βοσπόρου καὶ Θευδοσίης καὶ Βασιλεύοντος Σίνδων καὶ Μαιτῶν πάντων καὶ θατέρων—signifying, "*Comosarya Gorgippi filia et Pærisadis conjux, ex voto posuit potentissimis Diis Anergi et Astaræ, cum Pærisades Bosporo præesset et Theudosiæ, esseque Rex Sindorum, omnium Mæotarum, aliorumque populorum.*"

The very name of Comosarya, daughter of Gorgippus, has been hitherto unknown—but Pærisades, her husband, is, according to our author, the Sovereign entitled first of that name, to distinguish him from another, who was also Chief of the Bosporus. Pærisades the first was son of Leucon, and succeeded his brother Spartacus the third in the fourth year of the CVII. Olympiad, or about the year 349 before Christ. Respecting the name of this Prince, Mr. Koehler remarks, (pp. 14, 15, &c.) that on a medal described by M. Boze (in the sixth volume of Mem. de l'Acad. des Inscript. p. 530) it is spelt as on the monument of Comosarya ΠΑΙΡΙΣΑΔΗΣ; although we find Diodorus Siculus,[1] Polyænus,[2] Demosthenes,[3] and Dinarchus,[4] write Παρυσάδης, Παρισάδης and Βηρισάδης, variations proceeding, as may be supposed, from the errors of ancient copyists.

Our ingenious author illustrates his observations by quoting other inscriptions discovered by him in the garden of a church at *Taman*, on the pedestal which supported an image of Venus; situated where Strabo notices a Temple dedicated to the Goddess—called, according to this monument Ἀφροδίτη Ἀπατουρίας. But the Temple is styled Τὸ Ἀπατοῦρον by Strabo, when he informs us, that those who enter the bay of *Corocondoma* find on the left bank the Temple of Venus, called *Apatouron*, from a circumstance which occurred in the vicinity of it. "Εἰσπλέυσαντι δὲ εἰς τὴν Κορακονδαμήτην, &c. (Lib. xi. p. 757.) Strabo also mentions the ἱερὸν τῆς Ἀφροδίτης τῆς Ἀπατούρου at Phanagoria, (Lib. xi.) Mr. Koehler proposes to correct the common reading of Strabo in this passage, from the Inscription in the church garden, and for τῆς Ἀπατούρου to substitute τῆς Ἀπατουρίαδος. (p. 31.)

But we return to the Monument of Comosarya; her father Gorgippus was, according to our author, (p. 41) that personage whose statue the Athenians placed near those of Pærisades and of Satyrus. The ancients have not informed us what states composed the dominion of Gorgippus, but we know that they were not far from the kingdom of Bosporus; and it is probable that he was king of the Sindians, that Gorgippia was his place of residence, and that he gave his name to this city, as being its founder. It is true that Polyænus styles the father of Gorgippus "King of Bosporus;" and Mr. Koehler observes in a note, that the name of this monarch was very common throughout that region; he adds, that of the proper names most in use among the Greeks, considerable numbers exhibit the word *Hippos (horse)* in composition; and may be traced to the heroic age, or that of the primitive history of Greece; above seventy are enumerated, (pp. 42, 43.) such as Hippias, Hippocrates, Hippodamus, Hipparchus, Hippostratus, Hippolytus, Leucippus, Xanthippus, Glaucippus, Chrysippus, Melanippus, Philippus, Hermippus, Aristippus, &c. &c.

The divinities to whom Comosarya consecrated her monument must be sought, says our author, among the Chaldeans, Persians, or

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[1] Lib. xvi. c. lii. p. 123. [2] Strateg. Lib. vii. c. xvi. s. 1. p. 639. (Ed. Maasvic.) [3] Adv. Leocrat. p. 430. B. [4] Ctra. Demosth. p. 34.

Phœnicians; for they do not belong to the Grecian mythology. He believes that *Anergis* may be derived from נרגל, *Nergel*, or *Nergal*, of whom the worship is noticed in the sacred Scriptures—"And the men of Babylon made Succoth Benoth, and the men of Cuth made *Nergal*, and the men of Hamath made Ashima."—(Kings II. Ch. xvii. v. 30.) This *Nergal* seems formed of נר *nir* and גל *gal*, or "the source of fire and light." It is the "Sun," "the King of Heaven," named *Moloch* and *Melchom* by the Ammonites, and *Remphah* among the Egyptians. The adoration of the Sun, transmitted by the Chaldeans to the Persians, continued under the symbol of fire, worshipped on high mountains. It was adopted by the Sindi, a nation dwelling southward of the Bosporus, and the name of *Nergel* was changed into *Anerges*, (p. 49.)

Astara, the companion of the God *Anerges*, is in Mr. Koehler's opinion the Chaldean and Phœnician divinity *Ashtaroth*—עשתרת. The *Alilath* of the Arabians, *Isis* among the Egyptians, the Syrian Goddess—*Atergatis*, *Astarte*, Selene, or the Moon, among the Greeks—so that the monument of Queen Comosarya was dedicated to the great objects of Eastern adoration, the Sun and the Moon, represented under the forms of Grecian Divinities, (p. 54.)

The Sindians mentioned in the inscription must have been, says Mr. Koehler, a considerable nation—their country was situated eastward of the Lake Mæotis, and extended towards the south beyond the river Atticites, now called the *Couban*—but as subjects to the kings of Bosporus, they were comprehended under the general denomination of Bosporani. (p. 78.) This inscription also notices the Mæotes, among whom the Sindi are reckoned by some ancient writers; but Scylax more justly regards them as a nation totally distinct; the Mæotes being properly those tribes established on the borders of Lake Mæotis, or in its neighbourhood; such as the Psessii, Dosci, Thœmétotes, Tyrambes, Tarpetes, Obidiaceni, Aspurgitani, Arichi, Zinchi, and the Dandarii, (p. 80.)

In the inscription on Comosarya's tomb, and on a monument of Mestorippus, (described by our author,) we find MAITAI for MAIΩTAI, and from these two instances Mr. Koehler is induced to think the name purposely written, so as to express the vulgar pronunciation of it among the Bosporians. From the inscription of Mestorippus he has supplied the last four letters of ΠΑΝΤΩΝ—and in the concluding title of Pærisades he supposes the sculptor of Comosarya's monument to have omitted the letter Ρ, and would read ΚΑΙ ΘΑΤΕΡΩΝ, although he acknowledges the difficulty of ascertaining what tribes of people may have been comprehended under the vague expression "*of several other nations.*"

An engraved frontispiece represents three medals, of which hitherto no delineations have been published. They were found by our ingenious author during his researches in the Bosporus—one (in brass) is of the City of Theodosia—the second (in silver), and the third (brass), are of the City Gorgippia.

BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

No. V.—[Continued from No. XXIV. p. 366.]

In Vespas.

11. Dele τις: [ita Elmsl. ad Ach. 127. in Auct.]
21. lege ΞΑ. πῶς δή; ΣΩΣ. προσερεῖ κ.τ.λ.
25. lege τοιοῦτ' [ita Elmsl. ad Ach. 178. in Auct.]
27. dele ΞΑ. 28. lege ΞΑ.
57. Inter Schol. "forte μαγειρικόν."
70. Ald. καθεύδειν: [sed] καθείρξας [tuetur] 113. leg. κἄνδον καθείργειν vel κατερύκειν: ut 599. ἀποκλείεις καὶ κατερύκεις.
92. Etymol. Ἄχνη—ὑπνοῦ lege ὕπνου.—97. ἂν: leg. ἦν [ita Brunck.]
98. τὸν Πυριλάμπους] lege τὸν τοῦ Πυρ. [paulo melius Rav. υἱὸν Πυρ.] Ibid. Inter Schol. "De Demo Pyrilampis vide Lysiam p. 154." [105. μέλιττα βομβυλιὸς Tyrwhitt.]
106. Inter Schol. adscribitur ad verba "δότε μοι ξίφος τάχιστα vid. 166. δότε "μοι ξίφος," [ubi vulgo omittitur μοι. quod exstat in MSS. A. et Rav. Vid. Porson Advers. p. 297. et cf. Vesp. 520. ξίφος γέ μοι δότε]
135. Forte ὀφρυαγμοσεμνοβυστικούς: ut νουβυστικῶς [infr. 1285. et Eccl. 441.] sed Suid. Φρυαγμοσεμνακούς τινας: ut Fl. Chr.
140. Frob. Καὶ μυσπολεῖ τις ὅστις καταδεδυκώς. Ald. κ. μυσπολεῖ γ' ὅστις. Sc. [i. e. Scaliger] γ' ὥς τις: lege μυσπολεῖ γε καταδεδυκώς: vel τις [et sic MS.]
145. Inter Schol. ad προβλήμασι scribitur $\overline{K}$. $\overline{IK}$. [quid velit B. incertum est.]
156, 7. μιαρώτατοι Δικάσοντά μ'; Fl. Chr. [et sic MSS.]
158. ΦΙ. ὁ γὰρ θεὸς [sic Br.]
161. ΒΔΕ. } [sic Br.]
162. ΦΙΛ. }
168. lege δρασείει [ita Dawes aliique, et sic Rav.]
184. ἄνθρωπ'] fo. ἀνδρῶν [ob Homericum τίς, πόθεν, εἰς ἀνδρῶν]
185. lege οὔτις σύ; [sic MSS. 3.]
207. Hic pro ΞΑ. et inter sequentes versus pro ΟΙΚ. reposuit Bentl. ΒΔΕ. [sic Brunck. in versione.]
220. Suid. Ἀρχαιομελισιδωνοφρυνιχήρατρα in Μινυρίζω [et Ἀρχαῖος]
228. ἐὰν] Ald. ἐάνπερ.—232. lege κρείττων [sic MSS.]
234. Ald. Χάρης. [silet Br. hic et alibi, præsertim in Pace, de Ald.]

235. ἔτ' omittit Ald. lege ἐστίν· ἃ παπαὶ [Br. ἐστιν· ἀππαπαί]

244. dele γὰρ [sic Br.]

247. leg. ἐμποδὼν ἡμᾶς [sic TYRWHITT. et MS. Rav.]

248-9, et 252. Bentl. delet σὺ cum Fl. Chr.

249, 250. πρόμυξον et προμύσσειν Scal.

263. lege ὅτ' ᾖ [et sic Fl. Chr. qui tamen melius ὅταν τοῦτ' ᾖ et sic ELMSLEIUS in *Edinburgh Rev.* N. 37. p. 89.]

264. lege πρᾶμα [cum Scaligero.]

269. ἀναείδων Suid. in *Ἐφολκός*.—271. lege ἐκκαλεῖν [sic Dawes.]

272. ὑφ' ἡδονῆς ἐξερπύσῃ] Bentl. olim voluit delendum vel ὑφ' vel ἐξ: sed postea retinendum "ob clausulam." [et sane Fl. Chr. ἑρπύσῃ necnon Br.]

273. lege οὐχὶ [causam non video.]

274. ἀπόλωλε.] lege ἀπολώλεκε [sic Kuster in textu.]

275. lege προσέκοψ' ἐν [ita HERMANN. de Metris p. 326.]

276. lege ἂν αὐτοῦ· vel forte εἶτα φλεγμήνει' ἂν αὐτοῦ.

279. ὅποτ'] lege ὁπόταν.—281. ὃς ἡμᾶς] lege ὅς γ' ἡμᾶς.

Ibid. διεδύετ' ἐξαπατῶν——ἦν] lege διέδυ 'ξαπατύλλων——τις ἦν.

283. τοῦτ'] lege τοῦτ' οὖν [sic Hotibius Lect. Aristoph. p. 99.]

286. σαυτὸν] lege σεαυτόν γ'.

288. ὅπως] lege ὁπωσοῦν et mox κἀγχυτριεῖς.

289. *XO.* } [sic TYRWHITT. et MS. Rav.]
290. *ΠΑΙ.* }

296. lege πάππ'.—300. Scal. αὐτοῦ γ': lege αὐτόν γ'.

301. νῦν: lege νυνί.—310. Ald. ὅθεν γε.—315. fo. αἳ αἵ.

318. fo. *Τηροῦμαί γ' ὑπὸ τῶνδ' ἐπεὶ | Βούλομαί γε πάλιν μεθ' ὑ|μῶν ἐλθὼν ἐπὶ τοὺς καδίσκ|-ους κακόν τι ποιῆσαι* [sic dividit Porsonus ad Hec. 1169. et sic fere Rav.]

Ibid. τῶνδ' ἐπεὶ] Ald. τῶνδε καί.

322-3. Forte duo sunt Aristophanei Anapæstici.

Ἀλλ' ὦ Ζεῦ μέγα βρόντα καὶ δὴ καπνὸν ἐξαίφνης με ποίησον
Ἡ Προξενίδην ἢ τὸν Σέλλου τοῦτον τὸν ψευδαμάμαξυν.

Προξενίδην [habet] Schol. [et sic TYRWHITT.]

329. μ'] Fl. Chr. κ'; Suid. in *Ἀποφυσήσας*, ut editum.

337. fo. ἀφέξων i. e. ἀποκωλύσων.

338. H. v. uncis circumdedit Bentl. quia Fl. Chr. pro glossemate habuit.—342. Fl. Chr. λέγοις: mox fo. νέων [pro νεῶν.]

346. τουδὶ Fl. Chr.—347. πᾶν.] lege πᾶν ἂν [ita Dawes.]

348. κιττῶμαι Suid. in *Χοιρίνη* et κιττῶμαι δὴ in *Κιττῶντες*.

349. ἧς] lege εἵης [ita Br. et Rav.] postea Bentl. "immo οὔκ ἐστιν" [vulgo abest οὐκ.]

364. lege τάχιστ' [et sic Fl. Chr. et Br.]

365. μελῖτιον. Longum est λῑ [Br. μελίττιον.]

383. εἴργειν] lege εἴργειν ἐστὶν vel ἔσται [hoc Tyrwhitt. et Br.]

384. μανθάνετ'] fo. μέμνησθ'.

385. καὶ κλαύσαντες] lege καὶ κατακλαύσαντες [ita Br.]

399. Scal. ὁπόσοισι.—401. Frob. εἰ μήν. Ald. εἰ νῦν. Scal. εἰ μὴ νῦν.
414. τόνδε γ' οὐ μεθήσομεν Fl. Chr. [vid. Porson ad Med. 734.]
415-6. Bentl. delet *BΔE.* et *XO.* [sic TYRWHITT.]
416. lege θεοισεχθρία: Cretici, ut infr. 426-7. [ita Br. in Supplemento.]—419. τῇ vel τοῦ Fl. Ch.
422. Ald. ἐμπλησμένος: vid. Eccl. 56.
430. Fl. Chr. *Οἱ* δὲ τῶφθαλμῶν κύκλω κεντεῖτε καὶ τοὺς [ita Br.]
431. lege βοήθει.—432. τουτονὶ Fl. Chr.
452. οἶος. Suid. in *Ἰν'* εἰδῆς.—453. fo. δικαστῶν: vid. 548.
456. leg. οὐκ ἄπεστε.—459. Pro *XO.* Bentl. *ΣΩ.* [ita Br.]
460. fo. τῶν τι μελέων vel τῶν μελεῶν τῶν [ita Br. e MS.]
475. Suid. in *Μισόδημε* citat κράσπεδα χρυσᾶ στεμμάτων in *Ἄκουρος* ut editum.—478. Fl. Chr. πώ 'στιν.—482. lege διαλλαχθῆτε.
485. fo. τυραννιδὶ διεστάλης: Cretici, ut supr. 416-7.
500. In Schol. pro *Ἀριστοφάνους* "lege *Ἀριστοτέλους.*"
501. Frob. ἡδέα εἰ καί νυν. Ald. γε καί. Suid. *Εἰ* καὶ νῦν ἐγώ.
502. Ald. et Suid. [in l. c.] ὅτι [et sic Br. e conjectura] at ὁτιὴ Suid. in *Ὀρθοφοι*—ubi Kusterus corrigit ὁτιὴ θέλω: male.
503. Suid. [in l. c. habet] ὀρθοφ—Scal. ὀρθροφ—
505. Suid. [in l. c.] τυραννικά. [et sic citat Porsonus ad Hec. 788.]
508. ἐγχέλυσιν Suid. in *Οὐδὲ χαίρω.* Athen. VII. p. 299. *B.*
522. Forte *Εἰ* δὲ νικῴην, ὁ δεῖνα τῇ διαίτῃ μὴ 'μμένῃς vel σῦ δ' εἶτα [vice ὁ δεῖνα] vel *Ει* δὲ μὴ νικῇ 'σθ', ὁ δεῖνα. Scaliger ὁ δεῖνα. [Illud νικῇ tuetur] infr. 725. [at vulgatum retinere voluit Bentl. propter] Pac. 879. Lys. 920, 925, 1170.
524. et sq. στρ.—629. et sqq. ἀντιστρ. [ita Porsonus apud GAISFORD ad Hephæst. p. 292.]—525. lege δεῖ τι λέγειν.
526. Frob. φανείση.] Scal. φανήσῃ e Schol. ad 530. lege φανήσει Attice [sic Br.]—531. lege τονδί.
532. lege ἀγὼν νῦν [ita Porson l. c.]
534. dele νῦν et lege γένοιθ' οὗτ—ός γ' ἐθέλει [ita Porson l. c. præter γ' in σ' ab eo mutatum.]
551. προσιών τις Fl. Chr. [cujus conjecturam Brunckius, iste fur impudentissimus, pro sua venditat.]
556. lege ἀπόφευξιν, ut infr. 560. et 643. [sic Br. qui addit Nub. 873.]—563. lege κακὰ πρὸς τοῖς οὖσιν, ut Schol.
564. Ad Schol. "Inepte. vid. 1251. Hesych. *Αἰτώπου γελοῖον.* et Dio Chrysist. p. 631."—565. Scal. καταθῶμαι.
[570. Inter Schol. ἀπιδέτω legit TYRWHITTUS.]
571. Ald. αὐτοῖς: lege αὖ τοῖς [ita Fl. Chr.]
574. Ald. γράψομαι: Scal. γράψω. lege *Δεύτερον* αὖ τουτὶ γράψω μοι. [Illud μοι tuetur] supr. 557. τὸ μνημοσυνόν μοι.
581. lege καταλείπων [ita Fl. Chr. et MS.]
586. fo. σεμνὸν ἁπάντων.
594. Scal. μόνον—οὐ [*modo non:* ita quoque Br.]
600. lege καὶ ὑπὲρ—[vid. Porson ad Hec. Præf. p. 46.]

604. Frob. κἄπειθ' εἰσήκουθ'. Ald. omittit εἰς.
605. Scal. ἀσπάζωνται [ita Br.]
607. παππίζουσ' Suid. in *Ἐκκαλαμᾶται.*
608. ἐπιθωπεῦσαν—προσενέγκοι Suid. in *Φυστή.*
610. lege τούτοισιν [ita Br.]
614. lege μὴ 'κχῇς [sic Kuster] mox Ald. τόδ'.
632. Cf. Eccl. 880. *Ὦου δ' ἐρήμας—τρυγήσειν.*
640. οὐκ ἐν αὑτοῦ] Fl. Ch. αὑτῷ lege ἑαυτοῦ vel οὐκεθ' αὑτοῦ.
641. lege σκύτη βλέπειν vid. Schol. [et sic. Br. in Supplem.]
656. Citat Suid. in *Πρυτανεῖα.*—659. Dele τοῦ [ita Br.]
661. Frob. ἡμῖν. fo. ὑμῖν [ita Kuster.]
666. Frob. αἴρει: leg. αἰρεῖ: i. e. αἰρῇ, *Ἀττικῶς* et sic Ald. et Suid. in *Περιπεφθείς.*
671. ᾔσθηνται Suid. in *Ἥισθηνται* et *Λαγαριζόμενον* [quibus additur gl. in *Τραγαλίζοντα* a Porsono Hec. Præf. p. 50.]
676. Forte Σοὶ δέ γ', ὃς ἄρχεις.
682. Ald. ἤν τίς γε δίδῳ [et MSS.]
692. lege πρίων participium. [ita MSS.]
696. καὶ τοῖσιν: forte ἀγαθοῖσιν.
697. ὅπη Suid. in *Ἀκαρὲς* at ὅπως in *Ἐγκεκύκλησαι.*
699. Suid. *Ἀκαρές.* sed vid. 539.
700. ἄλευρον.] ἐλεὸν Suid. in *Ἀκαρές*: forte ἐλαῖον.
701. lege *ΦΙΛ.* καὶ τοῦθ' ὧν εἵνεκα δρῶσιν; *ΒΔΕ.* Ἵνα γιγνώσκῃς. vid. Pac. 209. Τοῦδ' εἵνεχ' ἡμᾶς ταῦτ' ἔδρασαν et Lys. 492. τοῦδ' οὑνέκα δρώντων et Vesp. 718. ὧν εἵνεκ'.
708. καὶ πυρῶ καὶ πυριάτῃ Suid. in *Πυρίνω.* Vide Kuster. Ald. πυαρίτῃ.—709. lege τοῦ *Μαραθῶνι* [ita Elmsleius ad Ach. 343.]
710. *Ἐλαολόγον* Suid. in *Ἐλεαλόγοι*: vid. supr. [fortasse respexit Bentl. ad v. 700.]
711. Suid. in *Νάρκη* [habet] τί πέπονθα; ὥσπερ νάρκη, unde Kusterus recte legit οἴμοι, τί πέπονθ'; ὡς νάρκη μου.
716-7. lege conjunctim.—726. σκήπωνας Suid. in *Σκήπων.*
743. Fl. Chr. ἔγνω δ'.—758. lege πείσομαι [ob 760.]
769. ὕλη Suid. in *Ἐξέχειν.* Distinguit Bentl. ἣν ἐξέχῃ *Εἴλη κατ' ὄρθρον Si Sol mane affulgeat:* ut ἔξεχ' ὦ φίλ' ἥλιε [Verba Aristophanis in *Νήσοις* et Strattidis in Phœnissis.]
769. ἡλιάσει vid. Schol. [ubi adscripsit Bentl. ad vocem ψιλῶς.] " recte. vid. Av. 110." [ita Br.]
777. Scal. ἀναμασώμενος. et mox τουτοΐ.
780. Suid. *Ἀναμασσώμενοι.*
785. διεκερμάτιζεν ἐν legisse videtur Suid. in *Διεκερμάτισε* [et sic Br. e Toupii præcepto.]—786. Scal. λεπίδας.
[791. γελῶν pro λέγων Tyrwhittus. ingeniose.]
803. οὐρητιάσεις Suid. in *Αὐτῇ*: sed οὐρητιάσῃς in *Ἀμίδα.*
821. lege χαλεπός. [ita Br. e MS.]
[824. *OIK.* adscripsit Tyrwhittus.]

[833. Vid. Bentl. ad Plut. 816. inter Addend. ex Epist. Prior.]

834. lege Σικελικὴν repugnante Suida [in Τροφαλίς.] Sed metrum postulat vid. 892. [Ita D'Orvill. ad Chariton. p. 348=411. Pierson ad Mœr. 221.]

843. τιμᾷν βλέπω: Vet. τὸ πᾶν θέλω. [quære de illa veteri editione.]—846. fo. τὸ κήριον.—853. lege δεόμεθα [ita MS.]

870. Fl. Ch. πρὸ πυλάων. lege προπύλαιε [ita Br. in notis.]

883. lege ᾐσθόμεσθα [ita MS. et Scal.]

885. Σχολ. [Nempe ex illis erui potest vel συνετωτέρων vel γενναιοτέρων ut exhibent MS. Rav. verum illud Scholion in Kust. deest.]

889. dele ἦς [ita Dawes.]—895. Scal. ὡς μιαρός.

897. lege οὐκδιώκων [i. e. ὁ ἐκδιώκων et sic Fl. Chr.]

909. Scal. ΘΕ. ὁ βδελυρὸς οὗτος? ΚΥ. κού.

910. Fl. Ch. δὴν ἥσεται.—920. τὸν Suid. in Σκίρρον.

934. ΦΙ. τοῦτον δ' [sic TYRWHITT.]

953. In Schol. legit Bentl. Πεζῇ βαδίζω collato Schol. ad Av. 1432.

961. lege δαῖμον ἐλέει τοὺς [et sic Rav. quoad τοὺς vulgo omissum.]

971. Ald. κνυζόμενα: lege κνυζώμενα [sic citat H. Steph. in Thes. L. Gr. V. κνυζάω.]—974. Quartum κατάβα addit Fl. Chr.

1010. lege πρόσχετε [Vid. ad Nub. 575.]

1020. lege παριών: [vid. Pac. 711.]

1021. Inter Schol. Bentl. pro νῦν legit νοῦν et ὥραις [ut Kusterus in Indice] pro ὁρᾶς et ἐπιδημοῦντος pro ἀποδημοῦντος.

1022. lege φήσ' ἐπιθέσθαι.

1026. αὐτῷ] fo. πρῶτον vid. Pac. 755.

1027. Pro κύννης lege cum Eratosthene κυνὸς ὡς: nam τὸ ὡς Syntaxi necessarium: et Homer. *Il. A.* 225. κυνὸς ὄμματ' ἔχων et ipse in Equit. [414.] κυνοκέφαλον se vocat. At illud κύννης est ineptum. Qualis enim meretrix tam trucibus oculis? Suid. Κυνοφθαλμίζεται, ἀναιδῶς βλέπει.—1028. Forte γλῶτται κολάκων.

1032. lege ὑμῶν [sic Br.] mox μετ' αὐτὸν *post Cleonem.*

1035. Ald. ἡμῶν.—1046. lege πολλοῖς [ita MSS.]

1043. lege παράκειμα.—1048. lege καινὸν [ita MSS.]

1057. lege μόνον τοῦτ' ἄνδρες ἀλκιμώτατοι [ita Porson Præf. Hec. p. 45.] vel ἀνδρικώτατοι.—1059. lege οἴχεται κύκνου τέ γε.

Ibid. πολιώτεροι δὴ οἱ δ'—τρίχας. Suid. in Κύκνου.

1060. τρίχας Ald. in Schol.

1062. Suid. l. c. καὶ τῶνδε γνώμην νεανικὴν ἔχειν ὡς ἐγώ: recte γνώμην et ἔχειν. lege δεῖ τῶνδε γνώμην νεανικην ἔχειν μεγ', ὡς: [sed ε producitur ob γν.]

1064. Ald. κοκκίνους. Suid. Κικίννους in Κύκνου et Κίκινος [ubi et] ὡς ἐγώ. Pollux II. 28. βοστρύχους καὶ κικίννους Ἀριστοφάνης—καλεῖ.

1067. Vid. Hesych. Διεσφηκωμένον. Ald. ἐσφηκωμένον.

1068. dele ἡμῶν [ita Br.] vel ἐστίν.—1073. lege ἦλθ' [ita MSS.]

1076. Fl. Chr. δουρὶ καί: sed lege ξὺν δορί: vid. Pac. 856. et

sic Suid. in *Θυμόν*.—1077. Fl. Chr. *στὰς* e Suid. in *Χελύνη*.

1102. lege *ξυλλεγέντες* [ita Br.]

1107. forte *ἐμφερέστατοι* ut supr. [1098.]

1122. Scal. *ἐπανθρακίδων*.

1127. et 1130. Scal. *ἀναβαλοῦ* ut infr. 1147. *ἀμπίσχετε*.

1154 et 1163. *ὑποδης-* Scal.—1156. lege *κἀτα βαίν'* [ita Br.]

1164. *διασαλακώνισον*. vid. Hesych. bis et Etymol.

Ibid. Inter Schol. pro *αὐτὸν* in fragmento Hermippi legit Bentl. *αὖ*.—1174. lege *ὡς ὁ* [ita Br. e MSS.]

1205. Scal. *κατακλινῶ*.—1209. Athen. V. p. 179. B.

1216. fo. *Ἀκέστορος* cas. gen. [ita Br.]

Ibid. Inter Schol. "vid. Schol. Av. 31."

1218. dele *γε* et lege *δέξεται*.

1219. Bentl. olim scripsit *ᾄσομαι*. mox delevit.

1221. lege *ἔγεντ' Ἀθήναις*.—1222. lege *ὡς σὺ κλέπτης*.

1227. dele *XO*. [ita Br.]

Ibid. Inter Schol. Ald. *ὤνησεν οὗτος καὶ μαιόμενος ζάμεγα κράτος*: unde Bentl. in textum reposuit *μαιόμενος* et *ὦ 'νὴρ* vice *ἄνθρωφ'*. verum in folio quodam ad finem libri hæc scripsit "Sic legendum esse credo. Scolium est.

Imus. *ἄνθρωφ' οὗτος ὁ καὶ μαινόμενος τὸ ζάμεγα κράτος.*

2dus. *ἀντρέψει τάχα καὶ τὰν πόλιν· ἃ δ' ἀντέχεται ῥοπᾶς.*

Alcaici sunt. Hæc confirmare facile est e Schol. Immo certissima emendatio est hæc, quæ sequitur.

Ἄνθρωφ' οὗτος ὁ μαινόμενος τὸ μέγα κράτος
Ἀντρέψει τάχα τὰν πόλιν· ἃ δ' ἔχεται ῥοπᾶς."

1229. lege *ΒΔΕ. τί δ'*—*πρὸς ποδῶν*: vid. 1216. [ita Br. e MS.]

1231. Inter Schol. "lege *γνοῦσ'*" [vice *ποιοῦσ'*]

[1237. forte *βιὸν*: Tyrwhittus.]—1242. dele *ΦΙ.* [ita Br.]

1244. lege *ΦΙ. μηδαμῶς* [ita Br.]

1251. Inter Schol. citat Bentl. Suid. in *Ἀναβιῶναι* et *Αἴσωπος*.

1264. Sic versum dividit Bentl.—*πενέστ|-αισι* [ita Br.]

Ibid. *ξυνὼν τοῖς Θετταλοῖς* Suid.

1272. *ὄμοσε* Suid. in *Θυμοσοφικώτατος*. fo. *ὄμοσα*.

1273. lege *φύσεος* vid. 1449. et Plut. 1045. [ita Br.]

1277. Fl. Chr. *κακίαις*.

1278. Scal. *οἰκτρός*. sed Ald. recte *οἱ 'κτός*.

Ibid. Ald. *κεκραγότα θεόμενοι*. lege *θεώμενοι* [ita Br. et Fl. Chr.]

1280. lege *ἐκβαλῶ* [ita Fl. Chr.] ut Suid. in *Μέλον*. mox *ἰοὺ* Fl. Chr.

1284. Suid. in *Ἰὼ* [habet] *τοὐτὶ* et delet *ἐμαῖς*. Fl. Ch. *ἑαῖς*. Forte *τουπὶ ταῖς πλευραῖς τέγους* et *ὥστε τοῖς ὄμβροις στέγειν* [etenim *ὄμβροις* melius convenit cum *σταζόμενος* quod pro var. lect. agnoscit Schol.] Suid. *τὰς πλευρὰς στέγειν* in *Στέγει*. [Vide an erret Br. dum Suidæ tribuit *τὰς πληγάς*.]

1290. *ἀτηρὸν* Suid. in *Ἀτηρότατον*.

1293. lege "*Ιππυλλος* [et sic TYRWHITTUS, et BLOMFIELD. ad Prom. 214. in Gloss.] Suid. '*Ιππόλυτος* in *Παροινικώτατος*.

Ibid. *Θεόφραστος* Suid. in l. c. [sed vide ad Eq. 1265.]

1294. *ἀπάτων* Suid. in *Μακρῶ*, at *ἀπάντων* in *Παροινικώτατος*.

1295. *ἐπέπληστο* Suid. in *Παροιν—*.

1296. *ἐνήλατ'* Suid. in *Παροιν—*et *'Ενήλατο* [ita Br.]

Ibid. *πεπόρδει* Suid. in *'Ενηλ—Παροιν—*et *Καχρύων*. fo. *πέπορδε*. [vid. Br. ad Pac. 547. in Supplemento.]

1303. *γε* delet Suid. in *Πάρνοψ* [ita Br. e MS.]

1312. Scal. *ἀμαθεστάτους οὐδ' εἰκότας*.

1320. lege *'ῥῄσεθ'* [ita Br.]—1321. lege *ταυτηὶ* [ita Br.]

1337. Inter Schol. legit Bentl. *ἐλπίνικος* pro *ἐπίνικος* et *ἅπτεται* pro *τάττεται*.

1339. lege cum Eustathio *Οδ. A.* p. 1403=36. *οὐδ' ἐφιαλεῖς* ab *ἐφιάλλω*. vid. ad Pac. 431. [sic Br.]

1355. lege *οὗτος οὗτος* [sic Fl. Chr.] Semel *οὗτος* Suid. in *Σορὸς*, *Στυφεδανὸς*, *Τυφεδανὲ*, et *Χοιρόθλιψ*.—1356. *ποθεῖς* Suid. in *Σορός*.

1357. *τοῦτο δρῶν* Suid. in *'Ως ἡδέως*: et *ταὐτὸ* in *'Εξ ὅτου* et *ταὐτὰ* in *Καταπροΐξεται*.

1362. lege *ποῦ 'στὶ τοίη γ' ἡ*: (ut Suid. in *Ταῦτα ληρεῖς*) ut respondeat *τῷ ποίαν* in 1360.

1396. lege *δοκοῖς* ut Suid. in *Αἴσωπος*: idem *δοκῇς* in *Μεθύσῃ*.

[1403. TYRWHITTUS *AP.* vel *ΚΑΗ. ἀληθὲς, οὗτος. ΦΙ. καὶ* [ita Br.]

1404. *ἐοικὼς* [ita Kuster. Br. *ἔοικας*] Suid. in *Θαψίνη*. fo. *ἐωθώς*.

1411. Scal. *προσείσομαι*.

1414. lege *δευρὶ πότερον* vid. ad Plut. 56.

1423. Scal. et Fl. Chr. *τοῦ*: vid. Ach. 1031.

1425. lege *ἃ μ' ἀπ-*.—1430. lege *ἐάσασ'*.

1443. *βιωτῆς* Frob. *βιοτῆς* Ald. et Suid. in *Οἴ*.

1445. *ἦ*.] Scal. *ἦ*: mox lege *μεταπεσεῖτ'*.

1466. Scal. *εἰσκεκύκληκεν* [e Schol.]

1472. *τὸν νοῦν* Suid. in *Κρονικώτερα*: lege *τοὺς νυν* [ita Br.]

1475. Dele *ΟΙ.* et 1477. adde *ΟΙ.*

[1481. Notabile est, quod Bentl. nihil hic adscripserit ad *πτήσσει*; cujus vice reposuerat ipse *πλήσσει* in Dissertat. de Phalarid. Epist. p. 299. ed. Lips.]—1489. Scal. *καλός*.

1494. Ald. *ἀν τόν*. Scal. et Fl. Chr. *αὐτόν*.

1502. Scal. *τρυγῳδίαν*:—1505. lege *ΒΔΕ. ἀτάρ*.

1506. *ΦΙΛ.* ἦν Fl. Chr.

1518. lege *ἰδόντες* [ita Br. e MS. e Bentl. de Phalar. p. 300.]

1519. lege *ὤζωσιν* ab *ὤζειν*: vid. Hesych. et sic Ald. [ita Br.]

1524. lege *ὑμᾶς*.

1525. Sic distingue *'Ορχούμενον, ὅστις ἀπήλλαξεν, χορὸν τραγῳδῶν. Nemo, qui hoc fecit choro tragico, evasit i. e. impune habuit.* Ald. *τραγῳδῶν*.

In Pacem.

2. Lege *ET. OI.* ἰδοῦ. *OIK.* δὸς αὐτήν.
6. lege *ET.* ἦ κατέφαγεν; *OI.* μά.
7. lege περικυλίσας. vid. Thesm. 658. et 774. [ita Br. e MS.]
8. dele *OI.*—17. περιανέχειν Suid. in *Ἀντλία*.
25. Citat Suid. in *Φαυλῶς*: mox Fl. Ch. οὗτος.
40. dele *OI.* mox lege *OI.* τοῦ γάρ ἐστ'. *ET.* οὐκ [ita Br. e MSS.]
42. fo. οὐκ ἔστι τὸ τέρας τοῦ Διός: vid. Thesm. 411. οὐκ ἔσθ' ὅπως οὐ et 854. οὐκ ἔσθ' ὅπως Οὐ.
43. Frob. εἴδη. Ald. ἤδη.—48. ἀναιδῶς: lege ἀνέδην.
58. Fl. Chr. μὴ 'κκόρει et Suid. in *Κόρημα*.
62. lege σεαυτὸν [ita Br. e MSS.] ut Suid. in *Λήσεις*: at σέαυτῳ in *Ἐκκοκκίσας*.
69. Citant Etymol. in *Ἀναρριχώμενοι* et Suid. in *Ἀναρριχᾶσθαι* [qui habet καὶ μακρά.]—82. Citat Suid. in *Ἰδίης*.
97. Frob. σοῖς. fo. τοῖς et sic Ald.
106. lege σοι [quod abest in Frob. et Ald. at in Kuster. exstat.]
113. Bentl. olim voluit ἔτυμός γ' ἆρ' ἐπὶ sed "melius Fl. Chr. ἆρ' ἔτυμός γε."
118. ἄχθομαι ὑμῖν. Fl. Ch. ὑμεῖς. Suid. οὐκ ἔχω εἰπεῖν in *Δοξάσαι*.
120. Scal. ψέκας: mox lege ἦ [ita Suid. in *Ψαικάζει*.]
136. lege μελέα: vid. 112. et postea pluralis semper.
142. lege τὸ δὲ πλοῖον ἔσται [ita Br.]
152. Inter Schol. "Ex Babrio: dele τοῖς."
154. Fl. Chr. χρυσοχαλίνων.
162. An σκατίων a σκῶρ, σκατὸς, σκάτιον?
165. Fl. Chr. ἀπολεῖς bis [ita Kuster.]
167. lege ἕρπυλλον [ita Kuster.]
184. dele σοι et 186, 7. lege ἐστ'; et ἔσεθ' [si bene memini.]
191. σοι omittit Ald. [vid. Elmsl. ad Ach. 1049.]
210. lege ὁτιὴ [vid. ad Plut. 949.]
219. *TP.* }
220. *EP.* } [sic et Tyrwhitt.]
219. Ald. γὰρ et 226. παρασκευάζετε.
238. dele alterum καί· [et sic MS.] at Scal. et Fl. Chr. κακὸν πολέμου τε καὶ τοῦ βλ.
245. lege ὦ *Μέγαρα Μέγαρ'* ὡς ἐπιτριβήσεσθ' [vid. Elms. in *Edinburgh Rev.* No. xxxvii. p. 68.]
246. Frob. καταμεμυττωμένα. Ald.—μεμοττ—lege—μεμυττωτευμένα [ita Kuster.]—255. Frob. σοὶ γάρ. dele γὰρ [et sic Rav.]
256. *KT.* ὡς δριμύς· οἴμοι.
270. lege ὦ πότνια δέσποινα [ita Br. e MS.]
276. ὑμῶν Ald. Suid. in *Σαμοθράκη*. et Schol. in Apoll. Rhod. 1. 917. ἡμῶν Suid. in *Ἀλλ' εἴ τις*.—279. κᾆτ': Fl. Chr. κάρτ'.
281. lege *Λακεδαιμονίοις* [ita Rav.]

286. Fl. Chr. *ἀπόφερε* [ita MS.]

312. Fl. Ch. *ἐκεῖνο καὶ τὸν Κέρβερον δεδίττετε*: lege *ἐκεινονὶ τὸν Κέρβερον καὶ δείδιτε.*—317. Ald. *βολῆς* et 322. *διαφθείρητε.*

339. Fl. Ch. *ἤδη ἐξ*—fo. *νὴ Δί' ἐξ*—340. vid. 867.

345. lege *εἴθε μοι γένοιτ' ἰδεῖν τὴν ἡμέραν ταύτην ποτέ.* [ita fere Porsonus, teste KIDDIO in Pors. Miscell. Crit. Præf. p. xcii.]

362. *Καλλιφῶν* Suid. in *Πονηροῖς.* aliter in *Κιλλικῶν.*

367. *πυρὸν* Suid. in *Ἐμπολή.*

379. lege *μέλ' ὑπὸ τοῦ Διὸς* [ita Rav. et Porson. Append. ad Toup. p. 497. e Suid. in *Τετορήσω.*] vel *ὑπὸ Διός γ'.*

380. Scal. *τορήσω*: Sed Etymol. p. 268. *τετορήσω.* [ita quoque Suid. in *Τετορήσω.*]—383. lege *λακήσεται* [ita Br.]

387. Fl. Ch. *νομίζων ἔν γε τῷδε*: lege *νόμιζ' ἐν τῷδε τῷ νῦν.*

389. *ἀντιβολοῦσιν ἡμῖν γε.* Olim voluit Bentl. *ἄμμι γε*: mox *ἀντιβολῶ σ' Ἑρμῆ φίλε* collatis 415. et 717. at postea monuit Suid. in *Παλίγκοτος* delere *γε.*—390. Ald. *τόδε.*

394. *τι* delet Ald. exhibet Suid. in *Πεισάνδρου.*

395. Suid. in *Ἀγῆλαι* sic habet *καὶ σὲ θυσίαισιν ἱερ-αῖσι προσόδοις τε μεγάλ—αις ἰδία πάντες ὦ—πότνι' ἀγαλοῦμεν ἡμεῖς ἀεί.* Rectissime. *ἡμεῖς* agnoscit Schol. *Θυσίαις publice, προσόδοις privatim ἰδία.* Nota. Singulari numero utitur *παρ' ἐμοῦ γε* in 386. [Hæc Bentl. At vide Lex. Sangerr. p. 328.]

Ibid. *ἀγελοῦμεν* Etymologus [V. *Ἀγῆλαι*] p. 9. qui hæc citat ex Nephelis [ibi *νεγάλαις* edition. Ald. erratum indicavit Porson. ad Toup. Append. p. 496. et comprobavit *ἡμεῖς.*]

406. lege *ἐπιβουλεύοντε* [ita Porson. ad Hec. 1169. e Rav. *ἐπιβουλεύοντες*: vulgo *ἐπιβουλεύουσι.*]

408. lege *ἵνα δή τι* [MS. unus *ἵνατι δή.*]

412. lege *ἡμᾶς*: vid. Schol. [cujus verba sunt *ἡμῶν ἀπολλυμένων*: *ἡμᾶς* quoque TYRWHITTUS.]

414. *παρέτραγον* Suid. in ipsa voce et *Ἁρματωλία.*

Ibid. lego *ὑφ' ἁμαρτωλίας.* Hesych. *Ἁμαρτωλόν, πανοῦργον μοχθηρὸν αἱμυλόν.* sic Thesm. 1122.

431. Suid. *Φιαλοῦμεν*: tamen cum Eustathio *Od. A.* p. 1403 = 36. lege *ἔργῳ 'φιαλοῦμεν* ab *ἐφιάλλω* [sic Br.]

436. Ald. *χῶτις.*—446. Suidas *Δορυξόος*: vid. 548. immo *δορυξοῦς*: vid. 1212. [sed] *δορυξέ* in 1259.

456. lege *Ἄρει δὲ μή*; *TP. μή.*

457. *τοῖς κἄλῳς* Suid. in *Ὀγκύλλεσθαι.*

464. *οὐ* delet Ald. et mox [habet] *ὀγκύλεσθ'.*

474. Frob. *οὐδ'* Ald. *εὖ* [ita Kuster]—480. lege *EP. ἔλκουσιν.*

481. Citat Suid. in *Γλίσχρον.*—490. Fo. *κινοῦμεν γ'* [ita Br.]

495. lege *κακόνοι* a *κακόνους*: vid. Schol. [*ἐχθροὶ καὶ κακὸν νοῦν ἔχοντες*] et v. 670. agnoscit et Suid. *Κακόνοι, ἐχθροί. Ἀριστοφάνης* [ita Br.] mox Ald. *ὑμῖν.*

496. lege *μέν γ' οὖν* [*μέν τ'* HERMANN. de Metr. p. 290.] et 497. *ἀνδρείως* [ita Br.]

507. lege *λαβώμεθ'* [ita Br. e MS.]—508. Ald. *γε δή.*

510. Ald. *οἱ*: lege *μόνοι.*—512. Quidam *ἥδε γῆς* [teste Scal.]

528. Inter Schol. pro *πότον* Suid. *πόλεμον* in *Κρομμυ—*

531. lege *TP. κιχλῶν 'Επυλλίων, Εὐριπίδου EP. κλαῦσ'.*

532. lege *TP. οὐ γὰρ—534. EP.—535. TP.—εἰς.*

548. lege *δορυξοῦν*: vid. 1212.—551. lege *εἰς.*

563. Citat Suid. *Ὡς καλόν.*—565. lege *σφῦρα.*

567. *πῶς καλῶς αὐτὸν ἀπαλλάξειεν* Suid. in *'Απαλλάξειεν*: *τὸ ἐξῆς, τὸ μετόρχιον καλ. ἀπ. αὐτῶν* casu recto.

573. lege *παλατίων*: vid. Hesych. [ita MSS. 2.]

Ibid. Inter Schol. *παλαθῶν*: lege *παλαθίων* sic Suid. in *Παλάθαι.*

581. Fo. *φιλτάτη*: vid. 660. [ita Br.]—582. lege *ἡμῖν.*

585. Fl. Ch. *ἀγροὺς* et delet *τὸ* in 586.

594. lege *ἀγροίκοισιν* et 598. *ὅσα γ'* [ita Br.] vel *ὅποσ'* [ita Porson ad Hec. 1149.]

599. Fl. Chr. *προσγελάσει τοι.* Ald. *προσγελάσονται.*

602. Vet. ed. *Ὦ πενῆτες καὶ γεωργοί.* Lege ergo *Ὦ λιπερνῆτες* vid. Schol. Hesych. Suid.

604. lege *ἦρξεν αὐτῆς.*

605. Ald. *δίκης* [vid. ELMSL. ad Heracl. 461.]

606. *ἡμῶν* Ald. et Frob. *ὑμῶν* Suid. [in *Αὐτόδαξον.*]

609. lege *κἀξεφύσησεν.*—626. *ἀνδρῶν γε*: lege *γεωργῶν.*

628. lege vel *'Εξέκοψαν ἣν ἐγὼ φυτεύσας ἐξέθρεψ' ἐγὼ*, vel quod verius *'φύτευσα κἀξεθρ*—[ita Dawes.]

629. lege *ὦ μέλ' ἐνδίκως γε δῆτ' ἐπεὶ* [ita TYRWHITTUS et Porson ad Hec. 1169.]

637. Fo. *ἄντην* [vid. ad Av. 391.]

642. lege *"Αττα διέβαλ' ἄν τις* vel *"Αττ' ἂν αὐτῇ διαβάλοι τις.* Fl. Ch. *"Αττα διαβάλοι* [ita Br. tacite, ut solet.]

644. Suid. in *'Εβύνουν* [et sic Rav.] Etymol. [in *'Εκατόμβη* citat Plut. 379.] *Τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων* [vid. et Schol. Eq. 523.]

646. lege *ἔλαθε.*—648. *οὔπερ ἐστ'*: Ald. *οὔ πάρεστ'.*

649. Ald. *τις ἐστ'.* [Rav. *ἔτ' ἐστ'.* vid. KIDD. ad Porson. Miscell. Crit. p. 370.]

670. Ald. *καὐτῇ.*—675. Fo. *οὔπερ* [ita Br. e MS. *ὅπερ.*]

681. *ποι.* Ald. *σοῦ.*—688. lege *γενησόμεθα* [ita MS.]

[688. *EP. τρόπῳ τίνι*; *TP. ὅτι*: sic Rav. Confirmat conjecturam TYRWHITTI: qui legit in Schol. *νεμήσεις* pro *νεμέσεις.*]

698. *τῆς* delet Suid. in *'Ριπὸς* [et in *Σαπρὸς* advocante Br.]

699. lege *δαὶ* [ita Br. e MS.]

709. *βλαβῆναι* futuri temporis [non intelligo quid Bentl. velit.]

713. Ald. *ἀπαγε σύ.*—714. lege *βουλή σου* [ita Br.]

720. *TP. ποῖ γάρ*; *EP. οἴχεται.* Scal.

721. Vid. Hesych. *Ἀστραπὴ δι' ἄρματος*: sed hic malim *ἀστραβηφορεῖ*.

728. Fl. Chr. *ἡμεῖς*.

732. Scal. *λόγον*: mox an *ἀνῴγει* [vice *ἔχει*.]

733. Inter Schol. "Sic digere versus *Εἰ μὲν μὴ λίαν* ˘˘– *ἄνδρες ἠναγκαζόμην Στρέψαι δεῦρ' οὐκ ἂν παρέβην εἰς λέξιν τοιάνδ' ἐπῶν* ex Parabasi. Vide Nub. 518."

741. lege *Φρυνώνδας*: vid. Hesych. Harpocrat. Suid.

744. lege *ἐξ ἀνέροιτο* vel *εἶτ' ἀνέροιτο* [ita Dawes.] vid. ad Thesm. 868.

751. lege *ἐπεχείρει*: vid. Vesp. 1025.—752. *ὁδμὰς* Schol.

Ibid. fo. *βαρβαροθύμους*: vid. Schol. [*τὸ βαρβαρωδὲς δὲ τοῦ Κλέωνος δηλοῖ*.]

755. lege *ἐλιχμῶντο* ut Suid. in *Κύννα*: at Hesych. *Ἐλίχνων τοῦτο πεποίηται ἀπὸ τοῦ λιχνεύειν παρὰ Ἀριστοφάνει ἐν Εἰρήνῃ*: lege *Ἐλιχνῶντο* [ita fere Albertus.]

757. lege *λαμίας δ'*: vid. Vesp. 1030.

760. omittit *μοι* Ald. fo. *ἀνταποδοῦναι τὴν χ*.

761. *περινοστῶν* omittit Ald. lege *περιφοιτῶν παλαίστρας* sic *περιϊῶν* in Vesp. 1020. [ubi tamen Bentl. *παριὼν*] vel *περιῄειν Παῖδας πειρῶν*: etenim ibi Schol. [ex Pace citat] *περιῄει τὰς παλαίστρας*.

778. lege *θεῶν τ' ἐπαίνους*.

785, 6. lege *Μήθ' ὑπάκουε μήτ' ἔλθε ξυνέριθος*.

798. Suid. Hesych. *Δαμώματα*.

800. lege *ἠρινὰ* [ita MSS.] Fl. Ch. *μεμφ-ωλῇ*.

808. lege *ὦ Ἄελφός*.—819. *θεῶν*. Ald. *νεῶν*.

820. lege *τὼ σκέλη* [ita Br.]: vid. *τὼ σκέλη* in 825. et *τὼ πτέρυγε* in Av. 1229.

822. lege *φαίνεσθε*.

831. Suid. in *Διθυραμβ*—habet *Ἐνδιαέριαι ἐρινηχέτους*: [aliter] in *Ἐνδιαεριαβερινηχέτους*: forte *ἐνδιαπερινηχ*—vel *εὐδιαστερι*— [at in folio ad calcem libri scripsit Bentl. "*τὰς ἐνδιαπερινηχέτους*: lege *εὐδια*—Plutarch. p. 1410: H. Steph. *εὐδίας δὲ καὶ εὐαμερίας γενομένης*."]

847. lege *ταύτας συ*: *TP. πόθεν; ἐκ τουρανοῦ*. [Rav. *ταῦτα*]

855. Frob. *καὶ κἀνθάδε*. Ald. *καὶ κανᾶ*. Forte *κάτω* vel *τὰ κάτω*: vid. Thesm. 223. vel *αὐτῇ κἀνθαδί*: recte "Ergo hic quoque parandus est cibus, quem lingat." *Σκευάζειν* est conficere, condire cibum.

856. *στρ.*—909. *ἀντιστρ.*

865. *XO.* mox *φανείς*: lege *φανεῖ*. [ita TYRWHITTUS et Br. tacite]

867. Frob. *βινεῖν* Ald. *κινεῖν*: vid. 340.

874. Leopard. et Scal. *ὑποπεπωκότες*.

877. *ὑμῶν* ad Spectatores.—881. *σὺ* ad mulierem.

891. lege *ὁρᾶτ' ὀπτάνιον* vel *ὁρᾶτε τουὀπτανεῖον, ὡς καλόν*. Sed Attici *ὀπτάνιον* dicebant: vid. Phrynich. Etymol.

900. Ald. ἡνίκα δὲ κέλης : lege ἡκίνα κέλης : sed ed. Vet. [fortasse Junt. 1525.] ἵνα δή. recte.

904. Frob. κάμπαισ' : Ald. κάμπαις.

916. Ald. φήσεις τί δῆτ' ἐπειδὰν ἐκπίῃς οἴνου νέου λεπαστήν. lege vel νέου sine οἴνου : [sic] τί δῆτ' in 863. vel omitte [cum Biseto] φήσεις ut in 859.

918. Addit Bentl. *Τρυγαῖος* ob v. 189. [ita MSS.]

930. lege ἵν' εἰ τὴκκλησία.—942. Ald. ἀπείγετε.

944. Suid. in Σοβαρὰ habet ὠ ἰσω θεόθεν σοβαρὰ κατεπολέμει μετάτροπος ἄβρα.

948—1010. desunt in Ald.—948. lege πάρεστ' [ita Rav.]

950. lege ἀμιλλήσεσθέ γ' ὡς | ὁ Χαῖρις ἦν.

959. Quære δαλίον : vid. Suid. in Δαλίον [et Br. in notis protulit δαλίον e Suid.]

972. lege ταὐτὸ [ita Br. tacite.]—973. *TP.* εὐχώμεσθα δή.

998. lege πραοτέρως : at πραοτέρα Suid. in *Περικόμψους*.

1013. ἀποχηρωθεὶς Suid. in *Μονῳδεῖν*.

1016. lege πολυτιμήτη ὕχομ-: ut in 978. [ubi tamen citatur Thesm. 293. πολυτίμητε : unde patet nihil hic esse mutandum.]

1018. Ald. οἶν : vid. 928. et 1022.

1033. et sqq. De metro hoc vid. Eq. 1108. et sqq.

1037. Ald. πεπαύσει ποτ' ἂν lege πεπαύσει ποτ' ὤν.

1060. *TP.* μεμνήμεθα· Ἀλλ' οἶσθ' ὃ δρᾶσον· *IE.* ἦν φράσῃς [ita Br. in notis.]

1066. lege Αἰβ' αἰβοῖ.—1067. fo. πέποισθε.

1084. ἔτι τοῦ λοίπου γ' : dele vel ἔτι [ita Br.] vel τοῦ vel lege ἔτι τοῦ λοίπου'ν πρ. [ita fortasse Rav.]

1096. Ald. δεξιός.

1112. lege κεν : vid. 1076. [sic MS. teste Br. in Supplemento]

1119. lege vel παῖ παῖε [ita Br. post Dawes.] vel Ὦ παῖε. [ita Rav. vid. Elmsl. ad Eurip. Herc. F. 1410. in Diario Classico (*Classical Journal*) No. xv. p. 218.]

1120. Bentl. supplet σὺ quod deest in Ald. et Frob.

1125. *IE.* delet Ald.—1126. *ΘΕ.* delet Ald.

1132. lege ἑταίρων [ita MSS.]

1138. [κινῶν Kust. e Junt.] Frob. βινῶν. Ald. κυνῶν.

1140. lege ἔσθ' [ita MS.]

1142. lege τηνικαῦτα : vid. 1176. [ita Br.]

1144. Suid. Ἄφευε in V. [id monuit Porson. in Append. ad Toup. 480.]

1146. lege βωστρησάτω 'κ τοῦ [ita Rav.]

1158. Ald. τ' ἀρόματα : vid. Suid. in Ἄρομα et Ἄρωμα.

1165. lege οἰδάνοντ' [ita Porson. ad Phœn. 1398. et Hermann. de Metr. p. 361.]

1176. An legendum φυζακηνικὸν a φυσακινὸς, δειλός. Alludit ad Κυζικηνικόν: sic ἵππερον, pro ἵκτερον, ἀσκητικὸν, pro ἀσκιτικὸν, atque alia alibi.

1184. lege ἐθελοκακεῖ βλέπων.

1197. lege ὅσ': vid. Eq. 97. [ubi plura. sic quoque Br.]

1203. Fl. Ch. κάδων τ'.—1204. lege ἀπεδόμεσθα.

1223. lege κύτει [sic Kuster.]

1229. Fl. Ch. εὖ δεξιῶς. Fo. μοι: vulgo οὐ.

1247. lege καὐτὸ [ita Br.] Fl. Ch. καὐλὸς vel κἆτα.

1256. Frob. ὅτις. Ald. ὅτι τις: lege κράνεσ' ὅτι τις [putabat igitur Bentl. κράνος esse Trochæum, quod nusquam fit, et elidi posse ι Dativi pluralis, lingua non volente, ut monuit Porson. ad Toup. App. p. 450.]

1257. Ald. τοιαυτασί.—1263. lege ὑβριζόμεσθα [ita MS.]

1270. Ald. εἶδον. lege ᾄδων [ita Kuster. e Fl. Ch.]

1280. Ald. προτίθετο: lege προτίθεντο [sic edd. aliæ.]

1283. lege κᾆτ' ἤσθιον [ita Bergler. et Dawes. et MS.]

1284. lege ταυτὶ δέ. Immo ταὖτ' ἄδε [ita libri ante Dawes.]

1285. Fl. Ch. πεπασμένοι [quam comprobavit et Dawes.]—— οὕτως vel ὄντες [οἶμαι Scal. e Schol.]

1290. lege ἦσθα [ita Br. e MS.]

1298. Ald. *ΠΑΙ.* Bentl. *ΤΡ.* [ita Kuster.]

1299. Ald. *ΤΡ.* Bentl. *ΠΑΙ.* [ita Kuster.]

1300. Frob. εἰσίωμαι. lege εἰσίωμεν [ita Kuster.]

1302. Vett. edd. ἄν: lege ὦν [ita Kuster.]

1303. στρ. 1311. ἀντιστρ.—1306. Ald. ἐμβάλλετον.

1307. σμώχετ'——οὐδὲν Suid. in Ἀνδρικῶς et Σμώχειν. mox lege ἐστ' [ita Br.]

1316. *ΧΟ.* εὐφ.—1320. Scal. εὐξαμ.—1326. Ald. ὅσ'.

1329. *ΤΡ.*—1332. lege ἰώ: vid. Catullum.—1333. *'ΗΜΙΧ.*

1337. Ἀλλ. *'Ημ.*—1339. *'ΗΜ.*—1341. Ἀλλ. *'Ημ.*

1342. lege προτεταγμένοι [ita Dawes.]

Ibid. dele οἱ χορευταὶ ἀναλαβόντες [ita Dawes.]

1345. *'ΗΜ.*—1349. Ἀλλ. *'Ημ.*

1351. *'ΗΜ. φήσεις γ'* ὅταν [ita Dawes.]

CORRECTIONS
IN THE COMMON TRANSLATION OF THE
NEW TESTAMENT.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

The Common Translation of the Scriptures has been treated by some with the severity of invective, and by others with supercilious contempt. But to a pious reader and a candid critic it will appear surprising that there should be so few mistakes in the sense, and so few antiquated expressions in the style.

Two new translations principally deserving of notice have appeared in our days; of the Gospels by Dr. Campbell, and of the New Testament by Gilbert Wakefield. While we acknowledge that they have corrected some passages, we must assert that they have often destroyed the beautiful simplicity and the noble sublimity of the common translation. To *Blessed are the pure in heart,* the former has substituted *Happy are the clean in heart.* Instead of *Drink you all of this,* he has introduced a low and antiquated expression, *Drink hereof all of you.* He is sometimes deficient in grammatical accuracy. In the following passage, *Being come down from the mountain, followed by a great multitude, a leper came,* who would not suppose that the participles referred to *a leper?*

Wakefield has displayed a great depth of classical knowledge, and much collateral learning, but he has often exceeded the common translation in low and familiar expressions. And his particular tenets give a complexion to the whole of his work, which has rendered it liable to suspicion.

It is my intention, if you will permit me to rank myself among your *Biblical* correspondents, to give you some passages and expressions in the New Testament, in which I find inaccuracies in the sense, or inelegancies in the style. It would encroach too much on your limits, to trouble you with the reasons of my corrections. If any of your correspondents should dispute the propriety of my substitutions, I shall endeavour to defend them; or, with greater pleasure, acknowledge the accuracy of the common translation.

C. P.

ST. MATTHEW.

Chap. I. v. 1.—*The Book of the generation,* the genealogy.

v. 11.—*About the time they were carried away,* at the time of the transportation.

v. 18.—*On this wise,* in this manner—*When as his mother Mary was espoused,* his mother Mary having been betrothed, contracted—*of the Holy Ghost,* by the Holy Ghost (et passim).

v. 19.—*To make her a public example,* to disgrace her—*was minded,* intended, was disposed—*privily,* privately.

v. 20.—*While he thought on these things,* when he had determined this.

v. 22.—*Now all this was done, that it might be fulfilled which,* thus was fulfilled what (et passim).

v. 23.—*A virgin,* the virgin.

CHAP. II. v. 2.—*Where is he that is born King of the Jews?* Where is the new born King of the Jews?

v. 3.—*Where Christ should be born,* where the Christ was to be born.

v. 5.—*In Bethlehem of Judea,* at Bethlehem in Judea.

v. 6.—*The princes,* the chief places.

v. 8.—*Bring me word again, that I may come and worship him also,* bring me word, that I also may come and worship him.

v. 9.—*They saw,* they had seen—*over where,* over the place where.

v. 10.—*Exceeding,* exceedingly (et passim).

v. 12.—*Warned of God,* warned from heaven.

v. 13.—*The Angel,* an Angel (et passim).

v. 14.—*When,* Then.

v. 16.—*All the children,* all the male children—*the coasts,* the borders.

v. 18.—*In Rama was there a voice heard,* a cry was heard in Rama—*and would not be comforted,* and refusing to be comforted.

v. 20.—*Which,* who (et passim).

v. 21.—*Into the land,* towards the land.

v. 22.—*Did reign,* reigned.

v. 23.—*And he came and dwelt,* and he dwelt.

CHAP. III. v. 1.—*The kingdom,* the reign (et passim).

v. 2.—*Repent you,* reform.

v. 9.—*Think not,* pretend not—*to our father,* for our father.

v. 15.—*All righteousness,* every religious rite.

v. 16.—*Straightway,* immediately (et passim).

v. 17.—*My beloved son,* my son, the beloved.

CHAP. IV. v. 1.—*Led up of the spirit,* carried by the spirit.

v. 2.—*An hungered,* hungry (et passim).

v. 5.—*A pinnacle,* the pinnacle.

v. 6.—*The son,* a son—*lest at any time,* lest.

v. 7.—*It is written again,* it is also written.

v. 15.—*Beyond Jordan,* near the Jordan.

v. 21.—*Other two,* two other (et passim).—*in a ship,* in the boat.

v. 23.—*The Gospel,* the good tidings.

v. 24.—*Those which were possessed with Devils,* demoniacs.

CHAP. V. v. 1.—*Into a mountain,* to the mountain—*when he was set,* when he had sat.

v. 3.—*the poor,* the humble.

v. 9.—*the children,* children.

v. 13.—*his,* its—*wherewith shall it be salted,* how shall it be restored?

v. 15.—*a candle,* a lamp—*a candlestick,* a stand.

v. 19.—*one of these least,* one of the least of these—*he shall,* shall—*the same shall,* shall.

v. 20.—*except,* unless (et passim)—*you shall in no case,* you shall not.

v. 21.—*said by them,* enjoined to them.

v. 22.—*raca,* fool—*fool,* wretch.

v. 23.—*rememberest,* remember.

v. 28.—*to lust after her,* with impure desire.

v. 29.—*offend thee,* entice thee to sin—*it is profitable,* it is better—*and not,* than.

v. 32.—*saving for the cause,* unless on account.

v. 39.—*that you resist not evil,* not to return evil.

v. 40.—*will sue thee at the law, and take away,* wishes to sue thee, to take away.

v. 41.—*twain,* two (et passim).

v. 45.—*on the evil and on the good,* on evil and good—*on the just and on the unjust,* on just and unjust.

v. 46.—*love them,* love them only.

CHAP. VI. v. 1.—*that you do not your alms,* that you do not perform any religious act—*to be seen of them,* to be beheld by them.

v. 19.—*doth corrupt,* consume.

v. 22.—*single,* sound—*evil,* disordered.

v. 25.—*take no thought,* be not anxious.

CHAP. VII. v. 9.—*whom if his son ask bread, will he give him a stone,* who, if his son ask bread, will give him a stone?

v. 10.—*will he give,* will give.

v. 16.—*of thorns,* from thorns—*of thistles,* from thistles.

v. 19, 20.—Transpose these verses.

v. 28.—*at his doctrine,* at the mode of his doctrine.

CHAP. VIII. v. 6.—*tormented,* afflicted.

v. 14.—*laid, and sick,* lying sick.

v. 27.—*what manner of man is this,* how great is this man!

v. 29.—*what have we to do with thee,* what hast thou to do with us?

v. 30.—*a good way off,* at some distance.

v. 33.—*went their way into,* went into—*and what was befalled to the possessed of the devils,* and what had befallen the demoniacs.

CHAP. IX. v. 5.—*whether,* which—*thy sins be,* thy sins are.

v. 9.—*at the receipt,* at the office.

v. 19.—*and followed him, and so did his disciples,* and his disciples, and followed him.

v. 20.—*was,* had been.

v. 22.—*turned him about,* turned.

v. 24.—*they laughed him to scorn,* they laughed at him.

v. 25.—*forth,* out (et passim).

v. 32.—*they brought,* the people brought.
v. 38.—*that he will send,* to send.

CHAP. X. v. 1.—*against,* over.
v. 4.—*who also,* he who.
v. 11.—*thence,* from that place.
v. 17.—*of men,* of these men.
v. 25.—*them of his household,* them so, who are of his household.
v. 26.—*fear not them therefore,* yet fear them not.
v. 29.—*and one,* and yet one—*without your father,* without the will of your father.
v. 31.—*you are of more value than many sparrows,* you are of much more value than sparrows.
v. 42.—*he shall,* shall.

CHAP. XI. v. 1.—*in their cities,* in the cities.
v. 2.—*in the prison,* in prison.
v. 3.—*he that should come,* he who is coming—*do we look for,* are we to expect.
v. 4.—*show John again,* show John.
v. 5.—*receive,* recover.
v. 7.—*began to say,* said.
v. 8.—*for to see,* to see (et passim).
v. 19.—*of her children,* by her children.
v. 22.—*at the day,* in a day.
v. 25.—*answered and said,* said (et passim)—*prudent,* learned.
v. 26.—*for so,* that so.
v. 28.—*heavy,* heavily.

CHAP. XII. v. 5.—*profane the sabbath,* break the rest.
v. 6.—*one greater,* something greater.
v. 10.—*which had his hand withered,* who had a withered hand—*they asked him,* they asked Jesus.
v. 12.—*well,* good.
v. 14.—*against him,* against Jesus.
v. 15.—*when Jesus knew it, he,* Jesus knowing it.
v. 24.—*this fellow,* this man (et passim).
v. 25.—*and Jesus knew their thoughts and said,* Jesus, knowing their thoughts, said.
v. 32.—*neither in the,* nor in the.
v. 36.—*idle,* evil.
v. 41.—*empty, swept and garnished,* vacant, cleaned and furnished.

CHAP. XIII. v. 12.—*hath,* hath much—*have more abundance,* abound—*hath not,* hath little.
v. 21.—*dureth,* endureth.
v. 41.—*them which,* those who (et passim).
v. 45.—*merchant-man,* merchant.
v. 46.—*he went,* went.
v. 54.—*them,* the people.
v. 57.—*in him,* at him.

CHAP. XIV. v. 4.—*said,* had said.

v. 9.—*for the oath's sake and them that sat with him at meat,* for the sake of the oath, and of those that sat with him.

v. 13.—*on foot,* by land.

CHAP. XV. v. 4.—*curseth,* revileth.

v. 5.—*it is a gift, by whatsoever thou mightst be profited by me,* that is devoted to God, which might have been employed to thy use.

v. 6.—*he shall,* shall.

v. 32.—*they continued,* they have continued.

v. 36.—*of the broken meat that was left,* of the fragments that were left.

CHAP. XVI. v. 1.—*The Pharisees also with the Sadducees,* then the Pharisees and the Sadducees—*tempting,* in order to try him.

v. 5.—*they had,* they found that they had.

v. 13.—*whom,* who.

v. 15.—*whom,* who.

v. 24.—*will come after me,* is willing to come with me.

v. 26.—*soul,* life.

v. 28.—*of death,* death.

CHAP. XVII. v. 1.—*an high,* a high (et passim, as *an hand,* a hand—*an heart,* a heart, &c.)

v. 12.—*knew,* acknowledged—*likewise shall also the son of man suffer of them,* thus shall the son of man suffer also from them.

v. 23.—*and they shall,* who will.

v. 27.—*notwithstanding,* yet.

CHAP. XVIII. v. 6.—*offend one of these little ones,* induce one of these little ones to offend.

v. 12.—*goeth into the mountains,* on the mountains, and goeth.

v. 13.—*if so be that he find,* if he find.

v. 17.—*a heathen man,* a heathen.

v. 23.—*likened unto,* like—*take account of,* settle accounts with.

v. 26.—*fell down and worshipped him,* fell at his feet—*of,* for.

v. 28.—*that,* what (et passim).

v. 34.—*tormentors,* jailors.

v. 35.—*his brother their trespasses,* the trespasses of his brother.

CHAP. XIX. v. 4.—*male and female,* a male and a female.

v. 12.—*to receive it, let him receive it,* to bear this, let him bear it.

v. 13.—*them,* those who brought them.

v. 28.—*in the regeneration,* shall, in the regeneration—*in the throne,* on the throne—*ye also shall,* shall also.

CHAP. XX. v. 1.—*a man that is an householder, which,* a householder, who.

v. 11.—*the good man,* the master (et passim).

v. 23.—*to give, but it shall be given to them,* to give but to those.

v. 26.—*will be,* desires to be—*minister,* attendant.

v. 31.—*rebuked them because they should,* charged them to.

CHAP. XXI. v. 7.—*and they set,* and set.
v. 11.—*of Nazareth,* who is of Nazareth.
v. 17.—*and he lodged,* and lodged.
v. 24.—*in likewise,* likewise.
v. 25.—*The baptism of John, whence was it,* whence was the baptism of John?
v. 31.—*whether of them twain,* which of the two?
v. 33.—*a far country,* a foreign country.
v. 35.—*stoned another,* threw stones at another.
v. 41.—*miserably destroy those wicked men,* wretchedly destroy those wretches.
v. 42.—*the stone, the same,* the very stone.
v. 43.—*to a nation,* to Gentiles.
v. 46.—*because they,* who.

CHAP. XXII. v. 6.—*remnant,* rest—*entreated,* treated.
v. 20.—*superscription,* inscription.
v. 25.—*deceased,* died.

CHAP. XXIII. v. 5.—*for to,* to (et passim).
v. 13.—*neither suffer ye,* nor suffer.
v. 14.—*prayer,* prayers.
v. 16.—*a debtor,* bound by his oath.
v. 23.—*have omitted,* omit—*judgment,* justice—*to have done,* to do.
v. 24.—*strain at,* strain off.
v. 27.—*uncleanness,* corruption.
v. 34.—*shall,* will—*persecute them,* persecute.
v. 37.—*stonest,* peltest with stones.

CHAP. XXIV. v. 2.—*see you not,* do you see.
v. 5.—*in,* assuming.
v. 13.—*the same shall,* shall (et passim).
v. 15.—*in the,* in a.
v. 20.—*neither,* nor.
v. 25.—*told you before,* forewarned you.
v. 33.—*it,* he.
v. 39.—*and knew not,* and were thoughtless.
v. 42.—*what hour your Lord doth come,* at what hour your Lord will come.
v. 43.—*know this,* you know—*in what watch,* at what hour of the night—*broken up,* broken into.
v. 46.—*doing,* employed.
v. 48.—*but and if,* but if.

CHAP. XXV. v. 9.—*Not so; lest there be not enough for us and for you; but go ye rather to them that sell,* rather, lest there be not enough for us and for you, go to those who sell.
v. 14.—*For the kingdom of heaven is as a man travelling into a far country, who called,* Thus a man, travelling into a foreign country, called.
v. 16.—*and made them other five talents,* and made five talents more.

v. 24.—*I knew thee that,* I knew that.
v. 26.—*thou knewest,* didst thou know.
v. 27.—*with usury,* with interest.
v. 36.—*visited,* attended.
v. 41.—*then shall he say also,* then will he say.
v. 44.—*an hungered or athirst,* hungry or thirsty.

CHAP. XXVI. v. 2.—*and when,* when—*is,* will be—*is betrayed,* will be betrayed.
v. 5.—*the feast day,* in the time of the feast.
v. 10.—*when Jesus understood it, he,* Jesus, understanding it.
v. 23.—*dippeth,* dipped.
v. 24.—*goeth,* is going to die.
v. 41.—*watch and pray, that,* watch, and pray that.
v. 55.—*laid no hold on me,* did not seize me.
v. 57.—*to Caiaphas,* to the palace of Caiaphas.
v. 58.—*house,* hall.
v. 60.—*yea, though many false witnesses came, yet found they none,* though many false witnesses came.
v. 62.—*what is it which,* to what.
v. 64.—*thou,* it is as thou.
v. 66.—*guilty,* deserving.
v. 67.—*buffeted,* buffet.
v. 68.—*prophesy,* divine.
v. 73.—*bewrayeth,* betrayeth.

CHAP. XXVII. v. 5.—*hanged,* destroyed.
v. 11.—*art thou,* thou art.
v. 14.—*to never,* not.
v. 16.—*notable,* notorious.
v. 18.—*for envy they had delivered him,* through envy they had delivered him up.
v. 20.—*that they should ask Barabbas,* to demand the release of Barabbas.
v. 39.—*wagging,* shaking.
v. 43.—*if he will have him,* if he loves him.
v. 44.—*the thieves,* one of the thieves—*cast the same in his teeth,* reproached him in the same manner.
v. 49.—*let be,* leave him.
v. 50.—*he yielded up the ghost,* he expired.
v. 51.—*rocks rent,* rocks were cleft.
v. 63.—*after,* within.

CHAP. XXVIII. v. 4.—*did shake,* trembled.
v. 11.—*going,* gone.
v. 19.—*teach,* instruct.

LETTRES

Sur Quelques Inscriptions Remarquables adressées à Mr. le Prof. P. Prevost, *par* Mr. le Colonel Leake, *de la Société Royale de Londres, de la Société Africaine, et de celle des Dilettanti de la même ville.*

PREMIERE LETTRE.

Mr. *Genève,* 1 *Dec.* 1815.

La grande colonne d'Alexandrie, dite communément la colonne de Pompée, porte une inscription grecque à sa base, jugée indéchiffrable par tous les voyageurs des siècles passés qui l'ont visitée, et par les savans même, qui, de notre temps, ont accompagné l'armée françoise en Egypte. Vous voudriez connoître les circonstances qui ont conduit au déchiffrement de cette inscription. Je m'empresse de vous satisfaire.

Avant mon voyage dans la Haute Egypte,[1] j'avois déjà acquis quelque facilité à déchiffrer les inscriptions défigurées par le temps, en ayant copié un nombre considérable dans l'Asie mineure, l'Archipel et une petite portion de la Grèce.

Je fais cette remarque, parce que je crois que, dans ces opérations, l'habitude est souvent plus favorable au succès, qu'un profond savoir de la langue, auquel je n'avois aucune prétention. C'est à cette habitude, que j'attribue en grande partie la facilité que nous avons eue, Mr. Hamilton et moi, de transcrire certaines inscriptions très-intéressantes de la Haute Egypte,[2] qui avoient échappé à l'observation des savans françois ou à leurs efforts pour les lire.

Le lendemain de mon arrivée à Alexandrie, à mon retour du voyage de la Haute Egypte, j'allai visiter la colonne. Déjà avant mon départ pour la Haute Egypte, j'avois observé, d'après l'information de Pococke, une inscription en quatre ou cinq lignes sur le côté occidental de la base ; mais dans ce temps-là, j'avois peu d'espoir de la déchiffrer, et les circonstances ne me permettoient pas de faire les inspections continues et répétées, sans lesquelles on ne pouvoit pas se flatter d'obtenir le succès desiré.

Comme il étoit près de midi quand j'arrivai à la colonne, le soleil commençoit à jeter quelques rayons obliques sur le côté occidental

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[1] Mr. Leake a fait le voyage de la Haute-Egypte avec Mr. Hamilton, qui en a publié la relation sous le titre d'*Ægyptiaca.*

[2] La plus intéressante peut-être, et celle qui nous a donné le plus de peine à copier, est celle qui fut inscrite par l'empereur Tibère sur la façade du grand temple de Dendera. Cette inscription prouve que la déesse adorée dans ce temple étoit la Venus des Grecs ; elle vient ainsi à l'appui de la description de *Tentyris* par Strabon, et peut lui servir de commentaire.

de la base. C'est la direction de la lumière la plus favorable pour éclairer les lettres de l'inscription et les rendre facilement visibles, ainsi que je l'ai constamment éprouvé depuis.

A peine avois-je arrêté mon cheval au pied de la colonne, que je distinguai, à la quatrième ligne de l'inscription, ces deux mots ΕΠΑΡΧΟC ΑΙΓΥΠΤΟΥ. Je ne tardai pas à voir aussi le nom de la ville d'Alexandrie, dans la seconde ligne, aussi bien que quelques lettres éparses. Jusqu'à mon départ d'Alexandrie, qui eut lieu une quinzaine de jours après, je retournai presque journellement à la colonne à la même heure, en compagnie de Mr. Hamilton ou de feu le colonel Squire, ou de tous les deux, et occasionnellement de quelques autres personnes, dont la curiosité avoit été excitée par nos travaux.

Nous fîmes un échafaud pour monter jusqu'à l'inscription, qui est élevée à-peu-près de vingt pieds au-dessus du sol : nous mouillâmes l'inscription, ce qui eut l'effet de jeter une lumière plus vive sur les parties saillantes, et par conséquent de faire distinguer plus clairement les lettres.[1]

Enfin, nous réussimes à nous convaincre pleinement de l'exactitude des lettres suivantes. Ces lettres sont écrites sur une tablette d'une forme très-commune dans les inscriptions du temps des empereurs romains.

ΤΟΝ . . . . ΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑC
ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ Α. . . . ΤΟΝ
ΠΟ. . . . ΟC ΕΠΑΡΧΟC ΑΙΓΥΠΤΟΥ

. . . . . .

D' après ces lettres, il n'est pas douteux que cette magnifique colonne n'ait été érigée à l'honneur de l'empereur Dioclétien, et que le nom vulgaire de colonne de Pompée, qui dérive d'un souvenir des noms et d'une ignorance des faits, dont il y a tant d'exemples dans le Levant,[2] ne doive faire place à celui de *colonne de Dioclétien.*

Il est bien probable cependant que le fût de cette colonne est beaucoup plus ancien que Dioclétien, et qu'il date des temps les plus florissans de la dynastie Ptoléméenne. Il est d'un seul morceau du superbe granit rouge de *Syène,*[3] et a quatre-vingt-dix pieds de long

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[1] Nous prîmes aussi l'impression en soufre d'une partie de l'inscription, avec l'intention de l'envoyer en Angleterre; mais trouvant que les lettres, dans l'impression, étoient à peine reconnoissables, nous abandonnâmes ce projet.

[2] Comme la colonne de Pompée sur une des *Symplegades* à l'entrée de la Mer noire, la tour de Léandre dans le détroit de Constantinople, la lanterne de Démosthène à Athènes, etc.

[3] Les carrières de *Syène* sont à l'énorme distance de 250 lieues d'Alexandrie, mais tout le transport se faisoit par le Nil et ses canaux. Les carrières de Syène fournirent la matière de tous les obélisques de l'Egypte et de tant d'autres monumens gigantesques. Nous y trouvâmes entr'autres vestiges des anciens travaux, jusqu'à des colonnes et des obélisques, qui avoient été taillés, ébauchés, et laissés sur les lieux.

sur neuf de diamètre. Il conserve presque partout son beau poli primitif. La base, au contraire, est étroite en proportion de sa hauteur; elle est surchargée de moulures dans le goût déjà déclinant du siècle de Dioclétien, et n'est pas d'un travail fini. Les feuilles du chapiteau ne sont pareillement qu'ébauchées, et ni le chapiteau ni la base n'ont aucun vernis. Les lettres, au lieu d'être soigneusement gravées, comme le sont en général les inscriptions grecques, sur-tout sur les grands monumens, sont très-rudement incises.[1] Il paroît donc, que le fût appartenoit jadis à quelqu'un des monumens les plus magnifiques d'Alexandrie, dans le temps de sa splendeur; et qu'ayant échappé entier à la destruction des autres parties de l'édifice, il fut érigé à l'honneur de Dioclétien et adapté à un chapiteau et à une base du goût dégradé de ce siècle. Il est probable aussi, qu'une statue de l'Empereur occupoit le centre de la plate-forme au haut du chapiteau, et que les mots de la dernière ligne étoient Καὶ ἡ πόλις ἀνέθηκαν ou quelque chose de semblable.[2] Il est à observer, que cette cinquième ligne occupoit seulement le centre de l'espace des autres; qu'elle étoit d'un caractère plus petit; et que, comme quelques autres parties de l'inscription, elle a été effacée à dessein. Le mot imparfait de la première ligne doit avoir été OCIΩTATON ou TIMIΩTATON. Celui de la fin de la troisième ligne a été déterminé par Mr. Salt, à sa visite à Alexandrie, quelques années après mon départ; il y a vu ἀνίκητον. Le sens donc de l'ensemble, traduit en françois, sera ce qui suit:

" Po.....us,[3] Préfet de l'Egypte [et la ville ont érigé] le très-Empereur, le [dieu] tutélaire d'Alexandrie, Dioclétien l'invincible."[4] . . .

La reconnoissance des Alexandrins envers Dioclétien, dont le souvenir est conservé par ce superbe monument, me paroît parfaitement d'accord avec ce qui nous est parvenu de l'histoire de l'Egypte au temps de cet Empereur.[5] Une grande partie de l'Afrique romaine étant en état de révolte, Dioclétien se rendit en Egypte, tandis que son collègue Maximien s'occupoit à tranquilliser la Mauritanie.

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[1] Il est à observer que c'est le seul exemple que je connoisse d'une inscription grecque, gravée sur une matière aussi dure que le granit rouge de *Syène*. Les Egyptiens ne trouvoient aucune difficulté à donner à leurs hiéroglyphes, sur la même pierre, le travail le plus fini.

[2] Si la colonne actuelle est la même, dont parle le sophiste Aphthonius, comme existante au quatrième siècle dans l'acropole d'Alexandrie, il n'y avoit point de statue au dessus du chapiteau, mais bien quelque autre chose, que l'auteur désigne par les mots ἄρχαι τῶν ὄντων. Voyez les Rhéteurs Grecs d'Alde Manuce et Zoega de orig. et usu obeliscorum. p. 24, 607.

[3] Probablement Posthumus.

[4] Je traduis littéralement. Le sens est que l'on avoit érigé la statue de Dioclétien, qui, ensuite de ses bienfaits, avoit été déclaré dieu tutélaire de la ville. Le mot *dieu* ne s'y trouve pas, mais πολιοῦχος n'est guère usité que comme épithète d'un Dieu.

[5] Eutropius, L. IX. chap. 15. Orosius, Liv. VIII. chap. 25. Eusebius in Chron.

Alexandrie, sous le Préfet rebelle Achilleus, soutint un siège de huit mois; après quoi, l'Empereur ayant pris la ville, la livra à l'incendie et au massacre.[1] Il entra à cheval à la tête de ses troupes, et leur prescrivit de n'épargner les habitans que quand leur sang arriveroit aux genoux de son cheval. Mais à peine entré, son cheval glissa sur un cadavre et teignit ses genoux de sang. Aussitôt Dioclétien donna ordre de faire cesser le massacre. Achilleus fut pris et mis à mort. Jean Malala, qui raconte cette histoire, ajoute que les Alexandrins érigèrent une colonne de bronze au cheval de l'Empereur, et que l'endroit où l'accident arriva, porta jusqu'à son temps[2] le nom de *Cheval de Dioclétien*. Le même auteur ajoute, que la prise d'Alexandrie par Dioclétien devint le commencement d'une période ou ère chronologique, et il est remarquable que cette période est encore en usage chez les Coptes modernes. D'après les faits mêmes racontés par Malala (qui, comme chrétien, ne devoit pas être porté à exténuer les cruautés d'un des plus cruels persécuteurs de l'église), il paroît probable que, malgré la colère de Dioclétien, provoquée par la rebellion de l'Egypte et par l'obstination d'Alexandrie, il pensoit plus à s'attacher cette ville par sa clémence, qu'à y exercer des vengeances. En effet, Eumenius nous apprend que l'Égypte fut pacifiée par la clémence de Dioclétien; et nous savons que cet Empereur décréta une distribution gratuite de blé aux pauvres d'Alexandrie, qui continua 250 ans, jusqu'au temps où Hephæstus, agent de l'empereur Justinien, la détourna au profit du trésor impérial.[3] Dioclétien fit en même temps quelques autres établissemens utiles, qui existoient encore dans le temps de l'historien qui nous en a conservé la mémoire.[4] Comme il n'y a rien qui s'empare plus puissamment de l'esprit humain que la clémence et les bienfaits après un chatiment mérité, il seroit difficile d'imaginer une occasion plus faite pour l'érection d'un monument de reconnoissance, que celle qui se présentoit aux Alexandrins après la prise de leur ville par Dioclétien.

SECONDE LETTRE.

Mr.

Comme la notice que j'ai eu l'honneur de vous envoyer sur la colonne de Dioclétien a paru vous intéresser, j'ajouterai quelques mots sur deux autres inscriptions assez intéressantes, que j'ai découvertes avec beaucoup d'autres dans le nord de la Grèce.

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[1] Joh. Malalæ Chronographia, L. XII.

[2] Jean Malala vécut dans le huitième ou neuvième siècle. La prise d'Alexandrie par Dioclétien eut lieu dans l'année de J. C. 296.

[3] Procopius hist. arcan. cap. 26.

[4] *Eutropius in loco cit.* "*Diocletianus obsessum Alexandriæ Achilleum octavo fere mense superavit cumque interfecit. Victoria acerbe usus est. Totam Ægyptum gravibus proscriptionibus cædibusque fœdavit. Ea tamen occasione ordinavit provide multa et disposuit quæ ad nostram ætatem manent.*" Orose et Eusèbe ont presque copié les paroles d'Eutrope. Ils se taisent cependant sur ce que Dioclétien avoit fait de bon.

La première dont je parlerai est gravée sur la roche à *Tempé* en *Thessalie.* Ce que les poëtes de l'antiquité ont chanté de cette fameuse vallée est trop connu pour qu'il soit nécessaire que j'en parle. Il suffit d'observer, que parmi toutes les descriptions que les anciens nous en ont laissées, la prose grecque d'Elien[1] est peut-être la plus belle, certainement la plus exacte.[2]

En longeant le *Penée,* dans ce déchirement, qui, sur une distance de deux lieues,[3] sépare les monts *Ossa* et *Olympe,* ceux qui connoissent la Suisse et les pays environnans, ne peuvent manquer de se rappeler la vallée de l'Enfer dans la Forêt noire, ou l'entrée du Simenthal dans le Canton de Berne, ou plus vivement encore, ces ouvertures à travers les chaînes parallèles du mont Jura dans le ci-devant évêché de Bâle, où le Byrs se fraye un passage entre des précipices et des forêts. La différence la plus remarquable, et qui, indépendamment des souvenirs classiques, donne à *Tempé* une supériorité d'intérêt, est que le *Penée,* aussi grand que le Rhône à Lyon avant qu'il s'unisse à la Saône coule à travers ce défilé d'un cours parfaitement paisible. Les petits morceaux de terrain, qui, de distance en distance, se trouvent entre le pied des rochers et les bords du fleuve, sont couverts de bosquets de platanes majestueux. Plus près de la rivière, on voit çà et là de petites prairies naturelles du plus doux gazon, et tout autour, des arbres fleuris et odorans. Ces beaux arbustes, que nous cultivons dans nos jardins avec tant de soin, croissent ici spontanément, et leurs rameaux se montrent décorés de festons de plantes rampantes de toute espèce, auxquelles ils servent d'appui.

Elien n'avoit pas manqué d'observer l'abondance d'ifs et de *smilax,* qui en quelques endroits couvrent entièrement les rochers. Il n'omet pas non plus de nous parler de ces fraîches retraites à l'ombre des rochers, qui se présentent au voyageur presque à chaque pas ; des sources abondantes, qui, sortant du fond des mêmes rochers, traversent le chemin et se perdent immédiatement dans le fleuve ; de la tranquillité du *Penée,* qui, couvert par le feuillage épais des arbres, fournit un ombrage agréable à ceux qui naviguent sur ce fleuve. Cette dernière circonstance est la seule partie de la description d'Elien, qui ne convient pas au *Tempé* d'aujourd'hui. Le *Penée* ne connoît plus d'embarcations, que les bacs, qui en quelques endroits servent de communication entre les deux rives.

A *Tempé,* de quelque côté que l'on tourne ses regards, on découvre des objets de la plus grande beauté, et du plus grand intérêt. En allant de la rive droite du *Penée* sur le mont *Ossa,* on arrive, après une heure de montée très-rapide, à la ville d'Ambelakia, fameuse par sa

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[1] Ælian. Var. hist. L. III. cap. 1.

[2] On en donnera encore une description par un voyageur moderne dans le No. prochain.—Ed.

[3] Elien dit quarante stades de long et un pléthre de large. Tite-Live et Pline, cinq milles de long.

teinture rouge de coton filé, qui lui vaut un commerce très-avantageux avec l'Allemagne. De cette situation pittoresque, on a une des plus belles vues du *divin* sommet de l'Olympe, qui s'élève majestueusement de l'autre côté de *Tempé*. A une petite distance de la ville d'Ambelakia, l'horizon s'étend sur une grand partie du golfe *Thermaïque*, des presqu'iles de la *Macédoine*, et même jusqu'à la ville moderne de Salonique, dont une partie, avec son château, se distingue au fond du golfe, à la distance de vingt lieues vers le nord. Si l'on monte de la rive gauche du *Penée* sur l'Olympe, on trouve dans une situation très-élevée la ville de Rapsani, qui fait avec succès le même commerce qu'Ambelakia. De ce lieu la vue n'est guères moins magnifique que de l'autre côté de *Tempé*. La cime conique du mont *Ossa* couronne les forêts, qui couvrent ses flancs. Une pente douce et régulière conduit d'un côté à la mer *Egée;* de l'autre, aux vastes plaines de la *Thessalie*. Si l'on sort de *Tempé* par lé côté de l'ouest, on passe par le village de Baba, qui donne son nom au défilé, et après avoir laissé à l'issue du défilé, sur la rive gauche du fleuve, les ruines de *Gonnus*,[1] situées à l'entrée d'une charmante plaine au pied de l'Olympe, on entre bientôt dans la grande plaine de Larisse,[2] une des régions les plus fertiles de l'Europe. En sortant de *Tempé* vers l'orient, on entre dans une longue lisière de terrain plat, bornée au midi par la pente du mont *Ossa*, et au nord par celle de l'Olympe. C'est de ce côté-ci, non loin de l'issue du défilé, que se trouvent, dans un endroit où le rocher a été coupé pour former une route, les mots suivans, taillés dans la roche même.

* CASSIVSLONGIN
TEMPE MVNIVIT.

Au commencement de la première ligne de cette inscription, il y a une lettre si défigurée, qu'on ne peut pas savoir au juste quel étoit le prénom du Cassius Longinus qui y est mentionné. Il me paroissoit cependant, après un mûr examen, que c'étoit une L. En ce cas, l'inscription a dû être gravée pour conserver le souvenir d'un ouvrage fait par Lucius Cassius Longinus, qui commanda une légion de nouvelles levées sous Jules-César, dans sa campagne en Grèce contre Pompée,[3] et qui fut détaché de l'armée principale en Illyricum, pour occuper la Thessalie, tandis que deux autres corps entroient en Macédoine et en Etolie. Cet évènement eut lieu l'an de Rome, 702; avant Jésus-Christ, 48 : Longinus resta peu de temps en Thessalie, mais trouvant cette contrée très-partagée dans ses sentimens envers les deux partis, il se vit bientôt dans la nécessité de se retirer vers Ambracie devant les forces supérieures de Scipion.

Il reste à savoir de quelle nature étoit l'ouvrage fait par Longinus. Au premier coup-d'œil on croiroit qu'il avoit fortifié le défilé de *Tempé;* mais comme il n'est guères douteux, que l'inscription n'ait

[1] Tite-Live dit de Gonnus, " *Oppidum Gonni viginti millia ab Larissa distat, in ipsis faucibus saltus, quæ Tempe appellantur, situm.* L. XXXVI. cap. 10.

[2] *Larissæ campus opimæ.* HORAT. [3] Cæs. de bell. civ. L. III. cap. 35.

rapport à la route coupée dans le rocher, à côté de laquelle les lettres se trouvent inscrites, il est plus probable que l'ouvrage principal de Longinus étoit la construction ou la réparation d'un chemin. On sait bien que *munire viam* est l'expression ordinaire pour signifier la construction d'une route. On la trouve précisément en ce sens dans une inscription sur un rocher à Gradista en Albanie sur les bords du fleuve *Aous* non loin d'*Apollonie d'Epire*.[1] On la trouve employée deux fois[2] par Tite-Live, dans sa narration des guerres des Romains en Grèce, pour exprimer la même opération. Dans un de ces passages, il s'agit des opérations militaires de Q. Marcius Philippus, consul et commandant des armées romaines en Grèce. Ce général pénétra en *Macédoine* par les défilés du mont Olympe, et établit ses quartiers d'hiver à *Heraclée*, sur les bords du golfe *Thermaïque*. De là il donna ordre d'établir les routes et les magasins nécessaires pour son approvisionnement et sa communication avec la *Thessalie*. Or, *Tempé* étant le chemin direct entre la *Thessalie* et la *Macédoine*, et la seule communication qui existoit entre les parties les plus riches et les plus peuplées de ces deux provinces, sans traverser plusieurs hautes montagnes, il est certain que l'objet du Consul romain étoit de rétablir la route par la vallée de *Tempé*. Ce qui est plus remarquable à l'égard de ce même passage de Tite-Live, c'est que l'année précédente, A. Hostilius étant consul et commandant en Grèce, un nommé Caïus Cassius Longinus, qui avoit été son prédécesseur dans le consulat, remplissoit la charge de tribun militaire dans son armée. On pourroit donc conjecturer, que l'inscription de *Tempé* a rapport au fait mentionné par Tite-Live ; mais comme nous n'avons aucune preuve que Caïus Longinus ait conservé son tribunat militaire l'année du consulat de Philippe, et comme d'ailleurs la lettre mutilée de l'inscription ressemble beaucoup plus à une L qu'à un C, on est presque obligé de revenir à la première supposition que nous avons faite ; savoir, que la route étoit l'ouvrage de l'officier de Jules-César.

TROISIEME LETTRE.

La troisième inscription, que je crois pouvoir vous intéresser à cause de sa liaison avec l'histoire, a rapport comme la précédente aux guerres des Romains en Grèce. Elle est gravée sur un bloc de marbre blanc, en lettres majuscules, de la forme usitée dans les plus beaux siècles de la Grèce, et (comme faisoient constamment les anciens) sans intervalle entre les mots ou les phrases. Elle vient à l'appui de quelques autres fragmens d'inscriptions et de plusieurs vestiges d'édifices antiques pour déterminer la position de *Cyritiæ*. Cette ville qui appartenoit à la province de *Perrhæbie*, étoit située à six lieues au N. Ouest de Larisse, capitale de la *Thessalie*, dans une allée arrosée par le *Titarésius*, petite branche du *Penée*, à laquelle Homère a donné à juste titre l'épithète d'agréable.[3]

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[1] *Voyage de Holland en Albanie.*

[2] L. XXXVI. cap. 28. L. XLIV. cap. 9.

[3] Ἔμπτος.

L'inscription est un décret ou plutôt une épitre publique, de la forme de celles que l'on rencontre dans Démosthène. Ce décret est rendu par T. Quinctius Flamininus, général en chef de l'armée romaine en Grèce, en faveur des habitans de *Cyritiæ*. Ce qui suit en est la traduction littérale.

" Titus Quinctius, Commandant suprème des Romains, aux magistrats et à la ville des Cyritiens, salut. Ayant déjà manifesté mes propres bonnes intentions, aussi bien que celles du peuple romain envers vous, nous désirons absolument de montrer dans toutes les autres occasions, que nous donnons la préférence à ce qui est honorable, afin que ceux qui sont accoutumés à ne pas donner aux actions une interprétation favorable n'aient pas à nous calomnier. Toutes les possessions donc en terres ou en maisons restantes d'entre celles, qui étoient échues au trésor public des Romains, nous les donnons à votre ville, afin qu'en ceci vous connoissiez notre bonté et que nous ne voulons en aucune manière montrer un amour pour le gain, préférant de beaucoup la bienveillance et l'honneur. En cas donc, que ceux qui ne sont pas pourvus de ce qui leur appartenoit, vous en donnent des preuves et paroissent dire des choses raisonnables, et que vous le trouviez bon d'après mes jugemens écrits ; JE JUGE que ces propriétés peuvent leur être restituées."

On sait[1] que Titus Quinctius Flamininus commanda l'armée romaine en Grèce depuis l'année de son consulat, l'an de Rome 556 avant J. C. 198, jusqu'à la fin de l'an 194 avant J. C., époque à laquelle il reconduisit son armée en Italie et eut les honneurs du triomphe à Rome. On sait de même que l'objet déclaré de ses campagnes en Grèce, étoit la libération des républiques Grecques de la dépendance où elles étoient de la *Macédoine*. Mais on sait aussi que les suites de cette politique, et probablement le but secret du Sénat Romain et de son général, étoient de se donner le droit de s'immiscer dans toutes les affaires de la Grèce, et de s'y procurer à la fin un pouvoir illimité.

Dans la première année de son commandement, Quinctius défit le Roi Philippe de *Macédoine* aux bouches d'*Antigonie (Fauces Antigonenses)* en *Epire*. Avançant de là en *Thessalie*, il se rendit maître de la plus grande partie de cette province, tandis que son frère Lucius, avec la flotte romaine, s'empara de quelques positions très-importantes sur les côtes de la Grèce. Dans la seconde année, il défit Philippe à la bataille des *Cynocéphales* en *Thessalie*, et le força à une paix honteuse. Dans la troisième, il publia aux jeux Isthmiques une déclaration de la liberté de tous les peuples de la Grèce, qui avoient été assujettis aux Macédoniens. La quatrième année de son commandement fut employée à comprimer la tyrannie exercée par Nabis sur une grande partie du *Peloponnèse*.

Dans toute l'histoire de campagnes de Quinctius, qui se lit dans Tite-Live ou ailleurs, je ne trouve aucune mention d'operation militaire dans la *Perrhæbie*. Il paroit cependant, d'après l'auteur[2] que je viens de

[1] Liv. hist. L. XXXII, XXXIII, XXXIV.

[2] Liv. L. XXXI. cap. 41.

nommer, que dans l'année qui précéda le consulat de Quinctius, tandis que le consul Sulpicius commandoit l'armée romaine en *Macédoine*, les Etoliens, agissant de concert avec les Romains, prirent et pillèrent la ville de *Cyritiæ*. Il paroît aussi[1] que l'année du consulat de Quinctius, lors de sa première invasion de la *Thessalie*, après la bataille des bouches d'*Antigonie*, il fit sur *Atrax*,[2] ville située vers les frontières de la *Perrhœbie*, une attaque, qui ne réussit pas. Il est donc très-probable que Quinctius, dans les dernières années de son commandement en Grèce, avoit restitué les confiscations faites par son prédécesseur, ou peut-être par lui-même dans le temps qu'il assiégeoit *Atrax*.

On trouve dans Tite-Live deux passages, qui méritent une citation particulière, comme indiquant une façon d'agir d'accord avec le décret de *Cyritiæ*. Dans l'hiver entre la deuxième et la troisième année de son commandement en Grèce, et peu de temps avant la fameuse proclamation de Corinthe, " Quinctius passa l'hiver à Athènes, où il reçut beaucoup de pétitions de ses alliés: Les Béotiens, entr'autres, obtinrent que ceux de leur nation, qui avoient combattu pour Philippe, leur seroient rendus. Quinctius leur accorda facilement cette demande, non qu'il les en crût dignes, mais parce qu'ayant déjà des soupçons sur le roi Antiochus, il crut qu'il falloit concilier au nom Romain la faveur des villes Grecques."[3] Dans l'hiver, qui précéda son départ de la Grèce, " Quinctius passa tout le tems des quartiers d'hiver à faire des jugemens, et à changer ce qui avoit été fait dans les villes Grecques par Philippe ou par ses officiers, lorsque ce prince, en travaillant à donner des forces à sa faction, portoit atteinte aux droits et à la liberté des autres."[4]

Plutarque,[5] aussi bien que Tite-Live, nous parle de la politique conciliatrice, sur laquelle Quinctius avoit basé sa conduite envers la Grèce; et les expressions de son épitre aux Cyritiens, sont d'accord avec cette politique. Ceux qui sont accoutumés à *ne pas interpréter les actions favorablement* y verront peut-être les artifices accoutumés d'un rusé conquérant, qui tâche de produire, sur le peuple qu'il veut assujettir, des impressions convenables à ses vues.

Le nom de *Cyritiæ* est mentionné en trois autres endroits de Tite-Live. Cette ville fut prise et reprise par les parties belligérantes dans la campagne faite l'an de Rome 563, avant J. C. 191, par le roi Philippe, alors allié des Romains, contre Antiochus et les Etoliens.[6] Elle fut aussi assiégée et prise par le roi Persée, dans sa campagne contre le consul P. Licinius Crassus, l'an de Rome 583, avant J. C. 171.[7]

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[1] Liv. L. xxxii. cap. 15.

[2] J'en ai trouvé des vestiges sur les bords du *Penée* à la distance de sept lieues de *Cyrities*, et à trois de *Larisse*.

[3] Liv. hist. L. xxxiii. cap. 27.

[4] Liv. hist. L. xxxiv. cap. 48.

[5] *In vita* T. Q. Flamin.

[6] Liv. hist. L. xxxvi. cap. 10, 13.

[7] Liv. hist. L. xlii. cap. 53.

MOTS OU OMIS PAR H. ETIENNE,

Ou inexactement expliqués.

Par J. B. GAIL, Lecteur Royal et Conservateur des Manuscrits Grecs et Latins de la Bibliothèque du Roi.

No. III.—[*Continued from No.* XXIV. *p.* 467.]

23. Ἀμύμων *qui irrideri nequit, inculpatus.* Mais comment H. Et. qui cite des exemples favorables à sa version, en omet-il qui la combattent? étoit-ce donc un *inculpatus* que ce scélérat d'Ægisthe (Od. 1, 29)? étoient-ils des *inculpati*, ces Æthiopiens dont parle Eustathe, (Comment. in lib. 1, Il. p. 246, edit. Flor.) qui mangeoient nos semblables, tandis que quelques-unes de leurs peuplades religieuses, dépositaires de la saine doctrine, et sacrifiant sans cesse à la divinité (Il. 23, 206 et *pass.*) avoient eu souvent l'honneur de régaler les dieux? Voy. préface de mon *Homère interlinéaire*, ouvrage utile non aux savans, mais aux gens du monde et à beaucoup de littérateurs ingrecs.

24. Ἀμφὶ, "*circa, cum accusativo, apud prosæ scriptores potius quam cum dativo.*" Ainsi parlent H. Et. et tant d'autres; mais avec cette version, comment expliquer l' ἀμφὶ πυρὴν d'Homère (Il. 23, 256). Qu' est-ce en effet qu'un tombeau dressé, comme le veulent Madame Dacier, Bitaubé et tant d'autres, *autour d'un bucher de* 100 *pieds en carré* (ib. v. 164)? Sans me perdre en conjectures, soit avec Lennep, qui dérive ἀμφὶ de ἅμα *simul* et de φι, soit avec Scheid qui le regarde comme datif singulier et le traduit par *in circuitu*, je dirai en interrogeant le contexte que ἀμφὶ πυρὴν me semble devoir signifier, *dans le bucher même, dans l'enceinte du bucher*; qu'il a ce sens ici, et Il. 7, 336. l'usage de faire de l'enceinte du bucher le lieu du tombeau même me paroitroit appuyé et par les passages précités et par les v. 899 sq. de l'Electre de Sophocle que je discuterai ailleurs.

Autre remarque. H. Et. déclare que chez les prosateurs, on trouve ἀμφὶ avec l'acc. plutôt qu'avec le datif. Pour moi, je pense que les écrivains, même en prose, employent souvent ἀμφὶ avec le datif; et de plus, que chez les poetes comme chez les prosateurs, le cas, après ἀμφὶ, se détermine d'après les loix du gout? J'en trouverois 100 exemples dans Thucydide, mon auteur favori. Pour me borner ici à Homère, quand ce poete dit ἀμφὶ μὶν, (Il. 3, 131) c'est qu'il n' a qu'une *position* à indiquer. Veut-il non pas indiquer une *position*, mais *insister sur une personne ou une chose*, exprimer *ou la sollicitude ou l'intérêt* qu'elles inspirent, c'est le datif, cas exprimant relation et rapport qu'il employe. Ainsi Il. 3, 91, ἀμφ' Ἑλένῃ, ib. 3, 157, ἀμφὶ γυναικὶ, ib. 17, 369, ἀμφὶ Μενοιτιάδῃ κατατεθνειῶτι. Je connois plusieurs passages

(comme Il. 17. 338) qu'on pourroit m'opposer ; mais des exceptions, surtout chez un poete, gêné par mille entraves, ne détruisent pas un principe avoué par le gout.

25. Ἀμφιθετὸς φιάλη. Ἀμφιθετὸς épithète dont le sens embarrasse, Hesychius en propose 5 interprétations, tant il est sur de la véritable. Après avoir lu ces 5 interprétations, et celles que donnent soit H. Et. soit Parthénius disciple du grammairien Denys, l'Athénien Apollodore, Aristarque et Asclépiade de Myrlée, tous quatre cités par Athenée l. xi. p. 501, je serois tenté de dire que la phiale ἀμφιθετὸς et ἀπύρωτος, étoit celle qu'on avoit battue à froid et qui n'alloit pas au feu ; une phiale dont le contour avoit une forme circulaire et qu'on pouvoit poser sur le fond, sur la bouche, enfin de tout côté. Voy. Athen. l. l.

26. Ἀμφιφορεὺς, ῆος, ὁ. H. Et. se borne à dire d'après Athénée, liv. xi. ce qu'indique son Etymologie, que l'amphore étoit un *vase à deux anses*. Il falloit ajouter que c'étoit le nom d'un vaisseau d'une grande capacité. Cette addition me paroitroit exacte d'après ce vers d'Horace (Art. poet.) *Amphora cœpit Institui ; currente rota, cur urceus exit ?* En effet, dans ce vers latin, en partie scholie de l' ἀμφιφορεὺς, je vois l' *amphora* et l' *urceus* (petit pot à l'eau qui n'avoit qu' une anse, tandisque l'amphore en avoit deux) comparés entre eux comme une chose grande comparée avec une petite. L'amphore étoit donc un vaisseau d'une grande capacité. Aussi Hésychius l'explique t-il par σορὸς (et non σωρὸς) faute corrigée par H. Et. *Pheretrum quo efferuntur defuncti.* Ce mot *amphore* est donc à conserver, et ne peut être, je crois, remplacé par *urne*. Il y avoit en effet de grandes et de petites urnes ; tandisqu'il n'y avoit pas de petites amphores. Mad. Dacier et Bitaubé ont donc, je crois, cédé à une fausse délicatesse en preferant *urne* à *amphore*.

27. Ἐμβατεύω.

Examen tant d'une leçon de Xenophon, à tort abandonnée par tous les commentateurs, que d'une explication inexacte d'H. Et. et d'Hésychius. H. Et. et Hésychius combattus par leurs propres armes. Sophocle expliqué. Son Scholiaste et autres commentateurs réfutés.

Dans le banquet de Xenophon (4, 27 ; t. 1, de mon Xenophon grec-latin, fr. avec notes et Variantes de MSS.) Charmide dit à Socrate, εἶδον ὅτε παρὰ τῷ γραμματιστῇ ἐν τῷ αὐτῷ βιβλίῳ ἀμφότεροι ἐμβατεύετε. Cette leçon a tourmenté tous les commentateurs et tous les lexicographes, sans en excepter H. Et. et Hésychius.

Ce dernier donne ζητέω comme glose de ἐμβατεύω, glose suivie par Leunclave et H. Et. dans leur Xenophon. Pour arriver à sa glose, Hésychius ayant probablement en vue notre passage, et y voyant ἐν τῷ αὐτῷ βιβλίῳ à côté de ἐμβατεύω, se sera dit " dans un livre, on fait des recherches, donc ἐμβατεύω est synonyme de ζητέω *chercher*." En raisonnant ainsi, Hésychius s'est écarté de l'analogie : nous, consultons la. Elle nous apprend dans Lennep (ouvrage trop déprécié par un

savant illustre) que βάω exprime l'idée d'appuyer sur une chose dont on est maitre et possesseur. *Vis propria stirpis βάω sita est in motu qui fit nitendo in aliquid.* Si cela est vrai du simple βάω, il le sera à plus forte raison de ἐμβατεύω. Ce composé a sans doute exprimé *l'action d'entrer en maitre dans une possession :* et pour appuyer cette acception, nous proposerons l'autorité d'H. Et. " *possessionis alicujus additionem aut invasionem declarat vocab. illud.*" 2° d'Hésychius : ἐμβατεῦσαι, dit-il, τὸ κατέχειν, καὶ καρποῦσθαι χωρίον ἢ οἰκίαν, ἢ ὅλον τὸν κλῆρον. D'après H. Et. et surtout d'après ces mots κατέχειν, καρποῦσθαι χωρίον, je vois que ἐμβατεύειν a signifié d'abord, *marcher en maitre dans un champ,* par ex. ; ensuite *l'exploiter.* Du sens propre, passant au figuré, on aura dit, ἐν τῷ βιβλίῳ ἐμβατεύειν, *se promener dans un livre, comme dans sa propriété, en exploiter les idées, les verités quelconques :* et tel est le sens qu'y attache Xenophon, sens que j'ai apperçu trop tard ; et si cette discussion est fondée, ἐμβατεύειν doit être respecté et enrichir nos lexiques avec l'acception que je propose.

Avoir cité pour mon acception les autorités d'H. Et. et d'Hésych. c'est les avoir combattus par leurs propres armes, c'est avoir réfuté celui-ci en expliquant ἐμβατεύειν par ζητεῖν, et H. Et. par *pedem ponere.* Ἐμβ. bien plus énergique signifie non *mettre le pied,* mais *marcher ferme et fièrement comme dans sa possession :* sens que je lui donnerois dans Sophocle (Œd. T. 844.) Œdipe déplorant ses infortunes dit, (ne suis-je pas bien malheureux) *puisque le destin me condamne* (χρὴ) *à m'exiler, à ne plus voir les miens, à ne plus marcher dans ma patrie (ferme, et en citoyen possesseur du droit de cité).* Tel est le sens de l' ἐμβατ. de Sophocle. Celui de *mettre le pied, in patriam pedem ferre,* version de Brunck et de M. Bothe, me semble contraire à l'analogie, au genie de la langue : je dirai presque aux loix du gout. En effet à ne consulter que le gout, qui a souvent présidé à la formation des langues, ἐμβατεύειν, mot d'une intonation forte, doit dire plus que ἐμβαίνειν, privé de la forte τ, et d'ailleurs moins sonore puisque αι se prononce comme æ des Latins ; mais cette dernière observation n'est que conjecturale.

28. Σῆμα. H. Et. le traduit par *sepulchrum,* version qu'il donne aussi pour τάφος. Peut-être a-t-il quelquefois ce sens ; mais le plus souvent il signifiera, *monument en l'honneur d'un homme mort, mais ne renfermant pas sa cendre.* Ce sens resulte du contexte d'Homère (Il. 23, 255, 257). Le poete qualifie de σῆμα le monument érigé à Patrocle. Pourquoi ? C'est qu'il ne renfermoit pas les ossemens de Patrocle. On les avoit déposés dans la tente (ib. 254.) parcequ'on devoit les rapporter dans la patrie d'Achille. Homère le dit implicitement, car après avoir annoncé qu'on avoit déposé les ossemens dans la tente, il n'ajoute pas qu'ils en ayent été retirés pour les placer dans le σῆμα. Ils ne devoient pas y être déposés. Cela eût été contraire à l'usage attesté par Homère (Il. 7, 335.) et auquel Théocrite fait allusion dans sa 8me épigr. où un mort gémit de se sentir couvert d'une terre étrangère. Voy. τάφος.

29. Τάφος, 1° *sepulchrum, monument qui renferme les ossemens ou cendres d'un mort.* Quant a *tumulus* que donne ensuite H. Et. comme ce mot Latin se dit proprement d'une terre amoncelée, je le croirois version inexacte, et plus convenable à σῆμα qu' à τάφος. 2° *sepultura, funus.* A l'appui de ce sens, H. Et. cite le v. 618 du ch. 23. de l'Iliade; mais là τάφον μνῆμα, en parlant de la phiale offerte à Nestor, signifiera aussi bien, phiale offerte à Nestor en mémoire des jeux funèbres. 3° *Ritus funebres, funebre epulum.* Les cérémonies funéraires, les honneurs qui précédent, accompagnent et suivent les funérailles: donc *cérémonies funèbres, jeux funèbres, repas funèbre.* Dans le dernier sens, Homère a dit (Il. 23, 679, 680.) *il vint à Thebes pour les jeux funèbres;* ou peut-être, plus litt. *il vint pour* les jeux funèbres, qui devoient se célébrer, près de, ou *en présence de sa tombe,* ἐς τάφον. 4° Locus ubi situs est τάφος. Voy. Sophocl. Elect. 899. edit. Vauvil.

Si d'après les deux articles σῆμα et τάφος, je dirois que le σῆμα pouvoit quelquefois (mais rarement) avoir le sens de τάφος; mais que presque jamais et peut-être jamais, τάφος ne fut que par abus, synonyme de σῆμα. Le σῆμα rappelloit la mémoire d'un mort; le τάφος faisoit plus, il renfermoit la cendre. Un mort pouvoit avoir son σῆμα ou son μνῆμα en divers pays, (Herodote 7, 167) mais il n'avoit ordinairement son τάφος que dans sa terre natale. Le τάφος est donné par Pausanias (1, 18.) comme preuve qu'on avoit habité un pays. Les braves morts à Marathon eurent un τάφος hors du pays natal, mais cela par une honorable exception.

Le σῆμα, ainsi que le τάφος, se plaçoit quelquefois dans l'enceinte même du bucher, (voy. mon article ἀμφὶ) et avoit quelquefois une forme pyramidale qui rappelloit et représentoit le bucher où le corps avoit été consumé. C'est ce qui me semble résulter de la scène unique de l'El. de Soph. v. 897. *sq.* dont plusieurs vers me semblent mal interprétés par de savans critiques.

30. φιάλη. On traduit ordinairement ce mot par *poculum, calyx;* mais d'après Athénée (l. xi. ch. 6. edit. Commel. an. 1598, p. 479. et 500.) je douterois fort que la φιάλη fût une coupe. Du moins Homère semble-t'-il autoriser mon doute; car Il. 23, 270, il la dit ἀπύρωτον; mais une coupe qui n'a pas encore été sur le feu peut donc se mettre sur le feu; or on n'y présente pas les coupes.

Ce que je dis par induction, Athénée (l. XI. p. 500) le prononce formellement. Par *phiale,* dit le Deipnosophiste, Homère n'entend point parler *d'un vase à boire,* οὐ τὸ ποτήριον λέγει, mais *d'un vase d'airain très large,* ἀλλὰ χάλκεον τε καὶ ἐκπέταλον, *ayant la forme d'un chaudron* (λεβητῶδες) et *peut-être à 2 anses.* Avoit-il toujours exclusivement cette acception? C'est ce qu'on ne peut décider que par l'examen de tous les passages où se trouveroit le mot φιάλη. Qu'il me suffise ici d'avoir averti d'une légere méprise.

PARALLEL PASSAGES
FROM AUTHORS ANCIENT AND MODERN.

NO. I.

I HAVE extracted from several authors, ancient and modern, a few passages which resemble one another in a remarkable manner. To judge, in which the similarity is assignable to imitation, and in which to casual coincidence of thought, may perhaps afford some amusement to your readers.

JOHN SEAGER.

Welsh Bicknor, Dec. 1815.

I.—ALEXIS.—*Εἰ τοῦ μεθύσκεσθαι πρότερον τὸ κραιπαλᾶν*
Παρεγίνεθ' ἡμῖν, οὐδ' ἂν εἷς οἶνόν ποτε
Προσίετο πλεῖον τοῦ μετρίου· νῦν δὲ τὴν
Τιμωρίαν οὐ προσδοκῶντες τῆς μέθης
Ἥξειν, προχείρως τοὺς ἀκράτους πίνομεν.
CLEARCHUS.—*Εἰ τοῖς μεθυσκομένοις ἑκάστης ἡμέρας*
Ἀλγεῖν συνέβαινε τὴν κεφαλὴν πρὸ τοῦ πίνειν,
Τὸν ἄκρατον ἡμῶν οὐδὲ εἷς ἔπινεν ἄν.
Νῦν δὲ πρότερόν γε τοῦ πόνου τὴν ἡδονὴν
Προλαμβάνοντες, ὑστεροῦμεν τἀγαθοῦ.

LOCKE.—Were the pleasure of drinking accompanied, the very moment a man takes off his glass, with that sick stomach and aking head, which, in some men, are sure to follow not many hours after, I think nobody, whatever pleasure he had in his cups, would, on these conditions, even let wine touch his lips; which yet he daily swallows, and the evil side comes to be chosen only by the fallacy of a little difference in time.—Essay on Hum. Und. b. II. ch. xxi. §. 63.

II.—ÆSCHINES.—*μὴ ἅρπαζε τὴν φιλοτιμίαν, μηδὲ ἐξαίρου τῶν δικαστῶν τὰς ψήφους ἐκ τῶν χειρῶν, μηδ' 'ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΝΟΜΩΝ 'ΑΛΛ' 'ΥΣΤΕΡΟΣ ΠΟΛΙΤΕΥΟΥ.*—In Ctesiphont. p. 415. ed. Reiskii.

EURIPIDES.—*Καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν.*
Orest. v. 481. ed. Porsoni.

Camden says that QUEEN ELIZABETH, in a speech to the University of Oxford, counselled them "not to go before the laws, but to follow them."

III.—PLATO.—*ἢ οὐ καὶ 'Ηράκλειτος ταυτὸν τοῦτο λέγει, ὃν σὺ ἐπάγῃ; ὅτι ἀνθρώπων ὁ σοφώτατος, πρὸς θεὸν πίθηκος φανεῖται.*—Hippias Major. p. 289. ed. H. Steph.

POPE.—Superior beings, when of late they saw
A mortal man unfold all nature's law,

Admir'd such wisdom in a human shape,
And show'd a Newton, as we show an ape.
Essay on Man.

IV.—Plutarch.—ὁ γὰρ ὅρκῳ παρακρουόμενος, τὸν μὲν ἐχθρὸν ὁμολογεῖ δεδιέναι, τοῦ δὲ θεοῦ καταφρονεῖν.—In Lysandro.

Bacon.—To say that a man lieth, is as much as to say that he is a brave towards God and a coward towards men.—Essay 1.

The following verses of Young might be used to express the same sentiment:

They heaven defy, to earth's vile dregs a slave;
Through cowardice most execrably brave.
Love of Fame, vi. 425.

V.—Longinus.—οὐδὲν ὑπάρχει μέγα, οὗ τὸ καταφρονεῖν ἐστιν μέγα.—§. 7.

Young.—Nothing is great, of which more great,
More glorious, is the scorn.—Resignation, P. 11.

VI.—Diogenes Laertius. Τοὺς ἀσώτους εἶπε παραπλησίους εἶναι συκαῖς ἐπὶ κρημνῷ πεφυκυίαις· ὧν τοῦ καρποῦ μὲν ἄνθρωπος οὐκ ἀπογεύσεται, κόρακες δὲ καὶ γύπες ἐσθίουσι.—In vita Diogenis, p. 220. ed. H. Steph. in 12mo.

Dryden.—His generous mind the fair ideas drew
Of fame and honour which in dangers lay;
Where wealth, *like fruit on precipices grew,*
Not to be gather'd but by birds of prey.
Annus Mirabilis, Stanza xi.

VII.—Plutarch.—Τῶν δὲ παθῶν παντάπασιν ἀναιρεθέντων, εἰ καὶ δυνατόν ἐστιν, ἐν πολλοῖς ἀργότερος ὁ λόγος (reason) καὶ ἀμβλύτερος, ὥσπερ κυβερνήτης πνεύματος ἐπιλιπόντος.—De virtute morali.

Pope.—On life's vast ocean diversely we sail,
Reason the card, but passion is the gale.
Essay on Man, P. ii. 108.

VIII.—Diogenes Laertius. Τοὺς τῶν ἐγκυκλίων παιδευμάτων μετασχόντας, φιλοσοφίας δὲ ἀπολειφθέντας, ὁμοίους ἔλεγεν εἶναι τοῖς τῆς Πηνελόπης μνηστῆρσι. Καὶ γὰρ ἐκείνους Μελάνθω μὲν καὶ Πολυδώραν καὶ τὰς ἄλλας θεραπαίνας ἔχειν, πάσας δὲ μᾶλλον ἢ αὐτὴν τὴν δέσποιναν δύνασθαι γῆμαι.—In Vita Aristippi.

Scriverius. "Quem Polybium cum mearum virium non esset emendare aut illustrare, et tamen publico prodesse vellem, ac bene de re bellica mereri,—— Vegetium arripui. Sic proci Penelopes, cum ad ipsam dominam accessus non pateret, cum ancillis illius miscebantur."—In his Preface to the Scriptores de re Militari, dated 1632.

Pope.—Then Criticism the Muse's handmaid prov'd,
To dress her charms, and make her more belov'd:

But following wits from that intention stray'd;
Who could not win the mistress, woo'd the maid.
Essay on Crit. v. 105.

IX.—Diodorus Siculus.—ἐκεῖνοι μὲν γὰρ τὸν ὀφειλόμενον τῇ φύσει θάνατον εἰς πατρίδος σωτηρίαν ἀναλώσαντες, ἀθάνατον ἑαυτῶν δόξαν καταλελοίπασιν.—xiii. p. 341. ed. H. Steph.

Cicero.—Non est viri, minimeque Romani, dubitare eum spiritum, quem naturæ quis debeat, patriæ reddere.—Philipp. x. c. 10.

Pope.—The life which others pay, let us bestow;
And give to fame what we to nature owe.—Iliad 12.

X.—Seneca.—Nihil illis faucibus obscurius; quæ nobis præstant, non ut per tenebras videamus, sed UT IPSAS.—Ep. 57.

Milton.—Darkness visible.

XI.—Seneca.—Non est formosa, cujus crus laudatur, aut brachium, sed illa, cujus universa facies admirationem singulis partibus abstulit.—Epist. 33.

Pope.—'Tis not a lip or eye, we beauty call;
But the joint force, and full result of all.
Essay on Crit. v. 247.

XII.—Juvenal.—— spectant subeuntem fata mariti
Alcestim; et similis si permutatio detur,
Morte viri cupiant animam servare catellæ.
Sat. vi. 653.

Pope.—Not louder shrieks to pitying heaven are cast,
When husbands or when lapdogs breathe their last.
Rape of the Lock. iii. 157.

XIII.—Cicero.—Gratiam autem et qui refert, habet: et qui habet, in eo ipso quod habet, refert.—Pro Cn. Plancio. c. 28.

Milton.—And understood not, that a grateful mind
By owing owes not.

XIV.—Longinus.—Τίνι γὰρ ἐνταῦθ' ὁ ῥήτωρ ἀπέκρυψε τὸ σχῆμα; δῆλον ὅτι τῷ φωτὶ αὐτῷ.—Sect. 17.

Ovid.—Suntque oculis tenebræ per tantum lumen obortæ.—Metam. ii. 181. [which Addison thinks a flat antithesis.]

Milton.[1]—Dark with excessive light thy skirts appear.

XV.—"In the verses to Fletcher we have an image that has since been often adopted:

But whither am I stray'd? I need not raise
Trophies to thee from other men's dispraise;

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[1] "Philo Jud. de Opif. Mund. p. 2. b., ταῖς μαρμυραγαῖς ἐπισκιάζειν, eximio splendore obumbrare, i. e. præstringere: ut Matth. xvii. 5. Νεφέλη φωτεινὴ dicitur ἐπισκιάζειν. In quibus umbra tribuitur luci. Quomodo Vopisc. Numerian. sub init. p. 791. T. ii., *Veluti radio solis obtexit.*" Albertius ad Hesych. vv. Ἐφεσ. Γραμμ.—Ed.

Nor is thy fame on lesser ruins built;
Nor needs thy juster title the foul guilt
Of eastern kings, who, to secure their reign,
Must have their brothers, sons, and kindred slain.

After Denham, Orrery, in one of his Prologues,

Poets are sultans, if they had their will;
For every author would his brother kill.

And Pope,

Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne."

Johnson's Life of Denham.

I have traced this image higher than Denham,—to

Bacon.—Aristotle, as though he had been of the race of the Ottomans, thought he could not reign, except the first thing he did he killed all his brethren.—Advancement of Learning, b. ii. p. 53. fol. Lond. 1753.

XVI.—Cowley.—Round the whole earth his dreaded name shall sound;
And reach to worlds that must not yet be found.

Davideis. ii. 834.

Pope.—Nations unborn your mighty names shall sound,
And worlds applaud that must not yet be found.

Essay on Crit. 196.

XVII.—Butler.—Love in your heart as idly burns
As fire in antique Roman urns,
To warm the dead, and vainly light
Those only that see nothing by't.

Hudibras, Part II. Canto i. 311.

Pope.—Ah hopeless, lasting flames! like those that burn
To light the dead, and warm th' unfruitful urn.

Eloisa to Abelard. 261.

XVIII.—Wollaston.—If a good man be passing by an infirm building, just in the article of falling, can it be expected that God should suspend the force of gravitation till he is gone by, in order to his deliverance? or can we think it would be increased, and the fall hastened, if a bad man was there, only that he might be caught, crushed and made an example?—Religion of Nature del. sect. v. prop. 18.

Pope.—When the loose mountain trembles from on high,
Shall gravitation cease, if you go by?
Or some old temple nodding to its fall,
For Chartres' head reserve its destin'd wall?

Essay on Man.

XIX.—Cowley.—So sweet 's revenge to me, that I
Upon my foe would gladly die.

The Monopoly.

POPE.—See fierce Belinda on the baron flies,
With more than usual lightning in her eyes:
Nor fear'd the chief th' unequal fight to try,
Who sought no more than on his foe to die.
Rape of the Lock.

I shall conclude with citing some verses of Cowley, which seem applicable to the ill-deserved but short-lived esteem in which his poems were once held, and the neglect, succeeded by applause, of Milton's:

No art so far can upon nature win,
As e'er to put out stars, or long keep meteors in.
On his Majesty's Restoration.

DE FRAGMENTIS POETARUM MINORUM GR. A TH. GAISFORDIO EDITIS.

E. H. BARKERI *Epistola ad* TH. GAISFORDIUM, *Gr. Ling. Profess. Reg. Oxon.*

PARS SECUNDA.

AD Simonidis versum 48. περὶ γυναικῶν num. ccxxx.:

τὴν δ' ἐκ σποδιῆς τε καὶ παλιντριβέος ὄνου:

hæc notavit Brunck.: "Σποδιὸς notat cinericeum colorem, s. gilvum, quem in equis damnat Virgilius: vide Salmasium in Solin. p. 181." Hesych. Τεφρόν· σποδιὸν, φαιὸν, πολιόν. Glossæ Labbeanæ: Gilvus. σποδιαῖος. Voc. σποδιαῖος omisit H. Steph. Thes. G. L., ut et voc. τεφρὰς ap. Ælian. H. A. x. 44. pro nomine cicadæ, ἐκ τῆς χρόας.

In Solonis Fragmentis a Gaisfordio editis frustra quæsivi sequentem Suidæ locum: Κιγχάνειν· τὸ ἐπεξίεναι οἱ περὶ Σόλωνα.

In Notitia de Solone, quam Gaisfordius e Fabricii Biblioth. Gr. exscripsit, frustra quæsivi hunc insignem Suidæ locum: Κορρίδης· ὁ Σόλων ἐκέκλητο πατρωνυμικῶς. Kusterus: "Altum hac de re ap. reliquos scriptores silentium; quare vellem Suidas auctorem suum prodidisset."

Quod ad Rhiani Fragmenta attinet, sunt quædam loca, quæ doctissimus Gaisfordius non adduxit.

Schol. Apollon. R. iii. 1.: Ῥιανὸς δέ φησι μηδὲν διαφέρειν ἢ πάσας ἐπικαλεῖσθαι τὰς Μούσας, λέγων οὕτως·

Πᾶσαι δ' εἰσαίουσι, μιᾶς ὅτε τοὔνομα λέξεις.

Paulo aliter ap. Schol. MSS. a Schaefero edita: Ῥιανὸς δέ φησι,

μηδὲν διαφέρειν, εἰ μίαν τις ἐπικαλεῖται τῶν Μουσῶν, πάσας γὰρ διὰ τῆς μιᾶς σημαίνει· λέγει δὲ οὕτως·

Πᾶσαι δ' εἰσαΐουσι, μιᾶς ὅτε τοὔνομα λέξεις.

(Ad Rhiani versus, quos Gaisfordius e Schol. Apollon. R. iii. 1089. adduxit, bene scribit Schaeferus in notis ad Schol. MSS.:

Αἰμονίην δ' ἐξαῦτις ἀφ' Αἵμονος, ὅν ῥα Πελασγὸς —

"Sunt qui vertant continuo, statim; male illi confundentes cum ἐξαυτῆς, a quo plurimum discrepat. Est enim ubique rursus, denuo. Archilochus i. v. 9. ἐξαῦτις δ' ἑτέρους ἐπαμείψεται. iii. v. 4. ἐξαῦθις (l. ἐξαῦτις) κτήσομαι οὐ κακίω." In altero Archilochi loco Gaisfordius edidit ἐξαῦτις, at Jacobsius in nota, quam affert Gaisf., e Plutarcho T. ii. p. 239. B. profert ἐξαῦθις, et de vera lectione nihil monuisse videtur.)

Steph. Byz. v. Ἀγύλλα: Ἀγύλλα, πόλις Τυῤῥηνίας — ὁ πολίτης Ἀγυλλαῖος· Ῥιανὸς δὲ Ἀγύλλιον εἶπε χαλκόν. L. Hobstenius: "Agyllinus Latinis auctoribus (Virg. Æn. vii. 8.) dicitur Agyllæ civis, unde in verbis sequentibus, Ῥιανὸς δὲ Ἀγύλλιον εἶπε χαλκὸν, legit Ἀγυλλῖνον Salmasius in Solin. p. 60."

Quod ad Panyasidis Fragmenta attinet, non omnia occupavit diligentissimus Gaisfordius.

Schol. Ven. ad Il. *A*. 591.: Εἴρηται δὲ βηλὸς ἀπὸ τοῦ βαίνεσθαι, ὡς καὶ ὁδὸς, ἀπὸ τοῦ ὁδεύεσθαι· καὶ Πανύασις δὲ τὰ πέδιλα, βῆλα λέγει. Etym. M. p. 196. 32.: Βηλὸς ἀπὸ τοῦ βαίνεσθαι, ὡς καὶ ὁδὸς ἀπὸ τοῦ ὁδεύεσθαι· καὶ ὁ Πανύασις δὲ τὰ πεδῖα βαίολα λέγει.

Versum, quem ex Athenæo Epit. ii. p. 37. adduxit, sic legit Gaisfordius, ut et Schweighaeuserus:

Πινόμενος κατὰ μέτρον, ὑπὲρ μέτρον δὲ χερείων.

Uterque silet de Mureti Var. Lectt. vii. 12., ubi: "Immodico vino maxime debilitari corporis vires, quod et Lucilius dixerat his versibus Lib. 30. Sat.

Scito etenim bene longinquum mortalibu' morbum
In vino esse, ubi qui invitavit dapsilius se.

Et Theognis v. 509.

Οἶνος πινόμενος πουλὺς κακός· ἢν δέ τις αὐτὸν
Πίνῃ ἐπισταμένως, οὐ κακὸς, ἀλλ' ἀγαθός.

Et Panyasis:

Ὡς οἶνος θνητοῖσι θεῶν πάρα δῶρον ἄριστον,
Πινόμενος κατὰ μέτρον, ὑπέρμετρος δὲ χερείων."

Pro ὑπὲρ μέτρον, quod ediderunt Gaisf. et Schweigh., ὑπέρμετρος legit Muretus. Voc. ὑπέρμετρος omisit H. Steph. Thes., sine ullo exemplo affert Schneiderus in Lex.

Simonidis Fragm. clxxxvii.: "Αὐτὴ δὲ φοξίχειλος Ἀργείη κύλιξ, Etym. M. p. 798. 20. Apollon. Lex. v. φοξός. Schol. Ven. Il.

B. 219. Simonidi Amorgino tribuit Athen. xi. p. 480. cf. Eustath. Il. *B.* 207=156. 51." Gaisfordius.

In Etym. M., ut et ap. Athen., legitur φοξίχειλος, in Apollon. Lex. vitiose φοξὴ χειρὸς, ap. Eustath. corrupte φοξύχειλος. Φοξίχειλος est vox nihili: lege φοξόχειλος. Mirum est accuratissimum Gaisfordium veram lectionem non animadvertisse, præsertim cum in Schol. Ven. non φοξίχειλος, sed φοξόχειλος legatur. Alex. Politus ad Eustath.: "Φοξύχειλος: ex Athen. et Etym. lege φοξίχειλος, nisi malis φοξόχειλος." Φοξόχειλος Schneiderus in Lexicon suum recepit. Hac voce caret H. Steph. Thes. Φοξίχειλος derivandum esset non e φοξὸς et χεῖλος, sed e φόξις et χεῖλος, ut φυξίμηλα ap. Æschylum (Hesych. v.) compositum est e vocc. φύξις et μῆλον. Quod ad Simonidem Amorginum attinet, in Athenæi loco est Σιμωνίδης ὁ Ἀμόργιος. De hac re bene monuit idem Alex. Politus ad Eustath.: "Simonides hic Athenæo ὁ Ἀμόργιος, sicuti etiam Photio n. 239. e Proclo: Ἰάμβων δὲ ποιηταὶ, Ἀρχίλοχός τε ὁ Πάριος ἄριστος, καὶ Σιμωνίδης ὁ Ἀμόργιος, ἢ, ὡς ἔνιοι, Σάμιος. Sed alius vocatur Ἀμοργῖνος, nempe ex Amorgo, una ex insulis Sporadibus, vel Cycladibus. Sic enim Stephanus: Ἀμοργὸς, νῆσος μία τῶν Κυκλάδων, ἔχουσα πόλεις τρεῖς, Ἀρχεσίνην, Μινώαν, Αἰγιάλην· ἐκαλεῖτο δὲ καὶ Παγκάλη, καὶ Ψυχία· ἀπὸ τῆς Μινώας ἦν Σιμωνίδης ὁ ἰαμβοποιὸς, Ἀμοργῖνος λεγόμενος, ὡς Ἐρυκῖνος. Et Suidas, Σιμωνίδης (ὁ) Κρίνεω, Ἀμοργῖνος, ἰαμβογράφος." Fallitur Berkelius: "Vide Strabonem x. circa finem, Procli Chrestom. p. 342., (ubi Sylburgius pro Ἀμόργιος, optime Ἀμοργῖνος) et Eustath. in Dionys. p. 76." Berkelium, ut et Sylburgium, falli, patet e Photio n. 239. l. c., qui ad Procli locum respexit, et habet non Ἀμοργῖνος, sed Ἀμόργιος. Gaisfordius in sua Procli editione p. 380. retinet Ἀμόργιος, sed de proposita lectione Ἀμοργῖνος altum egit silentium. Sylburgii verba sunt hæc: "Σιμωνίδης ὁ Ἄμορκος, vitiosum id. Ἀμόργιος scripserat Proclus, aut Ἀμοργῖνος, ut e Steph. (Byz.) didici." Ap. Athen. Ἀμόργιος legitur, ibique nullam lectionis varietatem in MSS. notavit Schweighaeuserus. Archiepiscopus Thess. in suis notis ad Dionys. 525., teste Berkelio: Ἡ Ἀμοργὸς, ἐξ ἧς Σιμωνίδης ὁ Ἰαμβοποιὸς, Ἀμοργῖνος ἐντεῦθεν λεγόμενος προπερισπωμένως, τύπῳ ἐθνικῷ· τὸ δὲ Ἀμόργινος, προπαροξυτόνως, χιτῶνος ἐπίθετον, ἀπὸ χρώματος ἴσως ἐλαιοχρόου τινός.[1] Athen. xi. p. 460. Ποτήρια δὲ πρῶτον οἶδα ὀνομάσαντα τὸν Ἀμόργιον ποιητὴν Σιμωνίδην. Bene Schweighaeuserus: "A patria Amorgo, una ex Cycladibus, nomen invenisse docet Steph. Byz.,

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[1] Addit Eustath.: Ἀμόργη γὰρ ἡ τοῦ ἐλαίου ὑποστάθμη, ὅ ἐστιν ὁ τρυγίας. Παυσανίας δὲ, οὗ τὸ Ἀττικὸν λεξικὸν, ἄλλο τι ἐμφαίνει, λέγων· Ἀμοργὸς ὅμοιον βύσσῳ· καὶ ὅτι ἀμοργὸς κυρίως ἡ λινοκαλάμη, ἐξ ἧς ἐνδύματα ἀμοργίδια λεγόμενα, ὡς ὁ Κωμικὸς ἐν Λυσιστράτῃ δηλοῖ. Fallitur eruditissimus Archiepiscopus, confundens ἀμόργη (ἡ τοῦ ἐλαίου ὑποστάθμη) et ἀμοργὶς (ἡ λινοκαλάμη): de quo errore fuse dixi in *Epistola* MS. *ad Schaeferum.*

cujus ex præscripto Ἀμοργῖνος adpellari debuit, quemadmodum etiam ap. Suidam scribitur, T. iii. p. 317. ed. Kust., sed nihil impedit, quo minus credamus, Ἀμόργιος perinde justam nominis gentilis formam fuisse." Paulo audacius scripsisset Schweigh., si in loca laudata e Proclo et Photio, ubi Simonides dicitur Ἀμόργιος, non Ἀμοργῖνος, incidisset. De forma gentilis nominis Amorgius nihil monuit Fabricius Biblioth. Gr., nec ejus editor Harles. Notanda est Tzetzæ opinio, qui Chil. xii. 52. dicit, Simonidem fuisse inventorem literarum η et ω, dubitat vero, utrum τὸν Ἀμόργου (Amorgi filium vocat etiam Chil. i. 619.) τὸν Σάμιον ἐκεῖνον, an Ceum. Sed Amorginum a patria, non a parente adpellandum esse, Steph. Byz. et alii perspicue testantur, notante Harlesio.

Sequens Simonidis fragmentum ap. Schol. Apollon. R. iii. 26. Gaisfordius (num. cxvi.) intactum reliquit: Ἀπολλώνιος μὲν Ἀφροδίτης τὸν Ἔρωτα γενεαλογεῖ· Σαπφὼ δὲ, Γῆς καὶ Οὐρανοῦ· Σιμωνίδης δὲ, Ἀφροδίτης καὶ Ἄρεος.[1]

Σχέτλιε παῖ δολόμηδες Ἀφροδίτας, τὸν Ἄρει δολομηχάνῳ τέκεν.

Ἴβυκος καὶ Ἡσίοδος ἐκ χάους λέγει τὸν Ἔρωτα· ἐν δὲ τοῖς εἰς Ὀρφέα Κρόνου γενεαλογεῖται·

Αὐτὰρ Ἔρωτα Κρόνος καὶ πνεύματα πάντ' ἐτέκνωσε.

Pro δολόμηδες in Schol. MSS. est δολόμητες. Ibi Schaeferus: "Schol. ed. rectius δολόμηδες, παρὰ τὸ δολομήδης. Sed δολομήτης habet vocativum δολομῆτα. Hoc Simonidis Fragm. F. Ursinus in Carminibus Lyricis, p. 172. sic scriptum edidit:

Σχέτλιε παῖ δολόμηδες,
Ἀφροδίτα τὸν Ἄρεϊ
Δολομαχάνῳ τέκεν.

Cupidinem δολομάχανον Ἔρον dixit is, cujus Παιδικὰ Αἰολικὰ fuerunt penes Dorvillium. V. Animadv. in Charit. p. 392. Ac sane hoc epitheton illum aliquanto magis decet, quam Martem, qui vi et impetu, non dolo et fraudibus grassatur. Scribendumne δολομάχανος τέκεν?"

Ad hunc Simonidis locum respexisse videtur Servius ad Æn. i. 668., a G. Cupero laudatus Obss. ii. 1.: "Aut secundum Simonidem, qui dicit Cupidinem e Venere tantum esse progenitum." Addit Cuperus: "Quem tamen alii e Venere et Marte, alii e Venere et Vulcano, et alii aliter procreatum volunt. Cic. de N. D. iii.: 'Cupido primus Mercurio et Diana prima natus dicitur: secundus Mercurio et Venere secundo: tertius quidem est Anteros, Marte et Venere tertia.' Nec tamen aliæ auctoritates desunt Simonidi; ab eo quippe stat Apollon. R. iii. 26.: Scholia, Ἀπολλώνιος μὲν Ἀφροδίτης τὸν Ἔρωτα γενεαλογεῖ. Quod autem Simonidi

[1] De Cupidinis natali et de geminis Cupidinibus plene et accurate dixit G. Cuperus Obss. ii. 1.

tribuit Servius, id eripit ei paulo post Schol., *Σιμωνίδης δὲ Ἀφροδίτης καὶ Ἄρεος*, adducens hæc ejus verba, *Σχέτλιε κ. τ. λ.*" Sed notatu dignum est Simonidem ap. Schol. Apollon. R. fecisse Cupidinem e Venere et Marte progenitum, cum, secundum Servii locum, Simonides Cupidinem fecisset e Venere tantum progenitum.

Simonidis Fragm. cxxxi. "Schol. Aristoph. Acharn. 740. *Οὐ μόνον Ἀριστοφάνης ἐπὶ τῶν χοίρων τὰς ὁπλὰς εἴρηκεν, ἀλλὰ καὶ Σιμωνίδης ὁμοίως ἐπὶ χοίρου·*

Ὁπλὰς ἐκίνει τῶν ὀπισθίων ποδῶν."

Suidas, cujus locus Gaisfordium præteriit, hunc profert versum v. *Ὁπλή*, et pro *τῶν* habet *δή*.

Simonidis Fragm. cxxxix. "Plato Protag. p. 339. A. *Λέγει γάρ που Σιμωνίδης πρὸς Σκόπαν τὸν Κρεόντος υἱὸν τοῦ Θετταλοῦ, ὅτι,*

Ἄνδρα ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπὸν, χερσί τε καὶ ποσὶ, καὶ νόῳ τετράγωνον ἄνευ ψόγου τετυγμένον.

Et paulo post,

Οὐδέ μοι ἐμμελέως τὸ Πιττακεῖον νέμεται, καί τοι σοφοῦ παρὰ φωτὸς εἰρημένον, χαλεπὸν φάτο ἐσθλὸν ἔμμεναι."

Suidæ locus Gaisfordium præteriisse videtur: *Πιττάκειον· μετουσιαστικόν. Τὸ τοῦ Πιττακοῦ. Καὶ Σιμωνίδης φησί· Ἄνδρ' ἀγαθὸν ἀλαθέα (ἀλαθέως, Kust.) γενέσθαι χαλεπὸν, τὸ Πιττάκειον· εἴρηκε γὰρ ὁ Πιττακός· Χαλεπὸν ἐσθλὸν ἔμμεναι.* Cf. Suid. v. *Χαλεπά*.

Gaisfordius nullam fecit mentionem sequentis loci ap. Phot. Lex. MS.: *Κύβηβον· Κρατῖνος Θρᾴτταις, τὸν Θεόφραστον· Ἴωνες δὲ τὸν μητραγύρτην, καὶ γάλλον νῦν καλούμενον· οὕτως Σιμωνίδης.* Ni vehementer erro, verba *οὕτως Σιμωνίδης* non ad voc. *Κύβηβον* referenda sunt, sed ad voc. *γάλλον*, quod Simonides usurpavit fragm. cviii.

Ad Phocylidis Pseudonymi vers. 82. sic scribit Brunckius:— "Inter hunc et præcedentem versum insertus est iste in uno codice· *Μηδὲ δίκην δικάσῃς, πρὶν ἄμφω μῦθον ἀκούσῃς.* Scriptum oportuit *πρὶν ἂν ἀμφοῖν*. Sed longe antiquior est versus ille auctore hujus carminis. Ad eum adludit Aristoph. Vesp. 725.: *Ἦπου σοφὸς ἦν, ὅστις ἔφασκεν, Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς, οὐκ ἂν δικάσαις.* Laudatur etiam a Plutarcho de Stoic. Repugn. p. 1034. E." De eodem versu idem ad v. 190. scribit: "Vers. 82. suspicor in aliqua hujus carminis editione exstare; citatur enim tanquam e Phocylide a Florente Christiano ad Comicum." Non sequitur hunc versum "in aliqua Phocylidis carminis editione exstare," quod Flor. Christianus tanquam e Phocylide citarit; nam Flor. Chr. fortasse Luciani locum T. iii. p. 136. in animo habuit:— *Ποιητήν μοι δοκῶ τὸν ἄριστον ἐπαγαγεῖν τῷ λόγῳ, εὖ μάλα περὶ τούτων ἀποφηνάμενον, μᾶλλον δὲ νομοθετήσαντα· φησὶ δὲ, Μήτε δίκην δικάσῃς, πρὶν ἀμφοῖν μῦθον ἀκούσῃς.* Ibi M. du S.:—"E quo poeta Lucianus habeat, incertum esset, nisi Scholiastes Phocylideum esse

doceret: nam quod in Phocylide hodierno non reperitur; cum genuinus non sit, movere nos non debet." Sed procul dubio hic versus Phocylidi antiquiori tribuendus est. Secundum Solanum, versus exstat ap. Platonem quoque in Demodoco suspecto, 737. C. Id quod nec Brunckius, nec Gaisfordius notavit. Utrumque præteriit Ciceronis locus. Muretus Var. Lectt. vii. 18.: "Scitum est illud, sive '*Ησιόδειον* est, sive, ut creditur, *ψευδησιόδειον*: *Μηδὲ δίκην δικάσῃς, πρὶν ἀμφοῖν μῦθον ἀκούσῃς.*" Respicit Muretus ad Pseudo-Ciceronis locum: "Etsi illud *ψευδησιόδειον* (ita enim putatur) observo, *Μηδὲ δίκην*, præsertim in te, a quo nihil umquam vidi temere fieri." Epist. ad Attic. vii. 18., ubi silet Ernesti.

Ad fragmenta Phocylidis Milesii Gaisfordius p. 444. citat hæc: "Plato Rep. vii. p. 407. A., *Φωκυλίδου γὰρ οὐκ ἀκούεις πῶς φησι, δεῖν, ὅταν τῳ ἤδη βίος ᾖ, ἀρετὴν ἀσκεῖν.*" Eadem fere verba Schier p. 64. adduxit e Platonis Rep. iii. 623. ed. M. Ficini: *Οὐκ ἀκούεις πῶς Φωκυλίδην; δεῖν, ὅταν τῷ ἤδη βίος ᾖ, ἀρετὴν ἀσκεῖν*, "i. e. non audis Phocylidem dicentem? oportere virtutem exercere, cum jam homini ad vitam necessaria comparata sint; ita enim ego intelligo, ut *τῷ* per ellipsin pro *τῷ ἀνθρώπῳ* ponatur." Fallitur Schier: non est legendum *τῷ* i. e. *τῷ ἀνθρώπῳ*, sed *τῳ* i. q. *τινι*.

Diligentissimus Gaisfordius librum non videtur vidisse, qui sub hoc titulo editus est Lipsiæ, 1751. 12mo. pp. 106.:—

"Phocylidis, philosophi et poetæ ap. Milesios quondam celeberrimi, Carmina, cum selectis Adnotationibus aliquot doctorum virorum Gr. et Latine. Nunc denuo ad Editt. præstantissimas recensuit, Interpretationem Lat. emendavit, Notasque suas adjecit M. Jo. Adam Schier, Freibergensis."

Gaisfordius, ut et Brunckius, Phocylidem Milesium distinguit a Phocylide Pseudonymo, cui tribuitur *ποίημα νουθετικὸν*, quod, Brunckio judice, "Christiani est alicujus, qui sub finem quarti sæculi vixisse videtur." Sed Schier Phocylidem Milesium et Phocylidem pseudonymum unum eundemque esse putat. Sequens notitia de Phocylide Gaisfordium præteriit: "Phocylidis versus recentioris esse originis, vel saltem serioribus temporibus, inprimis a Christianis hominibus, valde mutatos et interpolatos, inter viros eruditos constat: Cf. Ludov. Wachleri Diss. de Pseudo-Phocylide, Rintel. 1788. 4." F. Guil. Sturzius de Dial. Maced. et Alex. p. 207.

Sequentia Hesychii loca Gaisfordium præterierunt: *Γυμνόν· ἀνυπόδητον, ἢ ἀπεσκυθισμένον, ὡς Ἀρχίλοχος.*

Item: *Ἀηδόνος· νεοσσός· καὶ τὸ τῆς γυναικὸς αἰδοῖον, παρὰ Ἀρχιλόχῳ.* H. l. nullam lectionis in Codice Marciano varietatem notavit Schowius. Valkenaerius ad Theocr. Adoniaz. p. 402. veram reposuit lectionem: "Corrigunt *ἀηδονὶς*, vel *νεοσσοῦ*: imo vox excidit restituenda, *ἀηδονιδεύς· ἀηδόνος νεοσσός*: lusciniarum pulli

(ap. Theocr. Adoniaz. 121.) propria sua adpellatione dicuntur ἀηδονιδῆες."[1]

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[1] De terminationibus nominum in δευς, vel δεις, docte et accurate ibi egit criticus summus. E Philemonis *Lex. Technolog. MS.* Valck. profert hæc:—Λαγίδης· πατρωνυμικὰν· ἐκ τοῦ λαγωοῦ· ὡς ὁ τοῦ πελαργοῦ γόνος, πελαργίδης· τοῦ λύκου, λυκίδης· ἀλεκτορίδης· χηνίδης· περδικιόνης. Addit Valck. "Ptolemæus, hujus nominis primus Ægypti rex, non quidem erat, censebatur tamen (Pausan. p. 15. 1.) filius Λάγου: is erat Λαγίδης, et ejus posteri Λαγίδαι: par ratio est in aliis: *Lepusculus* Græce, a λαγὸς, λαγιδεὺς, *leporis filioli* λαγιδεῖς dicebantur: si sic ista scripsit Philemon, erravit procul dubio: hujus quidquid fuerit, ista saltem omnia, ut Græca sint, et antiquiorum observatis congruant, in δεὺς sunt terminanda: περδικιόνης mutandum in περδικιδεύς." Editio Philemonis, e Burneiana Bibliotheca publicata Londini 1812., habet non περδικιόνης, sed περδικίδης, et sic occurrit in Eustath. p. 1821. 35. ed. Rom.: Πατρωνυμικὸν, ὁ λαγίδης· ὡς καὶ πελαργίδης ὁ τοῦ πελαργοῦ γόνος· καὶ λυκίδης ὁ τοῦ λύκου· οὕτω δὲ καὶ ἀλεκτορίδης φασι· καὶ χηνίδης· καὶ περδικίδης· καὶ ἄλλα. De hoc Philemonis loco non male scripsit Huschke *Anal. crit. in Anthol. Gr.* p. 102. (*Class. Journ.* xvi. p. 286.). "Paululum conturbari ista Valckenaerii ratio videbatur animadversione aliqua, quam e Philemonis Lexico (l. c.) delibatam cum amico communicaverat D. R. Huic etiam glossæ adstipulatur Suid. v. Λαγίδης· ὁ τοῦ λαγωοῦ. Sed, ut a Philemone de gradu se dejici non passus Valck., ista omnia in δεὺς terminanda esse recte statuit, ita et Suid. aut errasse arbitror, aut scripsisse Λαγιδεύς· ὁ τοῦ λαγωοῦ." Ego quidem puto in Suidæ loco non λαγίδης in λαγιδεὺς esse mutandum, ut error typographicus emendetur, sed veteres Grammaticos ipsos errasse scribendo corrupte λαγίδης ὁ τοῦ λαγωοῦ, pro λαγιδεὺς, quæ est legitima forma. In gratiam lexicographorum sequentia loca notavimus. Ælianus *N. A.* vii. 47.:—Λεόντων σκύμνοι, καὶ Λεοντιδεῖς ὀνομάζονται, ὡς Ἀριστοφάνης ὁ Βυζάντιος μαρτυρεῖ—πιθήκων—ἀκούομεν σκύμνους σε, καὶ Πιθηκιδεῖς τοὺς αὐτούς.—Λυκιδεῖς καλοῦνται οἱ τῶν λύκων (σκύλακες)—τῶν λαγῶν, Λαγιδεῖς. Ἀλωπέκων τὰ ἔκγονα, Ἀλωπεκιδεῖς κέκληνται· τὰ δὲ πρόσφατα ὀρνίφια νεοττοὺς καὶ ὀρταλίχους ἀλεκτρυόνων τε, καὶ Ἀλεκτοριδεῖς (sic pro ἀλεκτορίδας recte corrigit L. C. V. ad Theocr. *Adoniaz.* p. 401.) λέγουσι·—καὶ Χηνιδεῖς, καὶ Χηναλωπεκιδεῖς, καὶ τὰ τούτοις ὅμοια κατὰ τὰ αὐτὰ σχηματίζουσιν. Voces, quas hic insignis locus suppeditat, πιθηκιδεῖς, χηναλωπεκιδεῖς, ἀλεκτοριδεῖς, omisit H. Steph. *Thes. G. L.*: omisit quoque Schneideri *Lex. Gr. Germ.* Vocem ἀλωπεκιδεῖς, quam H. Steph. omisit, Schneiderus habet, sed nullum attulit exemplum. Eustath. p. 655. 2.: Ὥσπερ Χηνιδεῖς λέγονται, καὶ Περδικιδεῖς, καὶ Κορωνιδεῖς, καὶ Ἱερακιδεῖς, καὶ Περιστεριδεῖς, οἱ χηνῶν, καὶ περδίκων, καὶ τῶν ἑξῆς γόνοι, οὕτω καὶ Χελιδονιδεῖς, οἱ τῶν χελιδόνων. Voc. ἱερακιδεῖς H. Steph. omisit; Schneiderus habet sine ullo exemplo. "Suid. v. Χαιριδεῖς:—Ὑπὸ τοῦ Χαιρίδος πεπαιδευμένοι, ἢ μελετῶντες· Χαῖρις δὲ αὐληπτὴς Θηβαῖος ἄμουσος· οὕτω δὲ λέγουσιν Ἀττικοὶ ἀπὸ τοῦ Χαιρίδος Χαιριδεῖς, καὶ ἀπὸ τῆς περιστερᾶς Περιστεριδεῖς. Exscripsit Suidas Schol. Aristoph. *Acharn.* 864.

Παῦ' ἐς κόρακας. οἱ σφῆκες οὐκ ἀπὸ τῶν θυρῶν;
Πόθεν προσέπταν οἱ κακῶς ἀπολούμενοι
Ἐπὶ τὴν θύραν μοι Χαιριδεῖς βομβαύλιοι.

Dicæopolis, qui tibicines istos Thebanos appellaverat σφῆκας, ut sibi constet, eosdem deinceps vocat Χαιριδεῖς q. d. *pullos Chæridis*, qui a Chæride, tanquam vespæ a parentibus, didicissent τὸ βομβεῖν. Similis locus est in *Avibus* 860. Eodem respexit Suid. v. Περιστεριδεῖς: "Ὥσπερ ἀπὸ τοῦ Χαίριδος Χαιριδεῖς, οὕτω καὶ ἀπὸ τῆς περιστερᾶς Περιστεριδεῖς." Huschke l. c. Voc. Χαιριδεῖς omiserunt H. Steph. *Thes.* et Schneid. *Lex.* Antiatticistes ap. Bekkeri *Anecd. Gr.* p. 88.: Γαλιδεύς· ὁ τῆς γαλῆς σκύμνος· Κρατῖνος Ὥραις. Eundem Cratini locum respexit Hesych. (notante L. C. V. ad Theocr. *Adoniaz.* l. c.), quem ita corrigendum putat D. Ruhnk.: Γαλιδέα· Κρατῖνος· λέγει δὲ οὕτως τὸν εὐτελῆ καὶ ὡς γαλῶν παῖδα. Ante Ruhnkenium sic correxerat H. Steph. Ind. *Thes.*:—"Hesych. γαλιδέα a Cratino dici innuit τὸν εὐτελῆ ὡς γαλεῶν παῖδα: dicitur ut ἀλωπεκιδεὺς, λυκιδεὺς, πελαργιδεὺς, et hujusmodi alia. Sed ap. Hesych. scriptum γαληδεὺς per η in penultima, at contra seriem alphabeticam, quæ ι requirit." Hæc conjectura Codice Hesychii Marciano, a N. Schow edito, confirmatur, ubi pro Musuri γαληδία, est γαλίδεως. Voc. γαλιδεὺς omisit Schneideri *Lex.* Addit Huschke l. c.—"Hinc intelligitur

De altera Hesychianæ glossæ parte, *Ἀηδονιδεύς· ἀηδόνος νεοσσός· καὶ τὸ τῆς γυναικὸς αἰδοῖον, παρὰ Ἀρχιλόχῳ*, silet Valckenaerius. Hæccine verba ita sunt intelligenda, ut Hesych. dicat, Archilochum voc. *ἀηδών*, vel *ἀηδονίς*, pro muliebri pudendo usurpasse? Ego quidem sic intelligo. Procul dubio tale quid *αἰνίττεται* Aristoph. Av. 660., notante et Pergero, et Albertio: Boccatius in Fab. de Virili dixit luscignuolo, notante G. ad Hesych.

Archilochi Fragm. lvii.: "Schol. Nicandri Ther. p. 40. ed. Colon., *Ἀρχίλοχος τὸν κύτισον φυτόν φησιν ὠφέλιμον εἶναι τοῖς θρέμμασιν ὅτι πλῆθος γάλακτος ποιεῖ*. Ruhnkenius ad Velleium p. 20. recte reposuisse videtur *Ἀμφίλοχος*: cf. fr. ex Schol. Theocriti ii. 48. *Λέγει γὰρ καὶ Ἀρχίλοχος τὸ ϕῦμα φυτόν· Ἐσθλὴν γὰρ ἄλλην οἶδα τοιούτου φυτοῦ Ἴασιν* (ex emend. Toupii)." Gaisfordius.

Recte Ruhnkenius reposuit *Ἀμφίλοχος*. Sed quid faciemus de nom. *Ἀρχίλοχος* ap. Schol. Ven. ad Hom. Il. I. 378.? *τίω δέ μιν ἐν Καρὸς αἴσῃ· Ἀπὸ τῶν Καρῶν, οὓς ἀεὶ λοιδορεῖ ὁ Ποιητής· οἷον, ἐν μοίρᾳ Καρὸς, οἱονεὶ δούλου. Τὸ Καρὸς Ἀλκαῖος ὁ ἐπιγραμματοποιὸς ἐγκέφαλον ἤκουσεν, ἀπὸ τοῦ ἐν τῷ κάρᾳ εἶναι· τὰ γὰρ παλαιὰ τῶν γραϊδίων ἀποῤῥίπτει τὸν ἐγκέφαλον. Λέγει οὖν τὸ, τίω δέ μιν ἐν Καρὸς αἴσῃ, τούτεστι, τιμῶμαι αὐτὸν, ἐν ᾗ μοίρᾳ αἱ γυναῖκες τὸν ἐγκέφαλον. Ἀρχίλοχος δὲ, τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τύχοντος στρατιώτου μοίρᾳ.*

Hesych.. *Μύσχης· εὗρος, ὡς Ἀμφίλοχος*: ubi Albertius: "Amphilochus Athenensis forte intelligitur, a Varrone, Columella, Plinio, etc. laudatus, sed non alibi ap. Hesych. Unde suspicabar scribendum *Ἀρχίλοχος*, cujus sæpe meminit, quamvis desit in Pricæi Ind. Auct." Amphilochus Athenensis a Varrone de R. R. i. 1. scripsisse de agricultura dicitur. De hoc Amphilocho, ut videtur, Schol. Nicandri l. c. scripsit.

De permutatione nominum propriorum *Ἀρίσταρχος* et *Ἀριστοτέλης* in nostra priori Epistola ad Gaisfordium (*Class. Journ.* xxiv. p. 327.) monuimus. In Archilochi Fragm. C., pro vulgato nomine *Ἀρίσταρχος*, e Cod. Leid. MS. rectissime *Ἀρχίλοχος* reposuit Valck. ad Eur. Hipp. 1169.

Ad Archilochi Fragm. C. sic Gaisfordius: "Etymologus p. 715, 44. *Σκανδάληθρον· τὸ πέταυρον τῶν παγίδων, ἀπὸ τοῦ σκαζόμενον*

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quo spectet brevis illa, sed docta Wyttenbachii animadversio ad Plut. *de Educ.* c. ii.: *Πάνυ δ' ἄξιον ἐπαινεῖν καὶ Λακεδαιμονίους τῆς μεγαλοφροσύνης· οἵτινες Ἀρχίδαμον, τὸν βασιλέα ἑαυτῶν, ἐζημίωταν χρήμασιν, ὅτι μικρὰν τὸ μέγεθος γυναῖκα γάμῳ λαβεῖν ὑπέμεινεν, ὑπειπόντες, ὡς οὐ βασιλέας, ἀλλὰ βασιλίσκους παρασκεύῃ αὐτοῖς διανοοῖτο.* Admodum hic variant libri in voce *βασιλίσκους*, exhibentes *βασιλείδια, βασιλείδας, βασιλιδείς*. Wyttenbachius; 'Forte, *βασιλιδεῖς*, licet a nullo Codice confirmatum, verum est.' *Βασιλίσκους* tamen hos Archidami regulos futuros vocat Athen. xiii. p. 566. A., *βασιλείδια* Theophrastus T. i. p. 597. A., *οὐ γὰρ βασιλεῖς ἀμμιν, ἀλλὰ βασιλείδια γεννώσει.*" Voc. *βασιλιδεῖς* non agnoscit H. Steph. *Thes.*, nec Schneideri *Lex.* Voc. *βασιλείδια* in H. Steph. *Thes.* non reperitur.

συμπίπτειν καὶ κρατεῖν τὸ ἐμπεσόν· ἔστι δὲ τὸ ἐν τῇ παγίδι καμπύλον ξύλον, ᾧ ἐρείδεται (ἐρείδει MS. Dorv.) Ἀρχίλοχος δὲ ῥόπτρον ἔφη, οἷον· Ῥόπτρῳ ἐρειδόμενον."

Ad Archilochi locum respexit Suid. v. Ῥόπτρου: Ῥόπτρον· ῥόπαλον, ἢ παγίς.

GUARRENO HASTINGS, ÆTATIS 82.

O GUARRENE, redux longinquis Prætor ab Indis,
Quem velut ac Patrem populi coluere volentes,
Cujusque auspiciis, belli flagrante procellâ,
Res stetit Angligenum, fracti cessere Marattæ.
Intima Mysoreus repetens sua regna Tyrannus
Delituit, versis doluitque inglorius armis.
Nec valuere minæ, nec vitæ prodigus ardor
Gallorum, insidiæque Indos ad bella cientes.
Faustus, et imperii perfunctus munere tanto
Vivis adhuc, venerande Senex—rurisque recessu
Contemplare tuo quæ gesseris omine, quosque
Ducendos aliis promoveris antè triumphos.
Namque per oceanum, qui Sinam fluctibus ambit,
Et patet ad fines tellus ubi prominet Afra
(Post acies terrâ, post classes æquore victas)
Vexillum imperii jam sola Britannia pandit.
His fruere—at meritis si Patria parca favorem
Abneget, et justæ suspendat præmia laudis,
Esto—sed egregias constanti in pectore vires,
Justitiam, purasque manus, mentemque capacem,
His saltem accumulem donis—nec munera Musæ
Respue, Pierias nam tu colis ipse sorores.

Deanry, Westminster. *W. VINCENT.*

NOTICE OF

ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ. *Euripidis Tragœdia Phœnissæ cum Scholiis Græcis e Recensione Valkenaeri edidit Varietatem Lectionis Indicemque Verborum copiosissimum adjecit* CHRISTIAN. GODOFR. SHÜTZ, A. M. In Academia Fridericiana Seminarii Regii

Theol. Inspector. Halæ, apud Jo. Chr. Hendel, 1772. Pp. 447.

THIS edition is dedicated to More,—the learned editor of Longinus, and professor of Greek and Latin at Leipsig. It appears from the preface that More, before the publication of his Critical Essay on the *Phœnissæ*, had communicated to the editor some emendations of different passages in that play. These, however, are extremely scanty; and do not, it must be confessed, add much to the value of the edition.

Of this work the only *original* part is the index. It is well towards one hundred pages in length; and is certainly one of the best of the kind that we have seen. It is a dictionary both of words and of phrases; and includes even the proper names.

The text and Greek scholia are taken, as they profess to be, from Valckenaer. The latter, however, instead of being arranged under the respective heads of paraphrastical, explanatory, and metrical, as in Valckenaer's edition, are here, it is to be observed, incorporated into one mass; by which step we are of opinion that more was lost than gained. The reason given by the editor for the adoption of this measure, at least so far as relates to the union of the paraphrastic with the explanatory scholia, is by no means satisfactory. "Rationes typographicæ prohibuere:" this is, at the best, but an unfair and ill-judged attempt to remove the existing awkwardness from his own to the printer's shoulders. If there was no other way of keeping the paraphrase clear of the main body of the Greek notes, the former of these might, at the very worst, have been appended to the edition *per se;* precisely as is the case in Valckenaer with the latter, and with the metrical scholia as well. Where then was the difficulty?

The conjectures and various readings, which are subjoined in the way of foot-notes both to the text and to the scholia, are likewise taken from Valckenaer's edition, if we except the alterations of Reiske, and the few *tentamina* contributed by Professor More. Those of Reiske are at times ingenious, but seldom successful. In the passage Θήβαις κάλλιστον ὄνειδος (835. Porson.) he shows nothing short of direct and gross ignorance when he would propose Θ. κ. ὄνειαρ. Had he read Valckenaer's note, he could not have committed the blunder. He was evidently ignorant of the fact that ὄνειδος (in Attic Greek at least) like "facinus" in the Latin, was capable of being used either in a good or bad sense. In v. 663. (Porson.) More is for reading ἐνῴκισεν in the place of ἐνώτισεν,—with little or no meaning, and certainly with no success. There was some excuse, however, for the attempt here, as the passage had confounded the sagacity and research even of Valckenaer himself. Musgrave's quotation from the *Herc. Fur.* on the signification of the word was masterly; and Porson's note has literally put doubt and uncertainty to flight. Cowley has somewhere used the verb "to body" precisely in this sense.

Since the publication of Porson's edition, this of Shütz's has, as might be expected, lost much of its value. Even the edition of

Valckenaer, of which it is the offspring, will now be little consulted unless for the purposes of Greek criticism. It must, however, not be forgotten that the scholia in Valckenaer, and consequently in Shütz, are more perfectly edited than in any other place, having been revised by Valckenaer himself, and comprising, moreover, more than two hundred supplementary ones. A new edition, therefore, upon the same or a similar plan, with Porson's text, and Shütz's index refitted and made to square with that text, might meet with purchasers. Where men explain at all now-a-days, they are content to explain words rather than sentences. Shütz, with the help of the scholia, endeavoured to do both.

DESCRIPTION OF THE PRESENT STATE OF TEMPE.

BY DR. HOLLAND.

From the heights of Amphilochia we descended slowly into the valley, reaching the banks of the river, where it enters the deep ravine, which conducts it towards the sea. Looking generally at the narrowness and abruptness of this mountain-channel, and contrasting it with the course of the Peneus, through the plains of Thessaly, the imagination instantly recurs to the tradition, that these plains were once covered with water, for which some convulsions of nature had subsequently opened this narrow passage. The term *vale*, in our language, is usually employed to describe scenery, in which the predominant features are breadth, beauty, and repose. The reader has already perceived that the term is wholly inapplicable to the scenery at this spot; and that the phrase of *Vale of Tempe* is one that depends on poetic fiction, ignorantly selecting the materials of descriptive allusion, and conveying an innocent error to the imagination of the modern reader. The real character of Tempe, though it perhaps be less beautiful, yet possesses more of magnificence than is implied in the epithet given to it. The features of Nature are often best described by comparison; and to those who have visited St. Vincent's Rocks below Bristol, I cannot convey a more sufficient idea of Tempe, than by saying that its scenery resembles, though on a larger scale, that of the former place. The Peneus indeed, as it flows through the valley, is not greatly wider than the Avon; and the channel between the cliffs is equally contracted in its dimensions; but these cliffs themselves are much loftier and more precipitous; and project their vast masses of rock with still more extraordinary abrupt-

ness over the hollow beneath. The length of this remarkable gulph[1] from west to east is nearly five miles: its direction in this distance varying but little from a straight line. Its breadth is varied by the projection or recession of the cliffs; but there are places in which the bed of the river occupies the whole space between the rocks; and where the interval from the base of one cliff to that on the other side cannot exceed 200 feet, and possibly may be still less.[2] In these places, and indeed throughout a great part of the extent of Tempe, the road is carried over and along the ledges of the cliffs; sometimes seeming to overhang the river; then receding to seek a passage across the ravines which descend from the mountain. Livy well describes this singular route: "Rupes utrinque ita abscissæ sunt, ut despici vix sine vertigine quadam simul oculorum animique possit. Terret et sonitus et altitudo per mediam vallem fluentis Penei amnis."

Of the height of the cliffs of Tempe, I cannot speak otherwise than from surmise. Those on the north side, about the middle of the pass, are undoubtedly the highest; and here they appear to rise from six to eight hundred feet above the level of the river; passing more gradually afterwards into the mountain heights to the south of Olympus, of which they may be considered to form the base. Towards the lower part of Tempe, these cliffs are peaked in a very singular manner, and form projecting angles on the vast perpendicular faces of rock, which they present towards the chasm. Where the surface renders it possible, the summits and ledges of the rocks are for the most part covered with small wood, chiefly oak, with the arbutus and other shrubs. On the banks of the river, wherever there is a small interval between the water and the cliffs, it is covered by the rich and widely-spreading foliage of the plane, the oak, and other forest trees, which, in these situations, have attained a remarkable size, and in various places extend their shade far over the channel of the stream. The ivy winding round many of them may bring to the mind of the traveller the beautiful and accurate description of Ælian, who has done more justice to the scenery of Tempe than any other writer of antiquity.

The Peneus, thus secluded alike by the vast cliffs which overhang the valley, and by the trees bordering on its waters, pursues its course through Tempe, a full and rapid stream, little interrupted in its progress, though flowing between rocks so rude and

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[1] Ælian speaks of the gulph of Tempe, as being 40 stadia; Livy and Quintus Curtius both state it to be about 5 miles.

[2] Ælian states the breadth in some places not to exceed a plethrum, or about 100 feet.—Var. Hist. lib. iii. 1.

precipitous in their forms. Ovid's description of it, in his story of Io, is well known:

> "Spumosis volvitur undis,
> Dejectuque gravi tenues agitantia fumos
> Nubila conducit, summasque aspergine sylvas
> Impluit, et sonitu plusquam vicina fatigat."[1]

At the time I was in Tempe, though the river had been somewhat swelled by rains, there was little of this impetuous violence, but a deep and steady current, capable (as was the case also in former times,) of being safely navigated throughout the whole extent of the defile. At this period of the wintry floods, the water of the river did not show that clearness for which the Peneus was celebrated by the ancients,[2] but the streams descending to it from the ravines of the mountains, or breaking out suddenly from natural basins in the rock, had a purity which might well suggest the metaphor of nymphs presiding over their waters.

About the middle of the pass on its southern side, and to the right of the road, are some high ruined walls, composed in part of Roman bricks; and on a cliff which impends over this spot, stand the remains of an ancient castle, one of those fortresses by which art assisted nature in defending this important passage.[3] Just below these ruins a stream enters the Peneus from the heights of Ossa, the scenery near the juncture of which is very extraordinary; a vast semicircular basin being formed by the cliffs around it, which are every where perpendicular as walls, and of great height. Looking upwards among the mountain precipices on this side, it is difficult to conceive the possibility of that march, by which Alexander conveyed his army from Macedonia into Thessaly, skirting along the acclivities of Ossa to avoid the impediments which the Thessalians opposed to his march through Tempe.[4] At the time of the Persian invasion the Greeks sent a body of 10,000 men, under Evænetes and Themistocles, to defend this entrance into Thessaly; but on the suggestion that another route was open to Xerxes, across the mountains adjoining Olympus, these generals

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[1] Ovid. Met. lib. i. 578. See also the story of Daphne and Apollo; the scene of which is laid in Tempe. Homer gives the epithet ἀργυροδίνη to the Peneus, as it flows through Tempe. Iliad. lib. ii. 753.

[2] Pliny, (lib. iv. cap. 8.) in speaking of the rivers of Thessaly, says "ante cunctos claritate Peneus."

Ἔστι καὶ ποταμοῖς τίμη, ἢ κατ' ὠφέλειαν, ὥσπερ Αἰγυπτιοῖς πρὸς τὸν Νεῖλον, ἢ κατὰ κάλλος, ὥσπερ Θετταλοῖς πρὸς Πηνειόν. Max. Tyr. Dissert. viii. p. 81. This, however, perhaps relates to the scenery on the banks of the river.

[3] It is probably this castle which Livy describes, as "viæ ipsi, qua et media et angustissima vallis est, impositum, quam vel decem armatis tueri facile est."

[4] See Q. Curtius, lib. i.

quitted their post, and retired southwards. Had they remained here, it is not impossible that Tempe might have been another Thermopylæ in the page of history.

The rocks on each side the Vale of Tempe are evidently the same; what may be called a coarse bluish grey marble, with veins and portions of the rock, in which the marble is of finer quality. The front of the cliffs has a general aspect, to which the term *shattered* might be best applied: long fissures, both horizontal and perpendicular, traversing the rock, so as to give it frequently the appearance of being broken into detached masses. In many places large hollows and caves have been formed; and here the surface is much tinged with oxide of iron. Though it would be too much to affirm from the character of the cliffs of Tempe, that there is proof of this defile having been formed by a sudden and violent natural convulsion, yet their general appearances might certainly warrant some belief in the traditionary record of this event, which we have from so many ancient writers. Herodotus, in relating the excursion of Xerxes to survey the pass of Tempe, notices the belief common among the Thessalians, that Neptune had opened this passage to carry off the waters from their country, and states his own opinion that the separation of the mountains had been effected by an earthquake.[1] It is certainly not impossible that the latter surmise may be well founded. The nature of the tradition points at the event as occurring suddenly; and though we can scarcely suppose that the whole depth of the defile was thus opened, it may be conceived not unlikely that the convulsion of an earthquake had the effect of deepening the channel, and of carrying the waters from off the plain.

The memory of the event, however accomplished, was preserved by an annual festival of the ancient towns and villages at the western entrance of Tempe, of which we have an interesting description by Ælian. The fine allusion of Lucan to this subject is well known to the classical reader.

> Flumina dum campi retinent, nec pervia Tempe
> Dant aditus pelago, stagnumque implentibus undis,
> Crescere cursus erat; postquam discessit Olympo
> Herculea gravis Ossa manu, subitæque ruinam
> Sensit aquæ Nireus——

[1] Lib. vii. cap. 129. In the same spirit of splendid folly which led to the undertaking at Athos, it occurred to Xerxes, standing at the mouth of Tempe, that if the Thessalians opposed his progress, their country might be again flooded by an artificial mound thrown across the defile, to stop the course of the Peneus. The submission of the Thessalians happily prevented this royal outrage on humanity.

Eustathius, in his commentary on the 17th Iliad, mentions the clearance of the waters by the opening of Tempe.

ON
SMITH'S GREEK VERSION OF JEWEL'S
APOLOGIA ECCLESIÆ ANGLICANÆ.

No. II.—*(Continued from No. XXIV. p. 463.)*

THE considerations first arising from the perusal of Smith's version of Jewel belong to the merits of the work itself separately taken. And we had intended to select specimens of the execution, in particular reference to such canons of Attic diction and syntax, as he has either happily observed or unavoidably neglected. For though he says of himself, *vereor ne qua minus Attica, dum nimium festino, passim irrepserint;* he could hardly be aware, that there were other sources of error in such a task, besides the haste merely in which it was performed.

Is it too much to doubt, whether in the year 1613 there was one edition of any Attic writer free from gross improprieties, such as nicer research has since exposed and corrected? And now, after the lapse of two centuries, have we yet got even a portion of any Attic prose writer, edited with finished exactness on principles clearly established and generally admitted as legitimate?

The work of Smith therefore, at that period, though with all its imperfections singularly honorable to his talents and to the state of learning in Magdalen College, Oxford, might doubtless have been executed with greater success and felicity; if he had given more of his days and nights to the volumes of Xenophon and Plato. But even then, a multitude of minor errors must have blemished the style, if eyed with the jealous acuteness of a Dawes or a Porson. To these blemishes, therefore, as having been unavoidable in that age, pardon is justly due: for other faults, the candor of his own apology will plead with all candid judges: and the merits of Smith may now be fairly left to the sentence of any true scholar who loves in common with us these "Curiosities of Literature."

But to dismiss, for the present, considerations purely belonging to the work itself: it may be viewed with much importance in another point of light.

Whoever finds an interest and pleasure in the history of Greek criticism from the revival of learning to the present period, will make it his first object to trace the successive efforts of eminent scholars in ascertaining and illustrating the true text of their authors. But there is a line of reading, in many respects running parallel, and capable of being made subsidiary to the same end;

of which also it may be, with no less propriety, asserted, in the words of the great critic: Ἡ τῶν λόγων κρίτις πολλῆς ἐστι πείρας τελευταῖον ἐπιγέννημα.

We mean, a critical history of such respectable exercises in Greek composition, whether "in prose or rhyme," from the "gemmeæ Budæi Epistolæ," (*Classical Journal*, No. xxiv. p. 459.) to the Prolusiones of Athenian Tweddell; as might show the practical advances of Greek learning, through progressive but varied stages of cultivation, for three centuries past.

Several materials for such a history are incidentally suggested by Smith. (u. s. pp. 459, 60.) The *Peplus* of *Daniel Heinsius*, contained in his *Poemata Latina et Græca* so often reprinted, is or may be in every one's hands. The *Letters of the Jesuit Cotton ad Camierum* we suspect, are but little known. Of those Letters indeed, and of the Essays, whatever they were, of *Fulvia Olympia Morata*, we should be glad to receive some account from our learned correspondents. Nor would a few specimens from the *Greek Catechisms* of *Stephanus*, *Whitakerus*, *Sylburgius*, be otherwise than acceptable to the curious reader.

In defending himself against the charge of pernicious and idle novelty from the cavillers of that day, Smith makes this spirited appeal: "Næ isti nondum vidisse videantur *Erasmum* a *Caversino*, a *Gazâ* (not Gara as in *Cl. Jl.* xxiv. p. 462.) *Ciceronem*, a *Scaligero Catonem*, *Cæsarem* ab *Anonymo* quodam, ab aliis alios jamdudum Græce versos: Alioqui puderet eos, vel novum dicere, quod tam multi, vel supervacuum, quod tam egregii viri factitârunt."

To all these may be added a few smaller Essays from the pen of *Josephus Justus Scaliger*, given in his *Opuscula*, Paris, 1610. *Scaliger's* Greek versions of *Catullus*, 4, 63, 64, and of *Propertius*, L. ii. E. 27. and L. iii. E. 17. along with other pieces similis argumenti, under the names of *Q. Sept. Florent. Christian*, *Bonavent. Vulcan*, *Feder. Morell*, and *Henr. Stephan.* were collected by *Maittaire* in his edition, 1715, of *Catullus*, *Tibullus*, and *Propertius*.

The Sapphic Ode of *Isaac Casaubon* to the memory of the younger *Scaliger*, was, in 1797, republished by the learned and excellent Dr. Sam. Butler of Shrewsbury, appendant to his edition of *Marci Musuri Carmen in Platonem;* which poem, by the way, must not be considered as having any thing to do with our present hasty sketch, for reasons sufficiently obvious in the person of the "learned Greek" himself.

"Casaubon's Ode," says Dr. Charles Burney, (*Month. Rev.* Jan. 1798. p. 2.) "when viewed with a critical eye, will not be found faultless. It is a composition which will scarcely add one

sprig of laurel to the wreath, with which the Commentary on *Athenæus* decked his brow."

To return to our own country: amongst the vast masses of bad verses poured out by the two Universities, from time to time, *Genethliaca*, *Epithalamia*, *Epicedia*, *Rex redux*, and *Rex relegatus*, &c. &c. whatever else be forgiven, it may be fair enough to visit severely the contributions of OUR *Greek Professors* as they severally occur, from *Andrew Downes* to *Joshua Barnes;* quorum opera extant. The talents of Downes may be appreciated from his sets of Greek verses on the death of Sir Philip Sidney, of Prince Henry, and of Queen Anne, in the years 1586|7, 1612, and 1619, respectively. The *judgment* of Barnes lives in *memory:* nor yet may his real services to Greek literature without ingratitude be forgotten.

But the Professor, whose powers, as well as their productiveness, surprise us the most, was *James Duport*. His *Poetica Stromata* which we have not seen, are censured by Birch in his Life of Tillotson, as "wanting a true classical purity:" while his version of the Psalms is by the same author reported to have been "much admired in the last age, as being indeed a very good imitation of Homer's style."

The Book of *Job*, in Homeric verse, was published by him in 1635; the three Books of *Solomon*, in 1646; and the *Psalms* of *David*, with an *Epistola Dedicatoria* to his prototype (so flattered) Charles II. in 1666: amounting, all together, on a rough calculation, to an *Iliad* of *Heroics*.

The fluency of Duport, aided by his enthusiasm in the task, and generally speaking, his extraordinary skill and success also, must be allowed and admired. The exactness of his taste, and the correctness of his composition, with Homer taken as the model of both, may be justly questioned, and profitably examined by those who have leisure and liking for such an office.

His intelligence and erudition, in every thing connected with his favorite pursuit, (for he lived on heroic verse,) in biblical criticism particularly that of the Psalms, and in knowledge of those writers who in the same or in similar attempts had gone before him, Duport has not left us to surmise from the performance itself. The Preface to his *ΔΑΒΙΔΗΣ ΕΜΜΕΤΡΟΣ* is on all those accounts deserving of the Greek scholar's attention. The second edition, in 1674, though in an humbler form, besides an additional paragraph at the close of the Preface, is improved by a Latin prose interpretation opposite to the Greek; and what is no small honor surely, it comes recommended by Latin verses of high compliment from the pen of Dr. ISAAC BARROW.

The limits to which this number confines us, will barely allow

to mention at present, that the *Book of Common Prayer of the Church of England* appeared in a Greek version, from the press of our University, *Cambridge, John Field,* 1665; with a page of dedication to the Archbishop of Canterbury, in such Greek as has served, at a non-plus, one dedicator since, if not more.

The translator's initials are *I. Δ.*: his rank, τῆς Πετροπόλεως Ἀρχιπρεσβύτερος. Who was he? and what else is known of him? Was he the everlasting Grecian, James Duport?—The Ex-Professor of Greek was certainly Dean of Peterburgh, Feb. 20, 1666; and held that dignity till his death in the year 1679, when Dr. Simon Patrick succeeded him there.

In our last Number, p. 458, we quoted one happy specimen of the superiority in point of precision which the Greek language enjoys above all others. Any language, to be sure, may be made precise by guarded circumlocution: the Greek gains the same end in the briefest at once and neatest manner possible.

Compare the original sentence with the translation of it below.

"I mean an outward and visible *sign* of an inward and spiritual *grace, given* unto us, *ordained* by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."
—*Church of England Catechism.*

Ἐννοῶ τὸ ἐκτὸς καὶ ὁρατὸν τῆς ἔσω καὶ πνευματικῆς χάριτος ἡμῖν δοθείσης σημεῖον, τὸ ὑπ' αὐτοῦ τοῦ Χριστοῦ διαταχθὲν, ὡς ὄργανον δι' οὗ ἐπιτυγχάνομεν αὐτῆς, καὶ ἐνέχυρον ἡμῖν αὐτὴν βεβαιῶσαι.——*I. Δ. Greek Version.*

Without warranting, at all points, the *Prose Greek* of *I. Δ.* whose forte lay perhaps another way, it may be very safely asserted that the English labors under something ambiguous, at least to the Catechumen, which in the Greek entirely disappears.

To illustrate the advantage of the Greek article, take an instance from Livy—in Tullo Hostilio—where the meaning, indeed, could not be long dubious, nor would the error be important.

"Ut tamen, quoniam Numa τὰς in pace religiones instituisset, a se bellicæ cærimoniæ proderentur, &c. &c."

i. e. not merely, "in pace instituisset religiones."

Another proof may be taken from Horace, Epp. I. vii. 27, 8; where the comparative ambiguity of the Latin language has led certain commentators to a very strange and mistaken conceit.

——— "reddes ridere decorum, et
Inter vina fugam Cinaræ mœrere protervæ."

i. e. not, "τὴν inter vina fugam," &c.
Francis, in sense correctly, thus:

"Give me ———
And o'er the flowing bowl, in sighing strain,
To talk of wanton Cinara's disdain."

But what say those "learned Thebans," *Baxter* and *Zeunius*?
"*Fugam;* quia se subduxerat ebrio. *B.*"
"Fortassis hæc res apud Mæcenatem ipsum acciderat, ipsius Mæcenatis consilio. Z."

By way of Colophon to this article, and while the controversy about the *Relicks* of John Tweddell yet rages hotly around, we shall be more than excused for preserving the Scholium (1793) to his Greek Ode (1788) on *Batavia Rediviva:* a republican burst, to be sure, but why therefore, now, after the lapse of two and twenty years, should it be suppressed by his brother, Robert Tweddell, in his Edition of the Remains lately published?

Even at that angry and troubled period, *recentibus delictis, παρ' αὐτὰ τὰ ἀδικήματα*, a *Heyne* could without offence acknowledge to a *Burgess* the fine scholarship at once and the generous love of liberty shown in the *Prolusiones.*

But besides all this, if John Tweddell's whig principles did carry him at one time of his life a little too far towards the dangerous extreme; on the evidence of his own Letters published by his brother, his excuse may be written, or very nearly so, in the language of Tacitus speaking of Agricola.

"Scilicet, sublime et erectum ingenium, pulchritudinem ac speciem excelsæ magnæque gloriæ vehementius quam caute appetebat; mox mitigavit ratio et ætas et *θεωρία:* retinuitque, quod est difficillimum, *ex amore libertatis* MODUM."

We feel no scruple therefore in reprinting, *correctly*, the only specimen left, we believe, of Tweddell's skill, seldom perhaps exerted, in the writing of prose Greek.

"Habeat secum servetque sepulcro."

N* N** N***

Ταύτην μὲν τὴν ᾠδὴν τὴν Ἑλληνιστὶ πεποιημένην, καὶ τὴν ἐξῆς αὐτῇ τὴν Ῥωμαϊκὴν, μάλιστα ἂν ἤθελόν ἢ μὴ πώποτε γράψαι, ἢ γεγραμμένας αὐτὰς οὐκ ἐπ' ἀγαθῇ τύχῃ ἐξαλείψας λήθην ἐμποιῆσαι τῆς πρότερον ἐμῆς γνώμης. Εἰ δὲ μὴ πρὸς ἡμᾶς ἐστὶ τὰ γενόμενα ἀναλῦσαι λοιπὸν, ἀλλά γε ἀπολογητέον ἐστί μοι ὑπὲρ τοῦ ΒΡΟΥΝΣΟΥΧΟΝ *εὐλογῆσαι λίαν, καὶ δεικτέον δήπου, εἰ ἐν τῇ παραυτίκα διανοίᾳ εὐνοϊκῶς πρὸς αὐτὸν, ἢ δυσκόλως διάκειμαι. Πρῶτον μὲν σπουδὴν, ὅσον ἐπ' ἐμοὶ, πρὸς τὸ μελέτημα τοῦτο κατετιθέμην, οὐδὲν, ὡς ἔοικε, δεινὸν παθὼν, τοῦ* ΒΡΟΥΝΣΟΥΧΟΥ *γε ἐν τῷ τότε χρόνῳ εὖ ἀκούοντος, καὶ πάντων τὰ πεπραγμένα ὑπ' αὐτοῦ ἐν τῇ Ὠλλανδίᾳ ὁμοθυμαδὸν ἐγκωμιαζόντων. Οὐ πολὺ δὲ ὕστερον, ἐμοὶ ἀλάστωρ ἐκεῖνος, καὶ ἄλλοις μαλὰ πολλοῖς τῶν ταὐτά μοι τὸ πάλαι ἐγνωκότων, ἀδικίαν καὶ ὠμότητα καὶ πάντα τὰ αἴσχιστα ὀφλισκάνων ἐφαίνετο. Καὶ δὴ καὶ πᾶσαν τὴν ἀρετὴν καὶ φιλανθρωπίαν αὐτὸς ἂν ἐξελεγχοίμην ἀπεγνωκὼς, εἰ μὴ δυσμενῶς ἂν ἔχοιμι ἔγωγε πρὸς πονηρὸν τὸν στρατηγὸν τουτονί. Ἆρ' οὐ δῆλός ἐστι τοῖς πανουργοτάτοις Τυράννοις συναγωνιζόμενος; ὑπερφυῶς μὲν οὖν. Καί τοι καὶ πρόγραμμα ἐν τῇ Γαλλίᾳ πρώην ἀνεκηρύξατο οὕτως ἄτοπον καὶ τολμηρὸν, ὥστε αἴτιον πάντες ἀγαθοὶ κρίνουσι μάλιστα εἶναι αὐτὸν, πολλῶν καὶ μεγάλων τῶν ἐν ἐκείνῃ τῇ χώρᾳ ταραχῶν, καὶ τῆς τοῦ δυσδαίμονος βασιλέως σχετλιωτάτης μοίρας, καὶ κακῶν Ἰλιάδος τῶν νῦν ὄντων ἐν πάσῃ τῇ Εὐρώπῃ, καὶ δεινοτάτης, ὦ γῆ καὶ θεοὶ, πῶς γὰρ οὔ; τῆς πανωλεθρίας ἀνδρῶν γενναίων καὶ ταλαιπώρων ὑπὲρ τοῦ ἐλευθέρους καὶ αὐτονόμους εἶναι πανδικῶς μαχησαμένων. Ὡς οὖν τούτων ὧδε πως ἐχόντων, μεταμέλει μοι, τοιοῦτον ἄνθρωπον, καἴπερ λάθῃ με πάλαι κακοῦργος ὤν, ὑπ' ἀγνοίας ἐπαινέσαντι. Ἵπου κινδυνεύουσιν αἱ Ὠδαὶ αὗται αἱ ἐμαὶ καλεῖσθαι, "ἀγωνίσματά τινα ἐς τὸ παραχρῆμα ἀκούειν."*

BIBLICAL CRITICISM.

THERE are few passages which have given more trouble to the Commentators than Matth. viii. 22. and the parallel place Luke ix. 60; ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς: but it is capable of an easy solution, if we adopt an ingenious conjecture of Bolten, in conjunction with Professor Marsh's hypothesis respecting the origin of the three first Gospels.—In the Peshito or old Syriac the words are in both Evangelists rendered by ܫܒܩ ܠܡܝܬܐ ܠܡܩܒܪ ܠܡܝܬܐ 'sine mortuos sepelientes mortuos suos;' that is 'sine mortuos *sepelire* mortuos suos:' for in Syriac the participle is often used instead of the infinitive.[1] Bolten conjectures[2] that these were the words of Christ, as committed to writing in Syriac or Chaldee: but that his real meaning was somewhat different from that usually assigned to it: he thinks that ܠܡܩܒܪ should be translated, not sepelientes but sepelientibus like ܠܡܩܒܪ, since \\ the sign of the dative is often understood. The sense will then be, 'Relinque mortuos sepelientibus mortuos suos:' this, as Dr. Marsh observes, is a very ingenious conjecture, as it is much more intelligible when we say, 'leave the dead to those whose office it is to bury the dead,' than when we say, leave the dead to bury their dead.

Dr. Marsh has remarked[3] that "if the passage occurred either in St. Matthew alone, or in St. Luke alone, one might conjecture that the Greek text was originally ἄφες τοὺς νεκροὺς θάψασι τοὺς ἑαυτῶν νεκρούς, and that through an oversight of transcribers the σ in θάψασι was omitted, and the participle thus converted into the infinitive θάψαι. But that the same oversight should have happened in both places is not probable."

The chief objection, however, to this explanation is, that if we adopt it, we must introduce a conjectural emendation into the text, a mode of proceeding deservedly reprobated by the best critics.[4]—There is, notwithstanding, an easy way of arriving at the same result without disturbing the received text.

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[1] Michaelis Grammat. Syr. p. 236. 4to. Halæ. 1784.

[2] In a note to his German translation of St. Matthew (Bericht des Matthäus. 8vo. Altona 1792.) p. 138.—The same conjecture has been adopted by Eichhorn in his Universal library of Biblical Literature, (Allgemeine Bibliothek der Biblischen Literatur. Vol. v. p. 970.) See Marsh's Dissertation on the Origin of the Gospels, p. 129. from which I have derived this information.

[3] Dissertation on the Origin of the three first Gospels. p. 129.

[4] Griesbach, Proleg. ad Nov. Test. tom. I. p. lxxxiii. (edit. 1796.) Michaelis, Introd. to the N. T. vol. ii. pt. i. p. 391. note a. Marsh, Notes

According to Dr. Marsh's hypothesis respecting the origin of the Gospels, the sections in Matthew and Luke, in which the words which we are considering occur, compose a part of the class of materials which he has denominated Γ:[1] consequently they compose a part of the enriched copies of the original Hebrew document ℵ.—Further, he conceives that St. Matthew's Gospel was originally written in Hebrew; and that St. Matthew retained the materials which he adopted in the words in which he found them: but that St. Luke translated them into Greek: and also that the person who translated St. Matthew's Hebrew Gospel into Greek, used St. Luke's words, where they agreed with the sense of his own original.

The document ℵ was not written in pure Hebrew, but in the Syriac dialect then used in Palestine, and which was of course spoken by Christ: it consisted of ἀπομνημονεύματα, and we may therefore suppose that it contained in many, if not in most places, the *exact words* of Christ.

St. Luke appears, upon the whole, to have possessed a greater knowledge of Greek than of Hebrew; and it is not therefore unlikely that he might have given an imperfect translation of the Syriac phrase: if this be once granted, upon Dr. Marsh's hypothesis we see at once how θάψαι might find its way into St. Matthew: and that an error of this nature might have been adopted by the Greek translator of St. Matthew, will not appear very improbable to those who will peruse attentively what Michaelis has written upon the subject.[2]

Dr. Middleton[3] has objected to this conjecture, that the Syriac word has the affix ܗܘܢ, *mortuos suos*: the word may however then be understood to signify *the dead committed to their charge for burial:* and the same meaning may be assigned to ἑαυτῶν in the Greek text.

I am aware that considerable objections may be raised to this explanation of the phrase, on account of the remoteness and complexity of the conjectures on which it is founded: at the same time, I confess, I have never seen any satisfactory explanation of this *crux criticorum.* With regard to the premises on which the conclusion is grounded, it must be remarked, that the conjecture of Bolten is by no means improbable or violent, since it requires us to suppose nothing contrary to the genius of the Syriac lan-

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to Michaelis vol. ii. pt. ii. p. 842. (edit. 1802.) Lectures in Divinity. pt. i. p. 27. (8vo Cambridge 1810).

[1] Dissertation on the Origin of the Gospels pp. 149. 200.

[2] Introd. to the N. T. vol. iii. pt. i. p. 154.

[3] Doctrine of the Greek Article. p. 322. 8vo. 1808.

guage, or which is not justified by numerous examples. Dr. Marsh's hypothesis respecting the origin of the Gospels, has been so thoroughly established that we may regard it as a very sure datum on which to proceed.—At any rate it is better even to embrace a much more complex explanation of the passage, than either to give it up as unintelligible, or to obtrude a critical conjecture upon the Greek text, in opposition to all known authority. *M.*

NOTICE OF

M. T. Ciceronis de Officiis Libri iii., *juxta Editionem* J. M. et J. Fr. Heusingerorum. *Accedunt, in gratiam juventutis, Notæ quædam Anglice scriptæ.* Londini, 1815. 12mo. Pr. 6*s. boards.*

The modest, but satisfactory Preface of the Editor, who has not thought proper to annex his name, will best explain his views in publishing this most useful little work.

PREFACE.

"Among the valuable remains of antiquity, the following treatise of Cicero appears one of the first selected for the press, in 1465; and since that period, no classical prose-work has probably been so frequently edited, or has received the benefit of such diligent annotation. In our own country, the learned labors of *Cockman* and of *Bishop Pearce*, have been duly appreciated, and in numerous instances incorporated into their work, by the editors the most recent in point of time, and the highest in estimation, the *Heusingers*. The elder of these, *John Michael*, had announced, so early as the year 1749, his intention of editing the Offices. On his death, within two or three years afterwards, his materials fell into the hands of his nephew, *John Frederick*, who proceeded on his uncle's design, and directed his attention for a number of years principally to this work: it was found nearly ready for the press on his death, in 1778, and was published by *Conrad Heusinger*, his nephew, at Brunswick, in 1783.

"In preparing this little edition, the text of the *Heusingers* has been followed: if, in some instances, the editor has ventured to question the grounds on which his leaders have given the preference to the reading of one MS. to that of another, or the interpretation which they have adopted, he has consigned to the notes his reasons for that doubt; but in no one instance has he presumed to disturb the text, which had been settled on a careful comparison of several valuable

MSS. with every preceding critical edition. For the selection of notes, which he has added, he is also principally indebted to the judgment and diligence of the *Heusingers*.

" In the century before the last, it would seem that this work was more constantly in use in England as a school-book, than it is at present. Sir Roger L'Estrange, in his preface to an English translation of it, (5th edition, London, 1699,) observes, that ' this treatise of the OFFICES is one of the commonest school-books we have; and as it is the best of books, so it is applied to the best of purposes—the training of youth to the study and exercise of virtue.' What may be the reason that it is not at present so frequently put into the hands of youth, can only be a matter of conjecture. In some degree, perhaps, this may be attributed to the exaggerated praises of some of its panegyrists, who have represented this short work as containing a complete body of ethics.—This is doing it injustice. Notwithstanding its comprehensive title, Cicero's view seems rather to have been to prepare for his son, and others in the same circumstances, a manual adapted to the youth of the higher classes in a free state. For the conscientious discharge of their duties in the various stations, to which successively the service of their country conducted the ingenuous youth of Rome, much study, much information, was doubtless requisite. By turns, soldier, financier, statesman, and magistrate, each young man of family ought to possess considerable attainments, as the functions he might have to execute, were diversified and important. But it is apprehended that Cicero's design did not extend beyond the instruction of persons within that circle; or to give rules, systematically, for the moral conduct of all his countrymen.

" Difficulties, it must be admitted, exist in the text: in some few instances, notwithstanding the industrious researches of so many eminent scholars in its elucidation, we may fear, irremediable. In the writings of the ancients, from our defective information as to their laws and customs, of the incidents to which allusions are made, and occasionally of their language, some obscurities must ever be expected to remain: but in this work they are not greater than in others, by which its use in schools appears in some degree to have been superseded. If, after the careful revision of the text given by the last editors, and the light thrown on difficult or corrupt passages by scholars of different countries and ages, of whose united labors the present editor has endeavoured to avail himself, he should have had the good fortune to render this work, in any degree, more fit for the instruction of youth, he will have attained his object. No other merit does he claim; and should not indeed have undertaken the task, but for the regret expressed by the typographer, from whose press it issues, of his want of time for preparing such an edition, which he conceived might be useful, and had he undertaken it, could have executed more perfectly. Occasionally a few words are placed within brackets: in all instances, these are found in some MS. or valuable edition, but not in all. Merely to avoid repetition in the notes, this mode had been

adopted, and is continued, to point out that these words are perhaps interpolated, and may be omitted."

We shall produce two or three of the notes, to show the manner, in which our editor has executed his task.

Page 5.—"The noun *officium* is derived from the verb *obficio*, used in a sense long antiquated. The preposition has had, in this instance, the same influence on the verb, as in the composition of *oblecto*, *obsequor*, *obtempero*, *obedio*; that of accommodating or making applicable. Hence another secondary application of *officium* and *officiosus* in the sense of *obligation* or *favor*."

This etymology is approved by G. J. Vossius, who in his *Etym. L. L.* thus speaks: "Plane est ab *officio*, quod ex *ob* et *facio*: verum olim *officere* idem fuit quod *efficere*, nunc tantum sumitur pro *obesse*." Gesner (*Thes. L. L.*) adopts the same etymology, but explains it in a different way: "Quod *versus* alios, *ob* alios faciendum est, ut *offerre* est ad alios ferre, ut *objicere*, etc."

Page 11.—"*Informatus*. This term is taken, not from preceptors, but from the statuary or other artist. *Informare* appears to have the same sense as the original verb, *formare*. Columella, lib. ii. 'Sarmentis connexus veluti funis informabitur in eam crassitudinem, quam solum fossæ possit angustæ, quasi accommodatam coartatamque capere.

Ut laus est Ceræ, mollis cedensque sequatur
Si doctos digitos, jussaque fiat opus,
Et nunc informet Martem, castamque Minervam,
Nunc Venerem effingat, nunc Veneris Puerum.'"

We quite agree with the editor in the propriety of the above remark, and to the instances, which he has adduced of the primary meaning of *informare*, we add the following:

His informatum manibus jam parte polita
Fulmen erat. *Virg. Æn.* viii. 426.
Effigiem informat Latiam. *Sil.* xvii. 525.
Ingentem clypeum informant. *Virg.* viii. 447.

Page 29.—"Granting the fact that the original meaning of the word *hostis* was *a stranger*, its gradual adaptation to another meaning might proceed from a cause, differing widely from that on which Cicero is so much disposed to compliment the fine feelings and politeness of his countrymen. This *euphemism*, on the contrary, ill accords with the words or actions of a people so rude and pugnacious as their own history evinces; who, whilst their own masters, shut the temple of Janus but once. It would seem more probable that, from their incessant wars with all their neighbours, every person not a fellow-citizen was assimilated to an enemy. The man who, in the ancient sense of the word, was *hostis*, would be generally, or at least at some time, also *hostis* in the present sense. When any person unknown, and a stranger, was seen, the probability, the first suspicion would be that his country was at war with Rome. Since this note

was penned, Mr. Hume's authority has been found to confirm this interpretation :—

" ' From the manners of the times, it is much more probable that the ferocity of those people was so great as to make them regard all strangers as enemies, and call them by the same name. It is not besides consistent with the most common maxims of policy or nature, that any state should regard its public enemies with a friendly eye, or preserve any such sentiments for them as the Roman orator would ascribe to his ancestors. Not to mention that the early Romans really exercised piracy, as we learn from their first treaties with Carthage, (Polyb. l. iii.) and consequently, like the Sallee and Algerine rovers, were actually at war with most nations ; and a stranger and an enemy were with them almost synonymous.'—Hume's Essay on Commerce. Note."

Page 32.—" *Accipite.* When the Latin was a spoken language, the sound of *s* was probably never given, as it is at present, to the letter *c* before some vowels. The participle of *doceo* is *doctus : Cæsar* becomes in Greek Καίσαρ : our author's name, Κικέρων. By deviating from this pronunciation, much inconvenience has arisen : *Scena* and *cœna ; cygni* and *signi ; celeri* and *sceleri ; cera* and *sera*, with several other words, are undistinguishable. The word in the text was probably sounded *ackipite*, and was here contracted, as the measure proves, to *ac'pite :* thus Hor. Sat. ii. 3, 283. *sur'pite.* Æn. viii. 274. *por'gite.*"

Page 90.—" *Meditetur.* The original meaning of this verb appears to have been to *rehearse*, or practise beforehand recitation or singing. Its derivation may be from Melos : in Greek, the same resemblance appears between *μέδομαι*, or *μήδομαι*, and *μέλος*. Speaking of Demosthenes, our author has said, De Orat. c. 61. ' perfecit meditando ut nemo planius eo locutus putaretur.' and Quintilian, iv. c. 2. calls ' Declamationem, forensium actionum meditationem.' "

Though we agree with our editor as to the original meaning of the word *meditari*, yet we cannot assent to his derivation of it from *melos*, and think that " the same resemblance in Greek between *μέδομαι*, or *μήδομαι*, and *μέλος*," is purely accidental. *Meditari* is without doubt derived from *μελετᾶν*, which bears exactly the same sense. " Venit a Gr. *μελετᾶν*, λ in δ abeunte, quomodo ab *Ὀδυσσεὺς* est *Ulysses :* quomodo item, pro *calamitas, cadamitas* scripsere Nævius et Livius Andronicus, ut scribit Marius Victorinus, L. i. Hanc ejus verbi originem etiam docuit Servius, in cujus veteri codice (in illo Petri Danielis frustra quæras) ita scriptum invenitur :—' *Meditaris*, cantas, quasi *melitaris*, D pro L posita. Quod Græci *μελετεῖν* dicunt, per antistrophen dixerunt Latini. Etenim L et D interdum sibi invicem cedunt. Sic solium vel sella quasi sædda dicitur a sedendo.' *Μελετᾶν* vero, quia *μέλει*, h. e. *curæ est.*" G. J. Vossius, *Etym. L. L.* This etymology is also sanctioned by the authority of Forcellinus, and of Gesner, who says : " Plane respondet verbo *μελετᾶν*, a quo etiam deducit

Serv. ad Ecl. i. 2., permutatis D et L, ut in *Medicus, Melicus,* *Ὀδυσσεύς, Ulysses.*" The resemblance between *meditari* and *μελετᾶν* consists not merely in the circumstance that both these words denote *curare aliquid vel sola cogitatione animi, vel exercitatione adhibita,* but that both are employed to express *singing:*

Sylvestrem tenui *musam meditaris* avena.—*Virg. Ecl.* i. 2.

Agrestem tenui *meditabor* arundine *musam.*— *Id.* ib. vi. 8.

Et commutata *meditatur* arundine *carmen.*—*Ausonius in Epigr.*

"*Μελετᾶν* etiam tibicinum est: unde eos *meletari* Fulgentius dixit, ac similiter *commeletare* eos ait Hyginus: 'Quas *tibias* Marsyas, Eagri filius, pastor, unus ex Satyris invenit, quibus assidue *commeletando* sonum suaviorem in dies faciebat, adeo ut Apollinem ad citharæ cantum provocaret." G. J. Vossius, *Etym. L. L.* The distinction therefore, which Diomede, i. p. 373., has laid down, is not altogether correct: "*Meditor* et *melito* (differunt), ut putat Plinius: *Meditantem* esse secum cogitantem; *melitantem* voce dicentem."

Cicero in the 27th chap. bk. i. says: "Qualis differentia sit honesti et decori, facilius intelligi, quam explanari potest." On this passage our editor says: "It is always to be suspected, when a man avows his inability to communicate his ideas, that his own comprehension" (apprehension) "of them is not the most distinct. In what the difference consists between the *honestum,* and the *decorum,* may indeed be a little difficult to define." But we beg leave to observe that Cicero did not mean to speak of "his inability to communicate his ideas" about the difference between the two, (for he has given his ideas without any scruple) but his words merely imply that there is no occasion for much to be said about the matter, as this difference can be better understood by the reader's own feelings, than explained by any pen however eloquent. When we say that the situation of a father, in consequence of the son's disaster, can be better felt than expressed, we do not intend to say that we are quite unable to describe the father's grief, but that a description of it is unnecessary, because every man's own feelings will tell him what the father's grief must have been better than any description can do. We would refer the editor to some excellent observations on the *honestum* and the *decorum* in Dr. Paley's "Moral Philosophy."

In p. 25. the editor tells us 'that the particle *sed* has not always an adversative sense, but is employed as the Greek *ἀλλὰ,* in the sense of *immo vero, et quidem.*' Plaut. Cas. iii. 5. 50.: 'Etiamne habet gladium? habet, sed duos.' Ep. ad Att. iii. 15. 'Hic mihi primum meum consilium defuit, sed etiam obfuit.' In both the passages the expression is elliptical. 'Has he a sword? Yes, he has, (and not only one), but two.' 'Consilium (non modo) defuit, sed etiam obfuit.' *Sed, sed et,* or *sed etiam* so used, are equivalent to

the phrases '*nay even*,' '*not merely so, but.*' Tacitus in Germania, c. 17.: "Partemque vestitus superioris in manicas non extendunt, nudæ brachia, ac lacertos: *sed et* proxima pars pectoris patet." Idem, cap. 8.: "Vidimus, sub divo Vespasiano, Veledam, diu apud plerosque numinis loco habitam. *Sed et* olim Aurinian, et complures alias venerati sunt, non adulatione, nec tanquam facerent deas." No lexicographer, or critic, so far as we know, has sufficiently explained the import of *sed et* in passages like the two just adduced.

ADVERSARIA LITERARIA.

No. VIII.

THE Bishop of Lincoln, in his *Refutation of Calvinism*, in his article concerning Regeneration says, that *regenerati* signifies "having been regenerated."

The writer of this is not inclined to object to the learned Prelate's opinions and doctrines in that elaborate work, but he differs from him in his translation of *regenerati*. He believes that the meaning of that participle is relative, and that it is equally applicable to *past*, *present*, or *future* time, according to the tenses with which it is connected. Thus in the following passage from Ovid:

O utinam tum, cum Lacedæmona classe petebat,
Obrutus insanis esset adulter aquis,

obrutus is doubtless expressive of the *past*. But where Virgil says,

Infert se septus nebula,

septus is clearly *present*. And Terence, in

Tibi erunt parata verba,

uses *parata* in a *future* sense.

Hence the word *regenerati*, in the admirable collect to which the Bishop alludes, is not necessarily taken in a past sense. But after all, the compilers of the excellent Liturgy did not write in Latin; the argument, therefore, as far as this expression goes, is not conclusive. But the ingenious author rests his cause on much stronger grounds, on which it is not the business of a *grammatical* observer to dwell.

Illustrations of Passages in HORACE.

Si figit adamantinos
Summis verticibus dira Necessitas
Clavos. Od. iii. 24, 5.

It appears from Livy (vii. 3.) that the simple ceremony of driving a nail in a particular spot of the capitol, which in rude times was regularly performed once a year by the prætor, to serve as an almanac,

became afterwards, through the known superstition of the Romans, one of the most solemn of their piacular rites, to be committed to the hands of a dictator only. On two occasions at least (vii. 3. viii. 18.) a dictator and master of the horse were elected for no other purpose than to drive the sacred nail: and though in one of these cases a breach of faith is complained of, in the second the magistracy was laid down with the hammer. The historian remarks, that this rite was thought to possess a specific efficacy in restoring the minds of men to reason on the subsiding of dangerous popular tumults. Horace therefore used a very just and most striking metaphor to indicate the complete termination of the civil wars, when he represented, not a dictator, but stern Necessity in person, driving the piacular nail up to the head. This construction gives perfect consistency to the whole tenor of the ode, of which this is the epitome: "You possess, and are proud to display, immense wealth—The government is firmly established, you have no more to dread from the rapacity of an armed faction—Yet you feel your life to be insecure: such are the corruption of the age and the atrocities it encourages, and avarice in many forms pervades every class of society."

Te semper anteit sæva Necessitas,
Clavos trabales et cuneos manu
Gestans ahenâ; nec severus
Uncus abest, liquidumque plumbum.

In this passage the *clavus* occurs again in the hand of Necessity, and is to be applied to a similar use. Some commentators have unaccountably discovered instruments of torture here; whereas their connexion with *stantem columnam* proves them to be instruments of establishment and overthrow: the iron rods and molten lead [1] to fix the column on its pedestal, the wedge and the hook to disjoin and drag it away, amid the insulting shouts of the populace. (v. 14.) See Cic. in Verr. v. 21. and Erasm. Chil. to prove the association of Roman ideas with the mention of clavos trabales.

Notwithstanding the assertion of Euripides, Alc. 976.,

Μόνας δ' οὔτ' ἐπὶ βώμους
Ἐλθειν, οὔτε βρέτας θεᾶς
Ἔστιν,

I cannot but conjecture that some representation of this Goddess, surrounded with Vulcanian attributes, was popularly, at least traditionally, known. I think the idea of Horace, and that of Euripides himself in the subsequent lines, v. 983.,

[1] A beautiful allusion to this well-known use of lead, occurs in Eur. Andr. 265; where the unfortunate widow, seated on the altar of Thetis, "like Patience on a monument," is thus addressed by her insulting rival:

Κάθησ' ἑδραία· καὶ γὰρ εἰ περίξ σ' ἔχει
Τηκτὸς μόλιβδος, ἐξαναστήσω σ' ἐγώ.

Καὶ τὸν ἐν καλύβεσσι
Δαμάζει σὸν ἐν βίᾳ σίδαρον,

can hardly be referred to any other origin.

——unde vitam sumeret inscius. Od. iii. 5. 37.
——dubius unde rumperet silentium. Epod. 5. 85.

I do not recollect a third instance of the occurrence of this idiom. But the two here cited reflect much light on each other, and on the idea of the poet. In both passages, we have the portrait of a person conscious of imminent danger; his reason perturbed, in one example, by fear, in the other by rage, which has been well defined, "fear frightened out," he does or says, in the moment of indecision, what he could not deliberately have done or said. The second quotation is sufficiently plain, and may properly be rendered "unable to repress his indignation"—"constrained to give it vent on any terms." The first has been generally misunderstood, and made the subject of unnecessary alterations; on the principle we have stated, it naturally means, "willing to purchase life on any conditions."

Vel nos in Capitolium,
Quo clamor vocat, et turba faventium;
Vel nos in mare proximum
Gemmas et lapides, aurum et inutile,
——— Mittamus, scelerum si bene pœnitet.
Od. iii. 24. 45.

There is somewhat of extravagance in the notion, that Horace advises his opulent countrymen to throw their wealth into the sea. Perhaps he exhorts them to employ it in celebrating, on a profuse scale, a piacular festival; such as Tacitus (Ann. 15. 44.) describes as having taken place after the burning of Rome under Nero: "*Petita Diis piacula—ac propitiata Juno per matronas, primum in Capitolio, deinde apud proximum mare, &c.*

See Brotier *in loc.* on the words *sellisternia* and *lectisternia*. The magnificence with which these rites were conducted, may be inferred from the authorities there cited, and still more distinctly from Liv. xxii. 1., and Latin historians *passim*. It is easy to see, that the "clamor ac turba faventium" would call "in Capitolium," for the sake of enjoying the shows and festivity of the occasion near home.

Bath, 12 *Jan.* 1816. W. G. H.

ΕΙΣ ΤΗΝ ΤΗΣ ΑΓΙΑΣ ΕΛΕΝΗΣ ΝΗΣΟΝ.

Ἤ πάλαι, ἁρπασθεῖσα, πολύστονον ὦρσεν ἀγῶνα,
Τρῶσί τε δύσφημος, καὶ Δαναοῖς, Ἑλένη·
Σοὶ δ' Ἑλένη, κλέος ἔσται, Ἀλέξανδρον κατεχούσῃ,
Δεινοτέρην παῦσαι φύλοπιν Ἰλιάδος.

Axiomata Historico-Critica de Raritate Librorum.

1. Rari et rariores libri sunt illi, qui minus frequenter occurrunt, à paucissimis manibus teruntur, inventu quoque et paratu sunt difficiles.

2. Raritas Librorum non una est eademque; dantur ejus gradus; hic liber est *rarus*, ille *rarior*, iste *rarissimus*.

3. Distinctio inter tunc et nunc; inter hic et illic; inter mihi et tibi non est negligenda. Olim libri quidam fuerunt rari, qui nunc recusi; nunc rarissimi, qui quondam satis obvii. Sic etiam codices uno loco rariores sunt, quam altero; qui rari in his oris videntur, adhuc aliis regionibus suppetere possunt: et liber, qui uni rarus est, alteri non æque rarus videtur. Quilibet et hic suo sensu abundat.

4. Rari et rarissimi, omnium recte sentientium judicio, sunt:

Libri ab artis Typographicæ primordiis ad annum usque 1500. typis exscripti. Non falluntur, qui vel ipsis manuscriptis rariores habent hujus generis libros. Caussa raritatis, tum hominum incuria est et neglectus, tum præcipue exigu us impressorum exemplarium numerus.

Libri Autorum veterum, editi studio præstantiorum Seculi xvi. Typographorum *Manutiorum*, *Juntarum*, *Stephanorum*, &c. Quanta aviditate, quantoque interdum pretio a Belgis, præcipue vero ab Anglis, conquiri soleant hujusmodi autorum priscorum editiones, docet perillustris Zach. Conr. ab *Uffenbach* in præfat. Tom. 2. Bibliothecæ suæ.

Libri *Lutheri* et coætaneorum, Reformationis tempore luci publicæ commissi, interque hos præprimis editiones Bibliorum Lutheri ante annum 1545. excusæ.

Libri in terris peregrinis et dissitis locis impressi nobisque vix saltem titulo tenus noti; inter quos raros libros nos rarissimos saltem selegimus.

Libri scriptorum corruptorum truncatorum ac depravatorum incorruptas, non castratas et intemeratas editiones exhibentes.

Libri Magistratuum cura, vel fisco addicti, vel æternis mancipati tenebris, vel flammis etiam ultricibus traditi, quia vel religionem offendunt et bonos mores, vel reipublicæ etiam rationes ac commoda turbant.

Libri quos vel adversa fata Vulcani, aut Neptuni, vel privatorum nonnullorum industria, infeliciter ac studiose suppresserunt.

Libri in controversiis Principum ac magnatum imo et privatorum, editi quos Deductiones Historicas appellamus. Moris enim est, hujuscemodi scripta genere et dignitatibus in aula eminentibus distribuere, non autem Bibliopolis committere.

Libri, quorum pauca saltem exempla typis sunt expressa; cujus rei caussa interdum ambitio esse potest; interdum sumtuum molestia, quando nimirum propriis autor sumtibus librum exscribit.

Libri maximi ac voluminosi, qui a paucis ob molis magnitudinem comparari, et ob prægrande pretium, vix alio quam publico ære redimi possunt. Cujusmodi sunt; Corpus Historiæ Byzantinæ, Acta Sanctorum, Thesaurus Litterarius Italiæ, et centum alii.

Libri minimi paucarum plagularum, qui ob pretii molisque exilitatem,

ubi aliquot annorum ætas intercesserit, oculis se nostris subducunt et elabuntur manibus, adeo, ut difficillime, ac sæpe nullo parari pretio possint.

Libri rari non semper sunt optimi, aut digni qui legantur; quinimo nonnunquam sunt pessimi. Sæpissime liber malus inutilis, ob solam raritatem in pretio est.

Impromptu to the Singers at Corsham Church, on their giving an unusually long psalm on the 2d January.

Si, dum friget hyems, ita decantatis, Amici,
Productum nobis Nænia carmen erit.

In Rubellionem conglaciatum.

Pisciculus! proprio peris immaturus in amne
Frigore constricta frigore fixus aqua:
Donec aquæ labi, pariter tibi nare licebat,
Illa riget, rigidus tu simul ipse jaces.
Sed neque fata premunt consortia: quæ modo torpet
Mox iterum assueta mobilitate fluet;
Vere soluta fluet; te jam torpedine Lethes
Mortis hyems nunquam dissolüenda gelat.

Thesea crudelem surdas clamabat ad auras.
Ovid. Ar. Am. I. 531.

Scribe literis majusculis:

THESEA CRUDELEM!

ut ipsa sunt Ariadnes verba. Confirmat sententiam ipse Ovid. Her. Ep. X. 21.

Interea toto clamanti littore THESEA!
Reddebant nomen concava saxa tuum. J. H. H.

Dic mihi de nostra, quæ sentis vera, puella.
PROPERT. III. iv. 1.

Alterutrum, *quæ sentis* aut *vera*, abundare videtur; neque difficultati satis subvenit *Marklandi* distinctio

Dic mihi de nostra, quæ sentis vera, puella.

nam non ea scire cupit, quæ Lygdamus vera sentiret, sed quæ vera esse certo certius affirmare poterat, utpote quorum ipse fuerat testis. Legendum opinor:

Dic mihi de nostra, quærenti *vera, puella.*

Si ponamus nempe Lygdamum ante a Propertio retulisse ea, quæ ab eo accepisse dicit, v. 3 et 4. sed quæ Lygdamum finxisse suspicatur, ut ipsi blandiretur, et jam nunc rogare Propertium, ut rem ita narret, uti re vera se habeat. J. H. H.

In the Monastery of Meteora in Greece are some MSS. of the New

Testament, in which, according to the report of Biornstahl, a Swedish traveller in 1779, the passage of the three witnesses is wanting.

Dr. HOLLAND'S *Travels.*

The Poet Christopulo, so celebrated for his Lyrics, is the author of a Modern Greek, or Romaic Grammar. He asserts that the language is derived from the Æolic and Doric Dialects; hence he intitles his Grammar "Γραμματικη Αἰολοδορικη."

Permit me, through the medium of the *Classical Journal,* to correct an error in my Essay on the Greek Article, of which I am really innocent. The Essay to which I allude, was lately published by Dr. Adam Clarke in his Commentary on Ephesians. Three disgraceful blunders I discovered before the Commentary was published; and these are noticed in a list of errata. The fourth, however, I did not detect until it was too late. In the last column of the Essay, I have given an example from the Ion of Euripides. Creüsa, invoking Apollo and speaking of her lost child, says,

ὁ ἐμὸς γενέτας καὶ σός.

I accordingly affixed the following translation: My *son* and thine. You may judge of my surprise and indignation, when I afterwards discovered that my version had been thus altered: Mine and thy *father*. I need not observe to *you*, Mr. Editor, that the word is sometimes used to denote a *son*. You will remember that in the 2d Chorus of Œdipus Tyrannus, Sophocles calls Apollo, ὁ Διὸς γενέτας.

H. S. B.

ΕΙΣ ΤΗΝ ΓΛΩΤΤΗΝ ΤΗΝ ΕΛΛΗΝΙΚΗΝ.

Ἔνθεος εἶ πάντως, ὦ χρυσεοβόστρυχε, Κούρη,
εὔθρονος, ἁβρὰ γελᾷς, κλεινῶν μέγα κῦδος Ἀθηνῶν,
ἐκλάμπει δ' ὅσσων ἐπὶ πορφυρέῃσι παρείαις
μαρμαρυγὴ Μουσῶν, ἄσβεστόν τ' ἀθανάτων φῶς·
ἡ δὲ τρίας Χαρίτων γλώσσην παίδευσεν ἐράννην,
ἄνθεσι δ' οὐρανίοις πλοκάμους ἔστεψε φαεινούς.
μουσικὴ εἶ ψύχης, μνήμης καθαρώτατον ἄφνος,
ὄμματος ἡ δαίτη, καὶ λαμπρὰ πανήγυρις ὥτων·
καί τι λυρῶν, Ζεφύρων τε πνοῆς γλυκερώτερον ἄδεις.

H. S. B.

Literary Intelligence.

JUST PUBLISHED.

CLASSICAL.

The New and Improved Edition of STEPHENS' GREEK THESAURUS, now printing at Mr. A. J. VALPY's Press, London. The FIRST NUMBER was published on the first of March. A few Copies belonging to deceased Subscribers may be had on application as above, at £1. 3. *small*, and £2. 10. *large paper*; the price to be hereafter raised again according to circumstances.—The whole will be completed in about 24 Parts.

The number of Copies printed will be strictly limited to the number of Subscribers. Present Subscription 969 *small*, and 92 *large paper*.

Any subscriber not having yet received his Copy, must attribute the delay, not to any inattention on the part of the Editors, but to their not having been favored with any reference in London, where the numbers might have been sent on publication, and the subscription received. A line addressed to Mr. Valpy, (Post-paid) Tooke's Court, London, will receive immediate attention.

As the *Advertisement* to No. I. has been altered in two or three places, we think it not amiss to give it in its corrected form at full length.

LECTORI BENEVOLO.

INTER viros eruditos jamdiu fuerunt, quibus persuasum esset, eos, qui causa linguam exteram discendi Lexica versare soleant, facile id, quod petunt, assequi non posse, nisi vocabula Alphabeti, ut dicitur, ex ordine componantur. Hanc sententiam esse aliquatenus veram Thesauri Stephaniani Editores ipsi confitentur. In eo quoque cum H. STEPHANO consentiunt, jucundum quiddam perinde ac perutile esse, ut rivorum, sic quoque verborum fontes adire, cursumque eorum et flexus indagare. Credunt porro virum illum doctissimum rationibus haud facile impugnandis evicisse illum ordinem esse unice probum, quo, ad verba constituenda, respectus tantummodo habeatur ad literas, e quibus voces primitivæ conflentur, compositæ, suam quæque primitivam, sequantur, et vocum origines juxta ordinem Alphabeti altera alteram excipiant: hinc enim fore (id quod ipse STEPHANUS prævidit,) ut iis, quibus in animo fuerit vocum significationes et significationis causas rimari penitus et investigare, non levia præstentur adjumenta, neque vocibus ipsis exigua lux præbeatur. Verum enimvero in tali re non argumenta tantummodo sunt ponderanda, sed et sententiæ Virorum Doctorum proferendæ, quorum auctoritas plurimum valeat oportet inter judices non iniquos.

Ex illorum numero defensorem non infimi nominis H. STEPHANUS sibi nactus est, Ludovicum Casparem Valckenaerium,[1] qui calculo comprobavit suo ordinem a STEPHANO institutum, utpote ad Linguæ Græcæ naturam maxime accommodatum, ideoque ad ejus cognitionem utilissimum. Neque silentio id prætereundum est, quod cum Parrius ille Nostras, cujus ad judicium in omni re dubia Editores confugere, et cujus auxilium in omni re difficili magis sponte datum accipere quam petere exoratum solent, tum Boissonadius, Professor ille Parisiensis, ex acumine ingenii et multiplici doctrina clarissimus, nihil esse in hac re mutandum voluerunt.

Sunt tamen fortasse, qui Editores fraudis insimulent, tanquam fidem suis Fautoribus datam fefellerint. At vero Editores ut in se recepe-rint novum condere Lexicon tantum abest, ut verbis pœne disertis id solum præstiterint, Thesaurum Ling. Gr. ab H. STEPHANO con-gestum, paulo melius dispositum et multo magis locupletem, denuo se typis esse mandaturos. Hisce igitur conventis suis ut stent quam optime, in animo habent ne unum quidem verbum mutare, plurima autem addere, et voces, in suo quamque loco, inserere, quas, in serie omissas, ipse STEPHANUS et Scottus in Appendicibus, aliique in Lexicis et libris, cujuscunque fuerint generis, suppleverint. His quoque subjicientur notæ e libris et scriniis Virorum Doctorum undique decerptæ, quo verbum quodlibet, fusius aut accuratius ex-positum, melius a Thesauri Stephaniani lectoribus intelligi possit.

Novam Thesauri editionem excipient opuscula, quæ STEPHANUS edidit vel ad initium quinti tomi Thesauri, vel ad libri, qui Glossaria continet, finem. Alium vero ordinem, quam STEPHANUS secum constituit, Editores sibi servandum esse judicabant. Etenim quod ad libellos attinet Gregorii de Dialectis generaliter, et STEPHANI ipsius de Attica Dialecto speciatim, hi duo, alter alterum, subsequentur: quo-rum hic adornabitur scriptis ineditis Godofredi Hermanni, *τοῦ πάνυ*, ille notis G. H. Schæferi, cujus opera Gregorius nuper est evulgatus, etiam post Koënii curas emendatior, et novis Grammaticis, quasi satellitibus, stipatus.

Adjicietur opusculum Apollonii Dyscoli; quod primus edidit Reitzius ad calcem libri Maittairiani de Dialectis; iste autem liber sæpe in partes suas ab Editoribus vocabitur, una cum ejusdem generis operibus, quorum alia inter Germanos diu innotuerint, alia, ut speran-dum est, in lucem brevi ventura sint.

Quod ad libellos Tryphonis *περὶ παθῶν λέξεων*, et *περὶ τροπῶν*, attinet, uterque imprimetur ad fidem exemplaris in Musæo Critico Cantabrigiensi No. I. p. 32. et seqq. editi opera Blomfieldii, qui notas viro *κριτικωτάτῳ* haud indignas de suo apposuit.

In Ammonio denuo imprimendo ab editione, quam L. C. Valcken-aerius, juvenis ille quidem, sed "ante annos" doctrinam et ingenium

[1] Vide "Obss. quibus via munitur ad origines Græcas investigandas," apud Lennep. de Analog. Ling. Græc. p. 28—55. = t. i. p. 278. L. C. V. Opusc. Phil. Crit. et Orat. Lipsiæ, 1808. 8vo.

"virile"[1] præ se ferens, procuravit, religioni est Editoribus discedere, ita tamen, ut, ubicunque res postulaverit, de penu suo aliquantulum addant. Huic de Differentia Vocum libello subjicietur sylloge satis ampla vocum synonymarum e Scholiis et Lexicis Græcis hausta, et in ordinem Alphabeticum digesta.

Quicquid contulerint Montfauconius[2] et Kusterus[3] ad emendandum opusculum Orbicii, aut cujuscunque id fuerit scriptoris, de Ordinibus Militaribus, id omne deprometur, adjectis Kusteri notis.

Tractatus Herodiani *περὶ ἀριθμῶν*, Galeni item aliorumque *περὶ μέτρων καὶ σταθμῶν*, scriptis eorum, qui res istiusmodi attigerint, illustrabuntur. Atqui horum esse numerum admodum parvum Editores non possunt non dolere, siquidem probe sciunt, quantum valeat ad Historicos recte intelligendos cognitio illarum rerum plena et accurata. Sibi tamen Editores Eruditisque gratulantur, quod STEPHANI Commentarius de Mensibus et Partibus eorundem augeri atque illustrari possit conferendis inter se et describendis scriptis auctorum, quos commemoravit Sturzius de Dial. Maced. et Alex. p. 48=clxv.

Vice Glossariorum, quæ STEPHANUS evulgavit, sufficientur illa quæ annis centum post edidit Labbæus: "qui," Du-Cangio judice, "ita in opere condendo versatus est, ut non modo ab H. STEPHANO edita Glossaria simul contulerit, sed et vocabula, quæ in Onomastico Lat. Gr. et in Sylloge, a Vulcanio publicatis, in eadem vocabulorum serie admiscuerit."[4] Hanc Du-Cangii[5] sententiam Editores labore suo confirmare malunt, quam pro confirmata habere; ideoque iis curæ erit ut utriusque editionis comparatio fiat, et quicquid a Labbæo fuerit omissum, suppleatur. Quo autem Lectoris commoditatibus consulatur, Castigationes in utrumque Glossarium[6] ad calcem paginæ, non, ut in editione veteri, ad finem libri, exstabunt: interque eas locum habebunt aliæ etiam emendationes, vel a Labbæo omissæ, vel post Labbæum a M. Martinio,[7] J. F. Fischero, J. Albertio, ceterisque Hesychii interpretibus factæ. Quoniam duo illa Glossaria, ut Meursio[8] visum est, dici possunt *Thesaurus magnus antiquitatis, magnus mendarum,* Editores vere et ex animo gratias immortales acturi sunt viris eruditis, quorum studio lucis aliquid istis operibus sit accessurum.

Glossario Latino adjicietur illud quod Isidorum auctorem habet, cum Grævii et Almelovenii notis.

Cum Ant. Schultens satis accurate ediderit Veteres Glossas Verborum Juris, una cum suis aliorumque notis, nihil aliud restat quam ut repetitæ editioni adjiciantur notæ Albertii,[9] et Lexicon Theophilinum[10] a Reitzio evulgatum.

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[1] Virg. Æn. 9. 311. [2] In Bibliotheca Coisliniana p. 505—14.
[3] Ad calcem Suidæ.
[4] Præfat. ad Gloss. [5] Vid. Menag. in Anti-Baillet t. ii. c. 106.
[6] Quas Albertius ad Hesych. v. *ἀετὸς* Du-Cangio tribuit.
[7] In Lexico philologico hic illic sparsæ. [8] Exercitt. Crit. p. ii. l. iv. c. 15.
[9] Vide Glossarium Gr. in sacr. N. F. Libros p. 227-66.
[10] Vid. Græca Institut. Cæsar. Paraphrasis.

His omnibus Glossariis præfigetur notitia literaria e Bibliotheca Græca Fabricii. Ita demum patebit cur Labbæi opus, cum sit uberius quam Stephanianum, recudi debeat.

Hæc supplementa ad calcem Thesauri reperientur. Sunt autem alia adjumenta, quæ non ad finem libri, ut solet, reservanda esse, sed in ipso limine congerenda, Editores statuerunt; de quibus, sive ad legendum jucundis, sive ad Græcam linguam intelligendam tantum non necessariis, minime abs re alienum fuerit verbo uno atque altero præfari. Varia igitur opuscula, quæ in hac parte libri collocata sunt, recensere, itemque exponere cur singula inserantur, qui tot additamentorum sint fontes, quis usus, muneris esse sui duxerunt Editores.

I. II. Θησαυρὸς τῆς Ἑλληνικῆς Γλώσσης, Thesaurus Græcæ Linguæ, ab Henrico STEPHANO constructus.

III. Henrici STEPHANI Admonitio de Thesauri sui Epitome, quæ titulum Lexici Græcol. novi præfert.

IV. Epistola Dedicatoria et Epigrammata duo de Thesauro Gr.

V. Catalogus Auctorum Græcorum, in quorum scriptis vocabula et loquendi genera, eorum item unde expositiones vocabulorum aut loquendi generum petitæ sunt in hoc Thesauro Græcæ Linguæ.

VI. Scipionis Carteromachi Pistoriensis Oratio de Laudibus Literarum Græcarum.

VII. M. Antonii Antimachi de Literarum Græcarum Laudibus Oratio.

VIII. Ex Conradi Heresbachii Oratione in Commendationem Græcarum Literarum Excerpta.

IX. Henrici STEPHANI ad Lectorem Epistola, seu Præfatio in ipsius Thesaurum Linguæ Gr.

X. Excerpta ex H. STEPHANI Epistola, a. 1569. edita, qua ad multas multorum amicorum respondet, de suæ Typographiæ Statu, nominatimque de suo Thesauro Linguæ Græcæ.

XI. Excerpta ex J. A. Fabricii Bibliotheca Græca, Vol. VI. p. 651—68. ed. Harles.

XII. Excerpta ex Vita H. STEPHANI secundi, a Mic. Maittairio conscripta.

XIII. De Verbis Græcorum Mediis L. Kusteri, J. Clerici, S. Clarkii, et E. Schmidii, Commentationes a Wollio, qui suam adjecit, recensitæ, una cum Dresigii et Bowyeri notis.

XIV. Ogerius "de Linguæ Græcæ Affinitate cum Hebraica."

XV. J. A. Ernestius "de Vestigiis Linguæ Hebraicæ in Lingua Gr."

XVI. Lexicon Vocum Peregrinarum in Scriptoribus Græcis obviarum —in quo comprehenduntur:

1. Excerpta e Chr. D. Beckii "Dissertatione de Lexicis Gr. et Lat. omnino, et recentissimis singulatim."
2. P. E. Jablonskii Disquisitio de Lingua Lycaonica ad locum Actor. xiv. 11.[1] Ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες.— §. i. Status controversiæ proponitur.—§. ii. Singulorum argumentis expensis, concluditur, ling. Lycaonicam non esse Gr.—§. iii. Ad objectiones

[1] Vide Bentleii Serm. VI. de Atheismo.

quasdam generaliores respondetur.—§. iv. De linguis gentium Asiæ minoris generaliter probatur, eas Gr. sermone úsas non fuisse, quia Barbaræ vocantur.—§. v. Idem aliis argumentis confirmatur.—§. vi. De ortu et progressu linguarum apud gentes Asiæ minoris.—§. vii. De Lingua Phrygia. Eam non fuisse Gr. dialectum, contra Th. Ryckium ostenditur.—§. viii. Pauculæ voces Phrygiæ, post Bochartum, afferuntur et explicantur.—§. ix. De Lingua Lydorum.—§. x. De Lingua Carum.—§. xi. De Lingua Lycica.—§. xii. De Lingua Pamphylia.—§. xiii. De Lingua Pisidarum.—§. xiv. De Lingua Bithynorum.—§. xv. De Lingua Mariandynorum.—§. xvi. De Lingua Paphlagonica.—§. xvii. De Lingua Galatarum.—§. xviii. De Lingua Lycaonica. Lycaones eandem cum Cappadocibus habuisse linguam adstruitur.—§. xix. De Lingua Cappadocum, quam fuisse vetustam Assyriacam existimatur.—§. xx. Conclusio hujus Disquisitionis.

3. Fr. Guil. Sturzii De Dialecto Macedonica et Alexandrina Liber.—§. i. De tempore et occasione versionis V. T. Gr.—§. ii. De dialecto versionis Alex.—§. iii. De dialecti natura universe.—§. iv. De notionibus nominis διάλεκτος.—§. v. De discrimine dialecti, linguæ, et styli.—§. vi. De Ægyptiorum studio linguæ Gr.—§. vii. De dialecto Macedonico-Alexandrina.—§. viii. De dialecti Maced. natura.—§. ix. De dialecti Alex. ingenio.—§. x. De dialecto Ægyptia.—§. xi. De structura verborum Alex.—§. xii. De vocabulis probabiliter Alexandrinis.

Scriptorum profecto, quorum mentio facta est in præcedenti Catalogo, non nisi unum atque alterum oratione indiget prolixiori: reliqua sunt, sua quæque in serie, breviter tractanda.

I. II. Hæc duo sunt, uti aiunt, Frontispicia, sive tituli, quorum alterutrum exhibere solet exemplar Thesauri: de cujus editione, utrum unica, an duplex fuerit, litem diu motam tandem composuit Krohnius, et citandis testimoniis, et argumentis conferendis, quorum omnia inter Excerpta ex Fabricii Bibliotheca Græca [N. XI.] reperiet lector ad investigandum hujusmodi res minutas attentior.

III. IV. V. IX. Cum hæc quatuor exstent in Thesauro, itemque tria illa VI. VII. VIII., Editoribus visum est ea septem denuo imprimere, ne quod deesset operum istorum, quæ in Lexico suo, honoris causa, ipse H. Stephanus typis mandare dignatus fuit.

X. Excerpta ex H. Stephani Epistola hac de causa ab Editoribus inserta sunt, ut Præfationis pars ea, in qua hujus epistolæ mentio facta est, melius intelligi possit.

XI. In gratiam eorum, qui notitiam literariam cujuslibet scriptoris sibi præsto esse cupiunt, posita sunt quædam Excerpta ex Biblioth. Gr. Fabricii: qui cum Richeio statuit unam tantummodo fuisse Thesauri editionem. Porsono autem τῷ μακαρίτῃ idem placuisse, testis est Kiddius in Porsoni Miscell. Crit. p. 403. in Indice sub voce *Scapula*. Richeius profecto quibus argumentis sententiam suam stabilire conatus sit, Editores fatentur se nescire; etenim librum ejus, diu multumque a se quæsitum, nondum sibi comparare potuerunt. Ex eo tamen, si forte a se repertus esset, lubenter exscripsissent, quicquid objici potuisset in Maittairium, cujus sententiam, a Krohnio approbatam et

quidem defensam, continent Excerpta ex Vita STEPHANI a Maittairio olim conscripta. [N. XII.]

XIII. Cum STEPHANUS Thesaurum suum conficeret, Lexicographis ne suspicio quidem ulla fuit, nedum cognitio, rerum plurimarum, quas ad linguam Gr. condiscendam etiam tironibus hodie nefas est ignorare. Harum profecto rerum, quæ neque inter nugas magistellorum, neque inter artis grammaticæ arcana, difficilia illa quidem ad explicandum, sed perscrutandi labore vix, aut ne vix quidem digna, recenseri solent, non potest alia reperiri vel usu uberior, vel specie ornatior, quam sententia illa θρυλλουμένη Kusteri, qui primus animadvertit luculenterque exposuit vim peculiarem "Verborum Mediorum apud Græcos, eorumque differentiam a Verbis Activis et Passivis." Hanc reciprocam, ut aiunt, potestatem cum STEPHANUS ignoraret, non est cur quis e recentioribus viris, licet STEPHANO minus sit doctus, mirari debeat, si errores ejus in verbis istiusmodi exponendis identidem ipse deprehendere et corrigere possit. Sperant autem Editores neminem, qui vel mediocriter vel plene perfecteque a doctrina instructus sit, ægre laturum esse, quod Commentationes de Verbis Mediis, una cum observationibus scriptorum tam oppugnantium Kustero, quam opitulantium, denuo imprimendas esse duxerint. Ea scilicet mente hoc a se factum esse Editores confitentur, ut quicquid de hac quæstione gravissima accurate eruditeque scriptum esset, id omne πρόχειρον καὶ εὐσύνοπτον lectoribus proponeretur.

XIV. XV. Hisce duobus opusculis de Affinitate Linguæ Gr. cum Hebraica ideirco datus est locus, ut ii, quibus cordi fuerit literas sacras cum literis profanis conjungere et conferre, segetem ac materiem doctrinæ paulo uberiorem habere possint. Editoribus quidem minime latuit, cognationem, quæ inter disquisitiones hujusmodi, et Lexicon verborum intercedat, aut nullam esse, aut pertenuem. Quoniam vero Excerpta illa paucis sunt cognita, neque longa, haud fortasse deerunt, qui ea non omnino prætermissa esse patiantur.

XVI. De ceteris, præter Commentationes de Verbis Mediis, multa ut dicerentur, vix necessarium fuit. Atqui nefas esset ea silentio præterire, quæ et possunt dici et quidem debent de additamento illo, quod titulum præ se fert, LEXICON VOCUM PEREGRINARUM IN SCRIPTORIBUS GRÆCIS OBVIARUM.

STEPHANUM[1] nemo est nescius consulto retulisse in Indicem voces illas, quæ, licet non bene Græcæ sint, a Græcis tamen Scriptoribus aliquoties usurpantur tanquam ex ore Barbarorum editæ, vel de Barbaris dictæ. Quod hasce omnes collegerint, et in suo quamque loco disposuerint Editores, de Gr. literis se non male meruisse opinantur. In hoc igitur Lexico reperientur vocabula bene multa, quorum nulla ratio fuit habita ab iis, qui Græcam linguam in quatuor Dialectos[2] divisam esse voluerunt; multa porro non modo usitata apud civitates intra Peloponnesum et extra peninsulam usque ad Thessaliæ,

[1] Vide Stephani Præf. ad Indicem Thesauri.

[2] Istas quatuor dialectos *generales gentiles*que, ceteras *locales* et *speciales* vocat Fischerus, in Animadvers. ad Gram. Græcam Velleri. p. 45. vol. 1. Nomina porro populorum atque civitatum, quarum linguas ab antiquis grammaticis et scriptoribus laudari videmus, recenset. p. 45 ad p. 57.

Epiri, et Macedoniæ oras ultimas, verum etiam apud insulas Græcis subditas, coloniasque inde deductas, et per Ægæum atque Ionium mare longe lateque dispersas; multa denique, quæ purum putum barbarismum redolent, qualia sunt Persica, Ægyptiaca, Lydia, Scythica, Celtica, alia. Sylloge harum vocum peregrinarum duplex erit; altera vocum ipsarum una cum expositionibus, in ordinem alphabeticum digesta; altera ad nomina gentium, quibus illæ attribui solent, ita accommodata, ut, verbi causa, Laconica a Creticis, Persica ab Ægyptiacis, distinguantur. Quoniam vero in vocibus peregrinis colligendis operam suam paulo negligentius collocavit STEPHANUS, eo diligentius Editores ad hanc partem officii sui incubuerunt, ut quæ a STEPHANO prætermissa essent, accurate cumulateque in usum suorum lectorum proferrent.

E larga segete, quam unus Hesychius præbere potuit, quantulum est STEPHANI spicilegium? Paulo quidem plenius est id quod Schneiderus [confecit.][1] Qui autem Lexicon illud manu diurna nocturnaque versaverit, idem ille exquisitius quiddam et multo uberius desideret necesse est. Editores, ne quid vitio sibi verti possit ob libros, quos perscrutari debuissent, neglectos, sedulo curabunt, ut peregrina vocabula, quæ Meursius,[2] Valckenaerius,[3] Maittairius,[4] Mazochius,[5] atque alii collegerunt, editioni huic novæ Thesauri Stephaniani præfigantur.

Quod ad materiem attinet, e qua Lexicon illud Vocum Peregrinarum confectum fuerit, prænonendus est lector, futurum esse, ut, præter Jablonskii Diss. de Ling. Lycaonica, et Sturzii Librum de Ling. Maced. et Alex., alia etiam opuscula integra vel excerpta ex iis denuo typis mandentur, e. g.

P. E. Jablonskii Voces Ægyptiacæ.

L. C. Valckenaerii Dissertatio de vocabulo Βάρις.

Hadr. Relandi Dissertatio de Veteri Lingua Indica.

——————————— de Relliquiis Veteris Linguæ Persicæ.

Lexicon Tarentinum a Jo. Juvene conscriptum.

His opusculis addi poterant fortasse et plura; verum Editoribus sedulo et anxie quærentibus defuerunt libri J. G. Hauptmanni,[6] Gabr. Lancelloti Castelli,[7] Ign. Rossii,[8] Bern. Aldretii,[9] et aliorum. Horum

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[1] In præstantissimo Lexico Græco-Germanico.

[2] In libris suis editis nomine Creta, Cyprus, Rhodus, et Miscell. Lacon.

[3] In Annotationibus in Theocrit. Adoniaz., et Epist. ad Roverum p. 58. et sqq. = t. i. p. 574. et sqq.

[4] In libello de Græcæ Linguæ Dialectis, quem edidit et auxit Sturzius.

[5] A quo Tabulæ Heracleenses sunt editæ et expositæ.

[6] Programma de Laconica Dialecto. Auctore J. G. Hauptmanno, Geræ, 1776. 4to.

[7] In Prolegom. ad Nov. Collect. Inscript. Siciliæ per Gabr. Lancell. Castellum, Principem de Torremuzza. Panormi. 1784. fol.

[8] Etymologiæ Ægyptiacæ per Ignat. Rossium. Romæ. 1811. 8vo.

[9] Vide Bern. Aldrete, lib. ii. c. 2. Del Origen y Principio de la Lengua Castellana o Romance que oy se usa en Espana, Madriti. 1682. fol. Auctor, notante Reinesio de Ling. Punica p. 36. (Grævii Syntagma), "vocabula linguæ

omnium neque idem esse apud viros doctos desiderium, neque eundem ab iis fructum esse reportandum ecquis ignorat? Dolendum est tamen Gorii[1] Lexicon Pelasgicum, et Hemsterhusii[2] Schediasma de Verborum Formis Doricis, Laconicis, &c. aut ad umbilicum non perducta esse, aut certe in lucem nondum prolata.

Huic Vocum Peregrinarum Lexico, quod libellus alter explebit, Index locupletissimus adjicietur.

Satis jam superque dictum est de additamentis. Editores autem finem imponere præfationi suæ prius nequeunt, quam de rebus nonnullis, quas sibi objici posse non ignorant, pro virili responderint. Si quis igitur roget, cur hic libellus non Thesauri ipsius Stephaniani partem aliquam exhibeat, sed aliorum scriptorum opuscula, quæ in tempus magis opportunum reservari, aut prorsus omitti potuissent, satis sibi responsum habebit, cum intellexerit rationes esse non leves, quæ Editores ad id agendum impulerint.

Neminem hoc quidem fugere debebit, editoribus esse opus longo tempore improbo, ut aiunt, labore, et impensis non exiguis ad Spartam hanc suam recte ac prospere ornandam. Illud porro omnes fatebuntur optandum fuisse, ut incommoda, quæ hujusmodi incœptum non possunt non comitari, ratione quavis honesta diminuerentur. At vero aliter id fieri non potuit, quam opuscula ista, sive præfationis loco sive supplementi habenda sint, nunc temporis imprimendo. Larga quidem verborum sylva ad Thesaurum conficiendum ab Editoribus dudum est comparata. Res tamen permultæ perque difficiles impediunt, quo minus ad Thesaurum ipsum imprimendum Editores, nulla mora interposita, se conferant. Desunt enim libri nonnulli, quorum usus est necessarius, diu licet quæsiti nondum tamen reperti. Supplementorum porro, quæ a se confecta Viri Docti suppeditare promiserunt, pars, vix dimidio major, huc usque ad manus Editorum pervenit. Nec vero satis fuit iis temporis ad Thesauri errata corrigenda, ad exempla, quæ citaverat STEPHANUS, perpendenda, ad verba scriptori, quæque suo, tribuenda, ad editiones, quibus STEPHANUS ipse aliique uti solebant, conferendas, ad vocabula, quæ fuerant a STEPHANO omissa, colligenda, et ad unumquodque suo loco inserendum.

His argumentis causam suam Editores, uti sperant, satis tueri poterunt, apud judices æquos et bene cordatos: quorum sane numerum non exiguum esse probe sciunt, cum nomina Fautorum suorum recensent. Quotquot inter illos ob doctrinam clari sint, una cum aliis, ubicunque fuerint, viris eruditis, eos omnes vehementissime orant atque rogant Editores, sponte et cito symbolam, quemque suam, conferre, quo denuo impressum STEPHANI hoc opus magis plenum perfectumque exhibeatur, sitque non minus insigne hujus ævi decus, quam munus omni posteritati gratum atque utile.

Phœniciæ veteris et Punicæ apud scriptores antiquos occurrentia, diligenter κατὰ στοιχεῖον collegit, et ad Syriacam Ebraicamque reduxit."

[1] Ant. Franc. Gorium edere voluisse *Lexicon Pelasgicum* Sturzius testatur, et dolet opus esse imperfectum, ad p. 12 = 137. not. 10. libri de Dialect. Maced. et Alex.

[2] Schediasma MS. de Verborum Formis Doricis, Laconicis, &c. commemoratum est ab Albertio ad Hesych. v. Συμβουκάδει.

No. II. is in the press, and will contain the remainder of the *Lexicon Vocum Peregrinarum*, and the first portion of the letter A.

In January 1816. was published at Stuttgard, the first part of an Astronomical and Mathematical Journal, intended to promote the study of the higher branches of science. It will bear the title of "Commentarii in quibus de rebus ad Astronomiam et cognatas cum ea literas spectantibus exponitur;" and seeks to compensate for the discontinuance of a former work on the same plan, designated "Mutuæ Literæ ad accuratiorem terræ et cœli cognitionem evulgatæ, &c."

It will receive the contributions of many distinguished students, in the different countries of Europe, who have pledged their support to the work.

Euripidis Alcestis; ad fidem manuscriptorum ac veterum editionum emendavit et annotationibus instruxit J. H. Monk, A. M. Coll. Trin. Soc. et Gr. Lit. apud Cantab. Prof. Reg. Accedit Georgii Buchanani Versio Metrica. 8vo. 6*s.* 6*d.* in boards.

Clavis Virgiliana; or, a Vocabulary of all the Words in Virgil's Bucolics, Georgics, and Æneid; in which, 1. Each word is marked with an accent, to direct the pronunciation; and its part of speech, declension, conjugation, &c. are distinguished according to grammar. 2. The several significations of each word are ascertained, as near as the nature of the English language will admit. 3. These various significations are reduced into proper classes, in a different and better manner than in any dictionary extant. Compiled out of the best authors on Virgil, by several hands, in a method entirely new; for the use of schools, and the improvement of those who have made but a small progress in the knowledge of the Latin tongue. 8vo. 7*s.* 6*d.*

In our Literary Intelligence subjoined to the last No. of the Class. Journ., we had the satisfaction of announcing to our readers the publication of M. Gail's excellent editions of *Xenophon* and *Thucydides* in Greek, Latin, and French. We hope that some of the learned contributors to our *Journal* will in the next No. favor us with some observations on the manner, in which M. Gail has executed his task as an editor, and a translator. To this diligent and ingenious Frenchman the literary world is indebted for another valuable work, which bears the following title, and which is in fact supplementary to the above mentioned publications.

Recherches Historiques, Militaires, Géographiques, et Philologiques; spécialement d'après Hérodote, Thucydide, et Xénophon; avec Cartes géographiques, par M. Barbié du Bocage, et autres; Plans de Siéges et de Batailles; et Index des Matières; Pour servir à l'étude approfondie de l'Histoire ancienne. Tome premier. Paris, 1814. 8vo.

The volume of Maps, which are beautifully executed, is in 4to., with the following title:

Atlas pour servir à l'étude de l'Histoire Ancienne et à l'intelligence des Auteurs Grecs et Latins, contenant, 1. Les Tableaux chronologiques des principaux Faits de l'Histoire ancienne; 2. Des Cartes

Géographiques, Plans de Villes et de Batailles, etc. dessinés pour la Partie Géographique, par Mm. Barbié-Du-Bocage, Letronne etc.; et pour la partie militaire, par les plus célèbres Tacticiens. De l'Imprimerie Royale. 1815.

On several of these Plans M. Gail consulted the Generals Mathieu, Dumas, Dupont, Carnot (de l'Institut), Marescot, Solemy, and other Tacticians.

The Atlas costs to subscribers to the Xenophon 25 fr., to non-subscribers 36 fr., for the common paper, and 72 fr. pap. vélin. The 8° Vol. is sold for 10 fr. Either of the two Volumes may be bought separately.

To give our readers a just idea of the novel and interesting matter contained in the Atlas, it will for the present be sufficient to enumerate the following articles: 15. Carte de l'Empire des Odryses. 16. L'Epithrace, la haute et basse Macédoine, la Thessalie, et l'Illyrie. 18. Carte de la presqu'île la Pallène et d'une partie de l'Epithrace. 22. Le détroit de l'Euripe et ses environs. 24. Essai sur la Topographie de Platée. 33. Plan du Pirée. 37. Topographie de Colone, Hiéron et Dême de l'Attique, d'après Sophocle, habitant de ce Dême ou Bourg. Voyes Obs. hist. milit. géogr. t. i. p. 22. sq. 39. Bataille de Némée. Le premier volume des Obs. hist. milit. géogr. donne l'explication du plan de cette bataille. 43. L'Olympie et ses environs. Ce nouveau plan n'est rien en comparison de celui que doit publier notre confrère l'illustre M. de Choiseul-Gouffié. En attendant qu'il paroisse, il ne sera pas inutile d'avertir les amis de la vénérable antiquité qu'on les a trompés sur cette ville d'Olympie; qu'il n'a manqué à cette ville, si bien décrite par tant de géographes et si bien représentée par de savans burins, que d'avoir existé. La locution grecque ἡ Ὀλυμπία se rencontre en mille passages. Comme en mille passages on s'est trompé en traduisant par *la ville d'Olympie* ce qui signifie *le territoire de l'Olympie*, ces observations ne peuvent être oiseuses. 46. Plan de la première bataille de Mantinée.

Literary Anecdotes of the Eighteenth Century; comprising Biographical Memoirs of Wm. Bowyer, Printer, F. S. A. and many of his learned friends; an Incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century; and Biographical Anecdotes of a considerable number of eminent Writers and ingenious Artists; with a very copious Index. By John Nichols, F. S. A. Vol. ix.

At length the learned, ingenious, and excellent Editor has finished his work; and, when we recollect the labor, the difficulties, and the accidents, which have retarded its completion, we do not hesitate to say for him, what his modesty will not permit him to say for himself:

Jamque opus exegi, quod nec Jovis ira, nec *ignis*,
Nec poterit ferrum, nec edax abolere vetustas.

It is indeed a work, which will be in the hands of the Antiquary, the Historian, and the Scholar, as long as the literature of England shall exist. It is a store-house, from which the writer on every sub-

is in general very high. The heads, arms, and legs of several of the figures are entirely detached from the back ground. In addition to these principal objects, there have been found within the Temple and about it several points of iron lances, some ornaments of bronze and of silver, a little vase of bronze, a small statue of Apollo, clumsily executed in the Egyptian style, and in addition to these, a small armour for the leg, of copper, exactly the form which we see represented on Etruscan vases. This was without doubt an *Ex-voto,* for the God bore here the name of Apollo Epicureus; the Temple having been erected to him on this solitary mountain, by the Phegalians, for having succoured them in a plague, which, as it appears, ravaged Arcadia at the same time as Athens at the epocha of the Peloponnesian war.

The ruins of the city of Phegalia (still considerable) are at four miles' distance from the temple, to the west, on the right of the borders of the Neda. The village of Paolizza occupies but a small part of the site of Phegalia: at four hours' journey from thence the Neda falls into the sea. The temple is built north and south, and commands a splendid view. Here are remaining thirty-six of the thirty-eight columns of the temple, which formed the peristyle, they are Doric, 19½ high; six in the front, and fifteen on each side, of a beautiful grey stone of the country, as is the rest of the edifice, except a part of the cieling and the capitals, which are of marble. One of the singularities of this temple is, that it had triglyphs, and six sculptured metopes on each side over the antes, and the two columns of the pronaos, and of the opisthodomus. The fragments which have been found of these metopes are of finished workmanship, but much injured by time. The subjects consist of dancing figures, in very rich and beautiful flowing draperies, a Silenus, &c.; among those who are playing on the lyre, is a figure supposed to be an Apollo Musagetes. The pediment at each extremity was surmounted by a beautiful fleuron, in a quarter of a circle, in marble; and, corresponding therewith, along the sides of the roof over the fifteen lateral columns, the ends of tiles were enriched in like manner with fleurons;—answering to these were others of the ridge of the roof, which were all of marble, as well as the tiles themselves; the latter are two feet broad, and the first or lower range not less than three feet nine inches long. The particularities, and other curious details of this building, will give additional information on the architecture of the ancients.

Reliquiæ Sacræ; *sive, Auctorum fere jam perditorum Secundi Tertiique Sæculi Fragmenta, quæ supersunt. Ad Codices MSS. recensuit, notisque illustravit,* Martinus Josephus Routh, S. T. P. Collegii S. Magd. Oxon. Præses. Vol. III.

We have noticed the appearance of the two first volumes; and we congratulate our *Classical* and *Biblical* readers on the continuation of this treasure of the venerable remains of some of the fathers of the Christian Church. The Editor, who is no less distinguished for patriarchal simplicity and piety, than for deep learning and accurate judgment, thus begins the introduction to this volume:

" Cum vita hominum tam caduca et brevis sit, ut omnia humana jure habeantur incerta, hoc Tertium Volumen ante Quartum et ultimum edere mihi visum est, ne forte orba demum pars operis prodiret, quæ ceteras e naufragio isto, ut ita dicam, tabulas, exceptis Latinis quibusdam Conciliis et Tractatibus, suo ambitu contineret."

The subjects of this volume are: S. Cornelius, Concilia Carthaginiensia, Dionysius Romanus, Pierius, Theognostus, S. Victorinus, S. Pamphilus Martyr, S. Lucianus Martyr, Hymnus Vespertinus, Theonas, S. Petrus Alexandrinus, S. Phileas, Concilii Ancyrani Canones, Concilii Neocæsariensis Canones.

We are always pleased when we see men eminent for profound learning and intellectual endowments bestowing on each other a commendation, which is mutually honorable and beneficial. We are therefore delighted with these expressions at the conclusion of the Notes, " Magni ingenii vir, et ex eleganti doctrina splendidaque oratione clarus, meus fautor atque amicus," applied to Dr. PARR, whom to know as a man and as a scholar, is to admire.

A Letter to the Honorable and Right Reverend the Lord Bishop of Durham, on the Origin of the Pelasgi, and on the original Name and Pronunciation of the Æolic Digamma: in Answer to Professor Marsh's Horæ Pelasgicæ. By the BISHOP OF ST. DAVID'S. Carmarthen, 1815. 8vo. pp. 42. pr. 2s.

In our last Number we inserted a Notice of Professor *Marsh's Horæ Pelasgicæ*, and in our next Number we shall lay before our readers some extracts from the revered Bishop of St. David's Publication. In the mean time it may not be without its use to cite the opinion of Mr. Jones, who in his *Latin Grammar*, *p.* 86. writes thus:

" In the oriental languages, gutturals abounded, which, like other consonants, contained in themselves the vowel necessary to their pronunciation. But it is the tendency of every guttural, when become habitual, to soften down in the rapidity of utterance into a mere aspirate, till it at length vanishes. Thus *cornu* has degenerated into *horn*, and χωμος into *humus*, earth; and into *homo*, a creature of earth, man. So in the Greek, the oriental *khaan*, a king, became ανασσω, to reign, which Homer pronounced φανασσω.

" This leads me to remark, that the aspirate, instead of vanishing, was changed into a labial letter, *w*, *v*, *b*, *f*, or φ; and this substitution of a labial for the guttural or an aspirate, is the origin of the much disputed DIGAMMA. This digamma prevailed in the age of Homer, when the language was chiefly oral. But his poems, as being *written*, preserved the guttural or aspirate, the true original character; which, being studied, caused the aspirate to prevail in time over the digamma; and thus it restored the language to its primitive purity. But the Latin having flowed from the Greek at an early age, when the caprice of oral sounds spread uncontrolled by written letters, and having no monument of genius like the Iliad and Odyssey to correct that caprice as was the case in Greece, adopted the digamma, and thus separated by a broad line of distinction from the parent tongue.

" It is necessary to illustrate this position by a few examples. The digamma, for the aspirate, takes place in the beginning of words; as

ἑσπερα, *vespera*, evening; οικος, a house, *vicus*, a village, *focus*, a hearth; and *foveo*, to nourish; οινος, *vinum*, vine; ῥηγω, or ῥαγω, *frango*; χλωρος, green, *floreo*; ἑστια, *Vesta*; *is*, *vis*, force; *ines*, *venæ*, veins; ειδω, *video*, or *viso*; *voco*, *voveo*.

"It also takes place in the middle of words; ωον, an egg, *ovum*; αιων, *ævum*, an age; οις, a sheep, *ovis*; αρουρα, *arvum*; βρυω, *ferveo*; πολευω, *volvo*; πιω, *bibo*; βιοω, *vivo*. Latin words on this principle may be traced beyond the Greek to the Asiatic tongues. Thus in Arabic, *harcph*, from the triliteral חרף, *hurph*, means lettered, skilful, crafty, and gave birth to the Latin *verbum*, *vafer*, *faber*. The same Arabic word also means the extremity, or any prominent part of the body, as the middle finger, or *natura viri*; and hence *verpa* and *verpus*. The Hebrew הכה, *huco*, to strike, cut, produced *ico*, *icere*, to strike; *vinco*, to conquer; and *acuo*, to sharpen, *i. e.* to make a thing fit for cutting; hence also *acus*, a needle, from its sharp point; οξυς, keen; *acetum*, vinegar, as being sharp to the taste.

"For the digamma or labial, the Latin tongue has adopted the letter *s* in many of those words which have an aspirate in the Greek; as, ὑπερ, *super*; ὑπο, *sub*; ὑπερβιος, *superbus*, proud; ὑς, *sus*, a sow; ειμι, *sum*; ἁλς, *sal*, salt; ἁλλομαι, *salio*; ερπω, *serpo*; ἑζω, *sedeo*: *oleo*, *soleo*; ὑλη, *sylva*; ἁμη, a hook, *sumo*; ὁυ, *sui*; ελκος, *sulcus*, a furrow.

"This analogy led to prefix *s* to a consonant: γραφω, *scribo*; πτερνη, a heel, *sperno*; γλυφω, *scalpo*, or *sculpo*."

We hope that some of our readers will shortly favor us with their ideas on this interesting, but perplexing subject of the *Æolic Digamma*.

The following classical works have lately been imported into this country:

Æschinis Opera Gr. cura Schaefer, 18mo. sewed, 3*s*. Lips. 1813.

Æschinis et Demosthenis Oratoris Opera ad optim. libr. fidem accurate edita, 18mo. sewed. 3*s*. Lips. 1814.

Ciceronis Opera ad optim. libr. fidem accur. edit. vol. 1—3. 18mo. sewed. 8*s*. Lips. 1815.

Ciceronis Orationes omnes e recens. J. A. Ernesti, 3 vols. 8vo. sewed, 12*s*. Halæ, 1815.

Demosthenis Opera, cura Schaefer, 5 vols. 18mo. sewed, 15*s*. Lips. 1812.

Eutropii Breviarium Historiæ Romanæ, cura Tzschucke, 8vo. sewed, 14*s*. Lips. 1814.

Ovidii Nasonis quæ supersunt, ad opt. libror. fidem accurate edit. 1 vol. 18mo. sewed, 4*s*. Lips. 1815.

Ovidii Fastorum Libri sex; curavit et variantes Lectiones adjecit Matthiæ, 8vo. sewed, 6*s*. Franck. 1813.

Index Rerum et Verb. in Ovidii Fastis occurrentium ad Edit. Gierigii accommod. 8vo. sewed, 13*s*. 6*d*. Lips. 1814.

Phædri Fabulæ cum Notis Bentleii, edit. Bothe, 8vo. sewed, 3*s*. Lips. 1803.

Pindari Carmina et Fragmenta, Gr. cura Beckii, 2 vols. 8vo. sewed, 18*s*. Lips. 1795—1810.

Platonis Opera, e recens. H. Stephani, adjectis Scholiis et Not. criticis, edidit C. D. Beck, vol. 1—2. 18mo. sewed, 8*s*. Lips. 1815.

Plutarchi Vitæ Parallelæ, Gr. cura Schaefer, 12 vol. 18mo. sewed, 1*l*. 16*s*. Lips. 1812—16.

Plutarchi Vitæ Timoleontis, Gracchorum et Bruti, cura Fabricii, 8vo. sewed, 4*s*. Lips. 1812.

Socratis et Socraticorum, Pythagoræ et Pythagoræorum quæ feruntur Epistolæ, Gr. edidit J. C. Orellius, 8vo. sewed, 14*s*. 6*d*. Lips. 1815.

Zosimi Panopolitani de Zythorum Confectione Fragm. &c. curâ Grüner. 8vo. sewed, 3*s*. Solisb. 1814.

Benedicti Commentarii Critici in octo Thucydidis Libros, 8vo. fine paper, sewed, 7*s*. 6*d*. Lips. 1815.

Collectio Epistolarum Græcarum, Gr. et Lat. recensuit Not. prior. interp. suisque illust. J. C. Orellius, 8vo. vol. 1, fine paper, sewed, 18*s*. Lips. 1815.

Friedrichii Symbolæ philologico-criticæ et Lectionis varietatem continentes ad Interpretationem Psalmi Centesimi decimi, 4to. sewed, 4*s*. Lips. 1814.

Hoffmanni Genera Plantarum umbelliferarum earumque Characteres naturales seu num. fig. &c. &c. 8vo. plates. sewed, 15*s*. Lips. 1815.

Selectæ e profanis Scriptoribus Historiæ, cura Schaefer, 8vo. sewed, 4*s*. Lips. 1813.

Thorlacii Prolusiones et Opuscula Academica Argumenti maxime philologici, 3 vols. 8vo. sewed, 1*l*. 1*s*. Havniæ, 1806—1815.

BIBLICAL.

The first volume of a work intitled, *The Doctrines of the Trinity and Incarnation considered and maintained on the Principles of Judaism*, by the Rev. J. Oxlee of Stonegrave, is on the point of being published. This volume, which contains the whole of what refers to the Trinity, is confidently asserted by the author to afford, in favor of that most important article of the Christian Faith, more authentic arguments, together with a greater variety of Targumic, Talmudic, Cabbalistic, and Rabbinical testimony, in the original, and at the first hand, than is any where to be met with, even in the learned languages.

The Connexion between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated. By Robert Gray, D.D. Prebendary of Durham and of Chichester, Rector of Bishop Wearmouth, and Author of the Key to the Old Testament, &c.

Curious and Unique Ancient Manuscript.—The Literati are likely to be highly interested with an original, ancient, and complete manuscript of the Pentateuch, now in the possession of Mr. Joseph Sams, of Durlington, Durham.—This original copy is of leather; it is in two

volumes, about two feet wide, and measures 69 feet long! it is supposed of goat-skin leather, and is most excellently dressed, so as to have an exquisite softness to the touch. Each sheet of skin is divided into pages, five inches and a half in width. The letters are very large, and not only most excellently written, but ornamented with a number of Tagin or Coronæ, which is a thing peculiar to the most ancient manuscripts. Each sheet of leather is stitched very neatly to the others with a kind of substance, in appearance not unlike cat-gut.—The antiquity of this manuscript may be inferred by its being written on leather, a circumstance which would hardly have taken place after the invention of vellum was made. It was recently procured from the Continent under the most interesting circumstances. It is believed to be from 14 to 1500 years old; and in any case is the oldest copy of the law extant. There is reason to believe it has been above 800 years in one Jewish family, on the Continent. It is well known to what degree the Jews venerate their sacred books, and with what care they preserve them; it will, therefore, be easily believed, that nothing but the most afflicting and imperious circumstances could induce a family, loving their law, to part with a treasure so precious.—During the calamities which followed the train of Bonaparte's wars, a Jewish family of opulence was reduced to utter ruin, and compelled to emigrate. They came to Holland in their exile, and were there so reduced as to be obliged to pledge, as their last remaining resource, this manuscript of their law, under a limitation of a considerable time for its redemption. The time expired, the pledge was not redeemed, and the property was sold in Holland by the person who lent his money on it. This valuable and antique performance is now likely to become a public benefit.—It has been preserved with the greatest care, in a rich cover, fringed with a fine silk and lined. The rollers on which the manuscript runs, are beautiful mahogany or iron-wood. It has been seen by a number of Hebrew scholars and Jews; the former always expressing a literary enthusiasm, and the latter treating it with the most solemn reverence. It has been collated by a very learned man, and its readings preferred to the most ancient copies we have, so that this may justly be thought to be an unique, as well as the most ancient copy of the five books of Moses in existence.

The Veracity of the Evangelists Demonstrated, by a comparative view of their histories. Dedicated, by permission, to the Bishop of Durham. By the Rev. ROBERT NARES, A.M. F.R.S. &c. In 12mo. Price 8s.

Mr. SUMNER'S Treatise on the Being and Attributes of God, to which the premium of four hundred pounds was lately adjudged at Aberdeen, in two octavo volumes.

The ORIGIN of PAGAN IDOLATRY, ascertained from Historical Testimony and Circumstantial Evidence. By GEORGE STANLEY FABER, B.D. Rector of Long Newton. 3 Vols. 4to. With three Plates and a Map. Price £6. 15.

We do not know whether to class Mr. Faber's work among *Classical, Biblical,* or *Oriental* publications, as it comprehends each of those distinctions. We shall however take a future opportunity of calling the attention of our Readers to so important a work.

GERMANY. *Editions of the Bible.*—From the year 1455 to 1487, there were printed *twenty-two* different editions of the Bible in *Latin;* and from 1462 to 1490, *thirteen* editions in the German Language. Soon after these dates, the sacred volume was freely and abundantly dispersed among most nations of Europe.

Baron Charles Hildebrand of Canstein, caused to be cast in 1712, such a number of types, that all the pages of the Bible might be kept *set up,* in composition, at the same time, for a permanency. His *Biblical Establishment,* formed in the Orphan-house, at Halle, in Saxony, produced in the space of ten years, *one hundred and twenty-five thousand* copies of the Bible; and *one hundred and thirty-thousand* copies of the New Testament. According to an exact calculation made at Halle, published in 1812, there had been vended in the space of one hundred years, *one million nine hundred and forty-three thousand and sixty-two* complete copies of the Bible; also a proportionate number of copies of the New Testament, some with, others without, the Psalter. This establishment was the first of the kind, and to this the Baron devoted his whole fortune. His forms of letter kept constantly standing could not properly be called *stereotype;* but they certainly answered the purpose of this later invention, and were derived from the same idea.

NOTES TO CORRESPONDENTS.

The Answer to Dr. Crombie's Remarks on the Notice of his Gymnasium will appear in our next.

E. H. Barkeri Epistola Sec. ad G. H. Schaeferum, came too late for insertion; it will be given in No. XXVI.

H. E. on English Sapphics, in our next.

The article on Epitaphs has been received.

We thank M. D. D. for the loan of Libellus De Græcis N. T. Accentibus a G. Pasore, which we shall not neglect.

Having inserted Tittmann's Charges against Wyttenbach, we shall take an early opportunity of laying before our readers some extracts from the Defence of Wyttenbach, prefixed to Creuzer's Edition of *Plotinus de Pulchritudine.*

We shall record in an early No. the Fables, lately discovered by Angelus Maius, at Milan, and supposed to be written by Phædrus.

Our correspondent, D. G. W., shall be early noticed.

The translation of the Odes of Casimir possesses spirit and elegance, but is not admissible into our plan.

We thank our anonymous correspondent for his Observation on the name of *Etienne*. We must follow the usual mode of Anglicising it.—To his objection to the word *vestro*, we can only oppose the passage in Ovid. Epist. Her. Leand. v. 62. in which the sense clearly demands *vestra* as applied to Leander.—His play upon Latin words is carried rather too far.

Anxious as we are to show our regard and our gratitude to those who by their contributions enable us to gratify the public, we are not forgetful of their kindness and of their merit when they are no more. With these feelings, we wish to show our respect for the memory of the late learned and excellent Dean of Westminster. We shall therefore in our next No. endeavour, as far as we are able, to do justice to his character by an account of his life, of his writings, of his public services, and of his private virtues.

We shall insert W. de B.'s observations on an article in our last No. If he will look at a note of ours, he may form some judgment of our opinion on the subject.

The Skripú Inscriptions will have an early insertion.

Several articles have been received, but came too late for insertion.

END OF NO. XXV.

THE

CLASSICAL JOURNAL.

No. XXVI.

JULY, 1816.

NECROLOGY.

LIFE OF DR. VINCENT.

PART I.

To the Editor of the Classical Journal.

We are fully agreed in the opinion, that some account of the late excellent Dean of Westminster will justly be expected in the *Classical Journal*, for which his pen was so often and so ably employed. Nor could any one be more willing to supply it than I am, who so long enjoyed the happiness of his friendship, did I not anxiously feel the difficulty of satisfying myself in the account. Were I to indulge my feelings, I might seem to deviate into panegyric, a style entirely repugnant to his character, who was of all men the least ostentatious. Yet to deny him his due praise would be the part neither of a true friend nor of a just biographer. My endeavour then shall be to draw up such a narrative as he could not in reason disapprove; aspiring above all other merits, to that of giving a lively and faithful delineation of the man. His plain and simple honesty, in all things that regarded himself, will be the safest guide for the historian of his life.

William Vincent, who died Dean of Westminster, and Rector of Islip, Oxon, was born in London, Nov. 2. 1739. His father was a citizen of London, in a respectable mercantile line, first as a packer, and afterwards as a Portugal merchant: in which line he was prosperous and opulent, till he was ruined by the failures consequent upon the great earthquake at Lisbon, in 1755. He lost also his second son in that terrible catastrophe. He was for twenty-seven

years Deputy of Lime Street Ward, London. His eldest son, Giles, continued the business of a packer, and prospered in it; and by him William was assisted in his expenses at college. Of the family, and its connexions with the Gresleys in Leicestershire, an authentic account may be found in Nichols's valuable History of that County, and in his Literary Anecdotes, vol. ix. p. 126. I shall confine myself to the personal history of the Dean.

His school education, excepting a mere infantine initiation at Cavendish in Suffolk, was received entirely at Westminster: and so true a Westminster was he, that from seven years old, or little more, to the day of his death, he was never unconnected with that seminary, nor long personally absent from its precincts, except for the five years in which he was pursuing his academical studies. Passing through every gradation in the school, and collegiate foundation, he was thence elected Scholar of Trinity College, Cambridge, in 1757. At the regular period, he took his first degree in arts, and was chosen a fellow of his college; soon after which (1762) he returned to Westminster, as usher, or assistant in the School. In that capacity, he proceeded from the lowest to the highest situation, so justly approved, in all respects, by the patrons of the school, that, on the resignation of Dr. Lloyd, the veteran second master, he was appointed to that office. In the same year, he was nominated one of the chaplains in ordinary to his Majesty.

The place of second master, at Westminster School, is a situation of much labor and responsibility. Besides the daily business of the school, which, if not arduous, is at least fatiguing, the person who holds that office has the whole care and superintendence of the scholars on the foundation, when out of school; that is, of forty boys, rapidly growing up into men, and yearly drafted off, by elections of from eight to ten, to the two Universities. Yet in this much occupied situation it was, that Vincent was prosecuting those studies, which gradually established his reputation at home, as a scholar, and a man of research; and finally extended his celebrity over the whole continent of Europe. So little are impediments regarded by a mind intent upon improvement.

Yet Vincent studied under a natural disadvantage, which to a less ardent and persevering spirit would have served as an excuse for idleness. From an early period of life, he was subject to a weakness of the eyes, attended with pain and inflammation, which never suffered him to read or write with impunity by artificial light. These attacks were so severe, that, to avoid yet more formidable consequences, he found himself compelled altogether to relinquish evening studies. But zeal can always find resources. As he could not read at night, he formed the habit of rising very early. Before the hours of school, in the intervals between morning and evening attendance, and after both, when the length of the days

permitted, he was generally to be found employed in his study. For exercise he made no allowance; and generally had no more than could be gained in walking to and from the school; or before the form, which he attended, like a captain on his quarter-deck. That he suffered occasionally in his health from this system, and probably owed to it the attacks of the gout, which otherwise he never deserved, can scarcely be a matter of doubt. But his constitution was robust; and of a man who completed seventy-six years, we can hardly say that his days were shortened by his habits of life, of whatever kind they might be.

He had three principal objects of pursuit: theology, classical learning, and history in all its branches. To the two first he was indeed drawn by duty; but he was no less impelled by inclination, supported by a persevering determination to excel in whatever he undertook. Historical research was his peculiar delight, his chief and most cherished recreation. Geography, navigation, commerce, and even the military art of different ages, as illustrating the history of men, and connecting the memorials of remote periods, were the favored objects of his enquiry. Every thing, in a word, which could tend to form and to complete a rational and profound knowledge of human nature, under all varieties of place and time, was sure to stimulate his active but well-regulated curiosity. To these dispositions, perseveringly indulged, at all opportunities, favorable or unfavorable, we owe his various works; particularly those on ancient commerce and navigation, on which his reputation chiefly rests. Nor was his ardor ever abated. Even to the latest hours of life, the travels and researches of our countrymen in the East, successful beyond those of all other periods, engaged his eager attention; by confirming or extending the knowledge he had gained with scantier means.

Yet Vincent seems to have had no thought of fame, till it came to him, as the natural reward of his exertions. That fluttering desire of early reputation, which torments many less capable minds, and stimulates them to premature efforts, had no place in his disposition. His desire was to do, and to deserve well, in those pursuits and occupations, which are worthy of the good and wise; and to gratify at the same time his own ardent thirst for knowledge, on all important subjects. From such studies, and such labors, if fame resulted as a consequence, he welcomed it, like other men; but it never was his primary object.

Hence it was, that, during the whole period of his being undermaster, which was no less than seventeen years, he published nothing that was at all considerable. One small publication was a Letter to Dr. Watson, then Professor of Divinity, Cambridge, on the subject of a sermon preached by him, in 1780; a production neither then nor afterwards publicly avowed; though far from

being unworthy of his principles or talents,[1] being a very clear and able argument against such theories as tend to overturn governments, and against the spirit of opposition in those times. The other tract was entitled "Considerations on Parochial Music;" (1787) not written as pretending to any knowledge of the science, or talent for it, which he had not; but by way of improving its rational and devotional effects in parish churches. He had then become a parish priest, and it was natural for him to attend to every thing relating to that office.

It was apparently on becoming second master of Westminster, that he thought himself authorised to marry; and obtained the hand of Miss Hannah Wyatt of that city. This union proved uniformly happy; and was productive of two sons; the Rev. W. St. Andrew Vincent, now rector of All-hallows; and George Giles Vincent, Esq. Chapter Clerk of Westminster; who became his effectual comforters, when their mother was at length taken from him, in 1807. But from his appointment in 1771, he remained without clerical preferment till 1778, when he obtained the vicarage of Longdon, in Worcestershire, by the gift of the Dean and Chapter of Westminster. This living he resigned in about six months,[2] on being collated, by the Archbishop of Canterbury, to the rectory of All-hallows the Great and Less, in Thames Street, London.

No man could be better qualified than V. to enjoy and to promote domestic happiness. Easy of access, friendly, social, without any of the reserve of a student, or any of the pride of wisdom, real or assumed, he was always ready to take an active part in the innocent gratifications of society. With the learned, equally ready to enquire and to communicate, but never ostentatious of knowledge; with the ignorant and even the weak, so very indulgent that they hardly suspected their inferiority; certainly were never made to feel it painfully. Never ashamed to ask for information, when he found he wanted it; and most frankly ready to confess ignorance, if consulted upon any subject to which his mind had not been particularly applied. Never, perhaps, was "I know nothing of it," so often said by one who knew so much. His entire contempt for every species of affectation produced these sometimes too sweeping declarations, in which he was hardly just to himself.

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[1] The sermon was preached before the University, on a public fast. For a discourse delivered to the Archdeaconry of Ely in the same year, the Professor was more severely attacked in an *Heroic Epistle*, an *Heroic Address in Prose*, and an *Epistolary Treatise*, by the same author or authors who afterwards produced *The Pursuits of Literature*. The tracts are now curious and very scarce.

[2] Yet in his Letter to Watson, printed in 1780, he speaks of himself as being settled in an obscure vicarage. This seems to imply some error in the dates, which I am unable to detect.

It was perhaps eventually fortunate for him, as well as for his friends, that his hours of study were of necessity limited to the extent of day-light. Relaxation was thus forced upon him, but when it became necessary he never repined at it. He welcomed the hours of amusement, and made them welcome to his family and friends. His habits, therefore, continued social, to the very end of life; and all that could be rationally and innocently enjoyed in society, he was always prepared to relish and promote. But neither his amusements nor his studies were ever suffered to interfere with his public or professional duties. In the church, in the school; among his parishioners, or among his boys, he was always active and assiduous: fully prepared for the task of the day, whether to preach or teach; to illustrate the classics, or expound the Scriptures. His mode of instructing the boys on the foundation at Westminster, is so admirably described by a well-informed writer, (Gent. Magaz. 1815. Suppl. p. 633.) that I cannot in this place do better than adopt his words. They are evidently the words of one who feels the importance as well as the truth of what he states.

"The under-master," he says, "has the care of the college; and in his hands are the preservation of its discipline, the guardianship of its morals, and the charge of its religious instruction. With a steadiness and fidelity rarely equalled, Dr. V. discharged these difficult functions; but perhaps there never existed a man who rivalled him in the art of attracting from boys attention to his lectures. Four times a year, each week[1] preparatory to receiving the sacrament, Dr. V. explained the nature of that religious rite; its institution, its importance, and its benefits. And we believe, such was his happy mode of imparting instruction, that there never was known an instance of any boy treating the disquisition with levity, or not showing an eagerness to be present at, and to profit by, the lesson. A clear sonorous voice, a fluent, easy, yet correct delivery, an expression at once familiar and impressive, rendered him a delightful speaker. These advantages he possessed in common conversation, but he displayed them more especially on public occasions, and never to greater advantage than in the pulpit."

Never was an eulogium more just. Nor did these serious and habitual occupations of his mind preclude its more lively excursions. In all those instances, at Westminster of periodical occurrence, when the talent of the masters are called forth, to give example and encouragement to the scholars,[2] the compositions of Vincent were sure to be distinguished. He had not indeed, nor did he flatter himself that he had, that strong and original determination

[1] And throughout the whole of the week.

[2] In prologues and epilogues at the plays. Exercises and epigrams at the elections, &c.

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to poetry, which is denominated genius; but he possessed that lively relish for its genuine beauties, which, assisted by a familiar and exact knowledge of the best models, will always qualify a strong and versatile mind to think poetically, and to express its thoughts, always with propriety, often with felicity. In many different styles Dr. V. proved his talent for Latin composition in verse and prose; and what he produced of any kind, it was not easy to surpass. On these multifarious objects was his assiduity employed throughout the seventeen years in which he continued under-master.

MR. BELLAMY'S ANSWER

TO

THE BISHOP OF ST. DAVID'S'

"Reasons why a New Translation of the Bible should not be published without a previous statement and examination of all the material passages which may be supposed to be misinterpreted,"

THE Right Rev. the Lord Bishop of St. David's having circulated —"Reasons, why a new translation of the Bible should not be published without a previous statement and examination of all the material passages which may be supposed to be misinterpreted,"—and this circular being intended to induce a delay of the publication of my new translation from the *original Hebrew only*, I wish to communicate to the public, through the medium of your *Journal*, a few observations in reply.

Every one, who has a sincere regard for the credit of the Bible, must see with regret the successful attempts which have been made in Europe, to propagate the principles of infidelity. This induced me, seventeen years since, to apply the knowledge I had obtained of the Hebrew to obviate, as far as lay in my power, the objections of infidels, who have indeed but too much ground, from the erroneous passages in the authorized versions, for advancing such objections: and I have ever since devoted the whole of my time to this important undertaking.

In the prospectus of the new translation, I have given fourteen pas-

sages, which I have contrasted with the same passages in the vulgar version, and among this number, his Lordship has only found one, which he attempts to show is not truly translated. As he has been silent respecting these thirteen important passages, it is an acknowledgment that they are correct. And if it be true that the Hebrew does not hold forth God, as being the author of evil, Amos. iii. 6—or that he deceived the prophet, Jer. xx. 7. or that he *greatly deceived the people, and Jerusalem in saying, ye shall have peace.* ch. 4. 10.—when it is expressly said, that it was the people who deceived themselves by declaring, in opposition to the divine communication by the prophet, that they should have peace;—if it be, on the contrary, directly obvious in the original Hebrew, that the moral character of the Divine Being cannot be called in question; as Infidels have shown, and continue to show, must necessarily be, agreeably to the authorized version;—surely his Lordship should have done me the justice to acknowledge that I have so far succeeded in silencing every past or future objection to these passages, *by a translation* which clears the moral character of God from those imputations which would be disgraceful to man; *by a translation*, which will, it is hoped, be acknowledged to be true, by every Hebrew scholar, and be favorably received by every lover of the Bible. Before I enter on the grammatical construction of the Hebrew, I will state our views respecting the subject before us.

The passage, which his Lordship defends, is 2 Kings, v. 18. where, in the vulgar version, the verbs have been translated in the *future tense*. Naaman is understood to attempt to purchase an indulgence of the prophet, ver. 16. as was the custom among the idolaters in his country; and in the 18th verse, he is made to ask whether the Lord will pardon him, when he returns to the temple of Rimmon, and bows before the idol with his master: to which the prophet is made to assent. In my translation of this passage, I have shown, that the verbs are in the *preter tense*, and that the Syrian general, being conscious that the Lord only was the true God, was determined to worship no other, ver. 15. and consequently, that the pardon, for which he was solicitous, was the pardon for what he had done, not an *indulgence*, not a pardon for a crime before it was committed.

For the satisfaction of the reader, I here subjoin the fourteen contrasted passages, as they stand in my prospectus:

Present Translation.	*New Translation.*
2 Kings 18. In this thing the Lord pardon thy servant, that when my master cometh into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.	In this thing, will Jehovah pardon thy servant? When my lord came to the house of Rimmon to worship there, then he leaned on my hand, and I myself worshipped in the house of Rimmon: since I myself worshipped in the house of Rimmon, will Jehovah, I pray thee, pardon thy servant in this thing? [1]

[1] This verse in the authorised version is so rendered as to convey an idea that Naaman wished to compromise matters with the prophet—He would worship Jehovah, but solicits to be allowed also to worship Rimmon with his master; and what is, if possible, more condemnable, the prophet is made to assent—*go in peace.* Can it excite surprise that Deists, seiz-

Amos. iii. 6. Shall a trumpet be blown in the city, and the people not be afraid? shall evil be in the city and the Lord hath not done it?

Isaiah ix. 3. Thou hast multiplied the nation and not encreased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Prov. xvi. 4. The Lord hath made all things for himself, yea even the wicked for the day of evil.

1 Sam. xix. 9. And the evil spirit from the Lord was upon Saul.

Isaiah vi. 10. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.

Gen. vi. 3. And the Lord said, my spirit shall not always strive with man, for that he also is flesh.

Ver. 4. There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men.

Ver. 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

1 Sam. xix. 24. And he stript off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day, and all that night.

1 Sam. ii. 25. Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

Gen. xx. 16. Behold he is to thee a covering of the eyes to all that are with thee, and with all other; thus she was reproved.

Jer. iv. 10. Then said I, ah Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have peace; whereas the sword reacheth unto the soul.

Ch. xx. 7. O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed.

Shall a trumpet be blown in the city and the people not be afraid? shall evil be in the city and Jehovah hath not requited it?

Thou hast multiplied the nation, hast thou not encreased the joy? they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Jehovah hath ordained all to answer him; thus also the wicked for the day of wickedness.

Now the spirit of Jehovah was displeased with Saul.

The heart of this people became gross, also his ears became heavy, because his eyes turned aside; lest he should see with his eyes, and hear with his ears, or his heart should understand and return, and be healed.

Then Jehovah said, my spirit shall not always strive with man, because of the transgressions of his flesh.

The apostates were on the earth in those days, and also afterwards, when the sons of the great came unto the daughters of men.

Yet Jehovah was satisfied that he had made man on the earth; though he idolized himself at his heart.

Then he took off his garment, and prophesied also the same, before the face of Samuel, but he supplicated artfully, all that day and all that night.

Notwithstanding they hearkened not unto the voice of their father, therefore it pleased Jehovah to cause them to die.

Behold he is to thee a covering of the eyes to all that are with thee, and with all; thus she was justified.

Then I said, ah! Lord Jehovah, truly to desolation thou hast desolated this people, even to Jerusalem, for saying, peace shall be among you: but the sword reacheth to the soul.

Thou hast persuaded me, O Jehovah, thus I was persuaded; strengthen thou me, for thou hast prevailed.

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ing on such translations, should turn their artillery against the divine inspiration of the sacred Scriptures? But the original is very different. In the authorised version, we have three verbs translated in the future tense, but which in the Hebrew are in the past tense—viz. בוא *boa, goeth,* instead of *came;* which should have been rendered as in 2 Chron. xxvi. 8.—1 Sam. xxv. 26, 27. where it is connected with the past time. נשען *Nishaan,* is rendered *leaneth,* instead of *he leaned;* and והשתחויתי *vehishtachaveeti, I bow myself,* instead of *I bowed,* or *I worshipped myself.* The word נא *na, I pray thee,* the most expressive in the verse, is omitted. The passage in the original is simple and highly interesting. The Syrian general, convinced that Jehovah only is God, says, he will henceforth worship no other; but his conscience charging him with his former wicked idolatry, he confesses his sin, and asks the prophet—*Will Jehovah,* I PRAY THEE, *pardon such wickedness* as I have committed? Yea, says the prophet, *go in peace.* Intimating that God can and will pardon repenting sinners.

His Lordship says, p. 8. of his circular, "As to the first instance, there is no example in the Bible of בוא (in the *simple* form as it is represented in the note) in the sense of *came*."

A reference to the following passages will show that the word בוא, in its simple form, occurs "in the sense of *came*." See Gen. xxxix. 16. *She laid up his garment until his Lord* בוא CAME.—ch. xliii. 25. *And they made ready the present against Joseph* בוא CAME.—1 Sam. ix. 15. *Now the Lord had told Samuel in his ear, a day before Saul* בוא CAME.—Ezek. xxxiii. 22. *Now the hand of the Lord was upon me in the evening, afore he that was escaped* בוא CAME.

Thus we find, that his Lordship is not strictly accurate in saying "there is no example in the Bible of בוא (in the *simple* form as it is represented in the note) in the sense of *came*." Whilst I yield to no man in a deep sense of respect for his Lordship's learning, genius and public and private merit, I am bound to be thus explicit, because he has said, without *qualifying* his assertion, "The new translator is mistaken in the grounds of his objection to the authorized version of this verse." It will perhaps appear to every learned and intelligent man, as well as to himself on further consideration, that, the new translator is *not* mistaken," but that he is supported by some of the first Hebrew scholars, that ever Europe produced, the learned Bochart, Lightfoot, Calmet, Dr. Roberts, Provost of Eton College, and others, who translate these verbs in the preter tense.

I will now, for the sake of giving his Lordship every advantage, take this word בבוא, agreeably to his admission, Gen. xv. 12. when the sun was לבוא *going down*—Jud. v. 28. why is his chariot so long לבוא *in coming*—1 Sam. xxiii. 7. לבוא *by entering*—Mal. iv. 5. בוא *the coming*—Now according to his admission, the compound word בבוא may refer to the past sense. But taking it in that *sense*, the passage will even then read agreeably to the translation I have given, viz. *With my Lord* COMING *to the house of Rimmon, to worship there, then he leaned on my hand.*

If his Lordship thinks that the translators had any authority (taking into consideration, the idioms of the Hebrew and English languages) for thus translating לבוא in the *future tense*, I refer him to the following passages, where he will find, that they have been impelled to translate it in the *preter*, 1 Sam. vii. 3. So the *Philistines were subdued, and* לבוא *they* CAME *no more*—2 Sam. xv. 2. *And when any man that had a controversy* לבוא CAME *to the king*, ch. xix. 3. *And the people,* לבוא GAT *them by stealth into the city*—1 Sam. iv. 5. *And when the ark of the covenant of the Lord,* לבוא CAME *into the camp,* ch. v. 10. *And it came to pass as the ark of God* CAME *to Ekron.*

Now his Lordship may take which side of the question he pleases; he says, it is "applicable both to the future and the past." Very well; if the word be "applicable to the future and the past," it was certainly incumbent on his lordship, to have stated, by what rule of grammar we are to apply it to both tenses. But it makes no difference here whether we translate the word לבוא, by the *preter*, or the *infinitive*, as to the sense of the following verbs in the verse.

His Lordship observes, "The future tense, which is here objected to, is expressed, not only in the vulgar version, but in the Septuagint,

Vulgate, Syriac, and Arabic." He might have said that it is also expressed in all the European translations: but certainly not any one of these translations is to be preferred to the Hebrew.

His Lordship takes it for granted, that the Greek Bible, which goes under the name of the Septuagint, to which he alludes, is the original Septuagint, which was translated in the time of Ptolemy Philadelphus; this is an error. It is a compilation from the translations of Aquila, Theodotion, and Symmachus, put together in the early ages of the first christian church, in which no one can distinguish the translation made in the time of Ptolemy, in consequence of the confusion introduced into it, after the time of Origen; where we find readings altogether inconsistent with the Hebrew, as I have shown in the Classical Journal, No. 16. p. 374. and No. 18. p. 395. on the integrity of the Hebrew text.

We know that the translations have been forced into the libraries and houses of all christian nations, by the terror of the inquisition, and the power of the sword: when no man dared to look at the beautiful form of truth, contained in the sacred Hebrew pages. The Hebrew is the unpolluted fountain—the pure record of the will of God to man, *who never deceived the people and Jerusalem*, Jer. iv. 10. *Who never deceived the prophet*, ch. xx. 7. *Who is not the author of evil*, Amos. iii. 6. *Who did not repent that he had made man on the earth*, Gen. iii. 6. *Who does not make the hearts of the people fat, their ears heavy, nor shut their eyes lest they should be converted*, Isa. vi. 10. And if the early translators were not critically acquainted with the Hebrew, as is very evident, and translated from the *modern* Septuagint, all have erred by following this imperfect translation; which has been shown by Bishop Usher, and other learned men, to be a modern translation, abounding with errors.

His Lordship allows that, "The three verbs are indeed in the preter form!" but adds, "every reader of the Hebrew text knows, that the future time is commonly expressed by the preterite, (sometimes without the ו conversive, but oftener with it) perhaps more commonly than by its own proper form. The last of the three preterites has the ו conversive prefixed to it, the second has it prefixed to its pronoun."

The future tense expressed by the preterite! "Without the ו conversive." Does then his Lordship suppose that the ו with shevah is conversive? there is no such power in the vowel shevah, as to convert the preter to the future: nor does any person of competent skill in the language contend for it. If the future time be expressed by the preter with ו conversive; why is the preter of verbs with this ו conversive, as it is erroneously called, found in every page of the Bible, and yet they still are in the preter tense? See Gen. xxx. 41. וְהָיָה *and it came to pass*—ch. xlvii. 22.—Exod. xxxiii. 7, 8, 9, 10.—Neh. xii, 39.—1 Sam. ii. 15.—2 Kings xiv. 14.—1 Sam. xvi. 23.—Eccles. iv. 4—ch. viii. 17.—Ezek. xxxvii. 8.—Dan. xii. 5. &c. &c. And on the contrary: if ו with Shevah had this converting power, where was the necessity for the verb to be written in the future tense, when this same ו is prefixed? Gen. ix. 27. וְיִשְׁכֹּן, *and he shall dwell*.—Jer. xiv. 10—Hos. viii. 13.—1 Kings xxii. 20.—Eccles. xii. 4. Thus it evidently ap-

pears that the ו with Shevah prefixed to a verb, either in the preter, or the future form, has nothing to do with the tense; and consequently ו with Shevah prefixed to the verb והשתחויתי, the last of the three preterites, is not conversive.

His Lordship allows that the verbs are in the "preter form," and as such I translate them, after the example of the first Hebrew scholars. But if "the future tense be often expressed by the preterite," it remains for his Lordship to show, by what rule in the language the ו *with shevah* acquires at one time a power to convert the *preter sense to the future;* at another, why the *preter sense* remains; and why there was a necessity for the verb to retain the *future form*, when the ו prefixed occurs *with shevah;* And lastly, to avoid a worse difficulty, as this would be inconsistent with all idioms, and the philology of all languages; what dependence could be placed on a language, which, with the same construction, might be twisted to any meaning the translator might choose to adopt, *preter*, *present*, or *future*.

The last remark his Lordship makes on the verbs, is, "The second has it," (viz. the ו with shevah) "prefixed to its pronoun;" which he supposes to be conversive. His Lordship is not content with supposing that ו, with shevah, prefixed to a verb, converts it from the preter to the future tense; but finding that נשען, i. e. he *leaned*, is removed from the ו, by the intermediate pronoun הוא, he rejects the obvious sense, the *preter*, and carries the supposed effect of this supposed converting ו, over the *pronoun*, to the *verb*, so that whether this ו be prefixed to a verb, or to a remote word in the clause, he concludes, that it converts the preter to the future sense!

For another proof that his Lordship is inaccurate in his conclusion that the ו prefixed to *a pronoun* has any effect on the following verb, I refer to Gen. 3. 16. where the ו with shevah, prefixed to the pronoun, has no effect on the following verb; for in that case, the sacred writer would not have written the verb in the future form והוא ימשל בך *and he shall rule over thee*.

But the ו with shevah, prefixed to a pronoun, cannot, *even under the notion of that* ו *being conversive*, convert the following verb in the preter, to the future tense; as his Lordship supposes, by its being prefixed to the pronoun הוא. See where the same word, הוא, and the ו with shevah prefixed, introduces the verb, and yet it is not converted into the future time, Gen. xxxviii. 14. והוא לא נתנה לו. *and she was not given to him*—ch. xxxiii. 3. והוא לן, *and he lodged*—ch. xxxiii. 3. והוא עבר. *and he passed*. These are conclusive. But his Lordship may examine the following passages, so rendered in all the translations, and they will be found in agreement with my translation. Gen. xviii. 1. והוא ישב. *and he sat*—ver. 8. והוא עמד *and he stood*, ch. xxxii. 32. והוא צלע, *and he halted*—ch. xxv. והוא עיף, *and he was faint*—ch. xxiv. 6. *for he dwelt*.

The doctrine of ו *vau* with shevah depends on a branch of Hebrew learning, to which it does not appear that his Lordship has turned the attention of his sagacious mind. Thus we find that in many instances, the translators have been impelled to do justice to the original; "If then, (says he) the subject of Naaman's petition require a

future rather than a past sense, if the idiom of the language admit it, and the interpretations of the most ancient versions, and even of the Jewish comments confirm it, it follows that the passage, as translated in our public version, expresses the true sense of the original." If these hypotheses could be admitted, it might admit of controversy; but even the preter tense of the verbs would not be converted to the future. But the subject of Naaman's petition does not "require a future rather than a past sense."—Neither will "the idiom of the language admit of it." And as to the "interpretation of the most ancient versions, and even Jewish comments," confirming that which is inconsistent with the grammar of the Hebrew language, that בבוא אדני being rendered in the septuagint by, ἐν τῷ εἰσπορεύεσθαι τὸν κύριόν μου, and the Vulgate, *quando ingredietur Dominus meus:* it only shows, as I have stated in the Classical Journal, that the translators have been guided by the Septuagint, and the Vulgate, without attending to the grammatical construction of the Hebrew; which at once accounts for the same error in our authorized version. No interpretation of the most ancient versions, or Jewish comments, can confirm the translation in the authorized version; such materials will never be admitted by critical Hebrew scholars, by way of confirmation.

In page 9. his Lordship says, "The last objection which is made to the authorized version, is, 'that the word נא na, *I pray thee*, the most expressive in the verse, is omitted.' If נא (continues his Lordship,) be the most expressive word in the verse, the authors of the public version must have been either very ignorant or very careless. But the new translator is certainly mistaken. The only word, which the Septuagint has to correspond with נא, is δὴ, which cannot be the most expressive word in the verse. It is altogether omitted in the Vulgate." I do not wish to blame the translators, I believe they translated faithfully; but it should be remembered that they translated from the Septuagint, and the Vulgate; for it is well known that there was not a critical Hebrew scholar among the whole forty-seven translators. Therefore, as far as the word "ignorant" will apply to their deficiency in this primary branch of theological learning, it may be admitted.

It appears, however, that the Septuagint have been more faithful than the compilers of the Vulgate; the word δὴ is a very proper word for נא, and which indeed, taken in connexion, makes it one of the most expressive words in the verse. Naaman had experienced the goodness of the God of Israel in his cure, and the Septuagint have very properly translated the word נא by δὴ, which has been omitted by the translators of the Vulgate: Naaman therefore wished to know whether the God of Israel would add one thing more, whether he would pardon his past idolatry: and with this conjunction, it reads, *will Jehovah* ALSO *pardon thy servant in this thing*. The rejection of נא by the English translators shows that they attended more to the Vulgate than to the Septuagint.

What! "נא redundant and without meaning," how then came the Septuagint to translate it by δὴ? Again, "in the text," his Lordship observes, "it is distinguished by the Masoretic circle, and is accom-

panied with this note in the margin, נא כתיב ולא קרי, that is, נא is written, but not read." So then 500 or 1000 years after the dispersion of the Jews, we are to be told by a few Jews who knew no better, that "נא is written, but not read;" why then did the sacred writer insert it? and the Septuagint translate it?

But his Lordship says, "it is absent from two and forty of Dr. Kennicott's MSS." Allowed—he ought to know that many of these MSS. were faulty copies, made by necessitous Jews for Christians, in the early ages, and were never countenanced by the synagogue copies. Dr. Kennicott, who wished to alter the Hebrew Bible where he could not translate it, might have easily encreased his stock of such MSS.

Would it not have been fair if his Lordship had stated, that 143 codices were collated throughout, and consequently that 101 present נא: 127 were partially collated, and of these none are marked as excluding נא. Besides, is it surprising that common transcribers of modern copies should have used the freedom to exclude the word, when they found the KERI telling them that "נא is written, but not read?" From this we also learn an important fact, that the translator of the Vulgate followed the KERI. But if the KERI had been critical Hebraists, they would not have dared to reject any word written by the sacred penman.

But, "He [Naaman] entreats," (says his Lordship,) "that his *apparent* idolatry in his attendance on his master in the temple of Rimmon might be pardoned." "Apparent idolatry"—what! ask to be allowed to commit an act which should be *apparently idolatrous!* and the prophet grant him permission? Where is the difference between *idolatry*, and *apparent* idolatry? No other construction can be put upon such conduct, but that of playing the hypocrite in the presence of his sovereign to avoid giving offence: surely his Lordship would not have his readers to consider this as "no small sign of grace in Naaman." And how does he propose to reconcile his wish to perform, "apparent idolatry," with his being "afraid even of the appearance of it in his future attendance on his master?" But in truth, there is not one word in the original to countenance that sense.

Again p. 11. "He could at once renounce the service of Rimmon, but not so easily the service of an absolute sovereign."

It is reasonable to conclude, that Naaman could more easily withdraw himself from the service of his master, than from the worship of Rimmon, in the land where this was the established worship. It appears, however, that the state did not interfere, and that every one was permitted without molestation, to worship in his own way, any God; and was even protected in his worship; as every sect is protected and allowed to worship God in England. This appears from the narrative; for the Syrian general solicits permission to take two mules' burden of earth from the land of Israel, to build an altar to Jehovah in his own land.

That he was at perfect liberty to withdraw himself from the service of his master, appears also from another consideration. Had it not even been in his power to relinquish the service of his master,

in his own land, yet he could have remained in the land of Israel, where the king of Syria had no authority. He was a man possessing great riches, he brought ten talents of silver, and six thousand pieces of gold with him, as a present to the prophet; and therefore the emoluments arising from his office could have been no inducement for him to act the hypocrite. But when we consider that this cure was performed by the immediate power of God, to break in pieces the idols, and the idolatry of Syria; that it had this effect on the general, and that if Naaman had returned to his land, making the same profession of idol worship, although he had experienced this great cure by the power of God—instead of the desirable effect of abolishing idolatry, such a proceeding on the part of Naaman, countenanced by the prophet, would more firmly have established the nation in the worship of the idol.

But says his Lordship, "He by no means solicits to be allowed to worship Rimmon, even if the common punctuation of the passage be followed. But if the passage be expressed *interrogatively*, as in the Syriac and Arabic versions, instead of a petition for indulgence, it becomes an anxious enquiry for direction in duty." Is it possible to suppose that the prophet could direct a worshipper of the God of Israel, as a mark of his duty, to bow before the idol Rimmon? According to the authorized version, it is an *indulgence* that Naaman is made to ask—an *indulgence* to commit sin—an *indulgence* to break the command of God—an *indulgence* to do that, which the Hebrews were brought out of Egypt to destroy—an *indulgence* to render the intention of his miraculous cure of no effect, which was to break in pieces the idolatry of Syria—in short, an *indulgence* to insult the God of Israel, by showing that his prophet directed Naaman to bow before the idol Rimmon; and thus to favor the enemies of God.

By the words *go in peace* no such excuse can be allowed, as his Lordship has put into the mouth of the prophet, viz. *If in your attendance on your master at the house of Rimmon, you neither partake of the sacrifice, nor bow down to the idol, you will do well.* But he should have recollected, that Naaman, according to the authorised version which he defends, solicits to *bow down in the house of Rimmon with his master*, and therefore his excuse for Naaman is foreign to the text. There is a command, however, which none of us can forget, a command which was most strenuously preached and acted on by the prophet. This divine command did not allow the Hebrews even to appear before an idol, by way of countenancing idol worship, and thus to serve them. Exod. 20. *Thou shalt* NOT BOW DOWN THYSELF TO THEM, *nor serve them.* From which it is evident that the prophet could not even sanction his request *to bow down* before the idol at his return, without breaking the divine command.

Such passages in the sacred pages are deserving of particular attention, not merely on account of the use which has been made of them by open enemies of revelation, but also of the abuse of them by its professed friends. This verse has been quoted by casuists to prove, that persons acting under the controul of others are allowed to commit acts in themselves contrary to the express laws of God; which is

to say in other words, that we are bound to obey men rather than God! In the time of Luther, a protestant prince of Saxony, who carried the sword before the Emperor at mass, was held guiltless, because it was supposed from the erroneous version, that the prophet allowed Naaman to bow with his master in the temple of Rimmon. And Dr. Schmidt, to please the King of France, when he took Strasburgh, argued from a corrupt translation of this passage, that a worshipper of the true God may be present at, and join in, idolatrous worship, when circumstances either of a civil or religious nature call for the unanimous voice of the nation.

"Reasons," says his Lordship, "why a new translation of the Bible should not be published without a previous statement and examination of all the material passages supposed to be misinterpreted." Reasons are already published; they have so often been given by learned and intelligent men, that there is no necessity for any thing of this nature.

I shall refer his Lordship to some of our learned writers, who were decidedly of opinion that a revision of the present translation was absolutely necessary; not only on account of the great improvement in our language, which is now certainly the most expressive of all the European languages; but because the translators have erred respecting things most essential. Those eminent men, who have left their testimony concerning the necessity of a new translation, have given a general opinion; and I have produced proofs which will carry conviction to every man learned, impartial, or intelligent, that they were correct in giving such an opinion.

"Innumerable instances might be given of faulty translations of the Divine original."—"An accurate translation, proved and supported by sacred criticism, would quash and silence most of the objections of pert and prophane cavillers." *Blackwall's Sac. Class. Pref.* 1731.—"Our last English version is undoubtedly capable of very great improvements." *Waterland's Scripture Vindicated, part* iii. p. 64.—"Nothing would more effectually conduce to this end, than the exhibiting of the Holy Scriptures themselves in a more advantageous and just light, by an accurate revisal of our vulgar translation." *Dr. Lowth's Visitation Sermon at Durham,* 1758.—"It would still be acceptable to endeavour to give a more exact translation of the Bible, than any that has hitherto appeared." *An Essay for a New Translation of the Bible,* 1727.—"It [the common version] has many considerable faults, and very much needs another review." *Biblioth. Lit.* p. 72. 1723.—"The Old Testament has suffered much more than the New, in our translation." *Doddridge's Pref. to Family Expositor.*—"Many of the inconsistencies, improprieties, and obscurities, are occasioned by the translator's misunderstanding the true import of several Hebrew words and phrases, showing the benefit and expediency of a more correct and intelligible translation of the Bible." *Pilkington's Remarks,* 1759. p. 77.—"The version now in use, in many places does not exhibit the sense of the text, so exactly as the version of 1759, and mistakes it besides, in an infinite number of instances. Frequently it expresses not the proper subject of the sen-

tence. It arbitrarily gives new senses to words; omits, or supplies them without necessity." *Durell's Crit. on Job, &c.* 1772. *Pref.*—"That necessary work—a New Translation of the Holy Scriptures." *Lowth's Prelim. Dissert. to Isaiah*, p. lxix.—"Whoever examines our version in present use, with the least degree of attention, will find that it is ambiguous and incorrect, even in matters of the highest importance." *Professor Symonds's Observations on the Expediency of revising the present Version*, 1789.—"At this time a New Translation is much wanted, and universally called for." *Green's Preface to Poetical Parts of the Old Testament.*—"Great improvements might now be made in translating the whole Bible, because the Hebrew and Greek languages have been much cultivated, and far better understood, since the year 1600." *Dr. Kennicott's Remarks, &c.* 1787. p. 6.—"It [the present version] has mistaken the true sense of the Hebrew in not a few places. Is it nothing to deprive the people of that edification which they might have received, had a fair and just exposition been substituted for a false one? Do we not know the advantages commonly taken by the enemies of revelation, of triumphing in objections plausibly raised against the Divine Word, upon the basis of an unsound text or wrong translation." *Blayney's Prelim. Disc. to Jeremiah*, 1784.

Your limits will not allow me to quote more of those learned writers, who have had but one opinion on this subject: there are some among these, however, whose knowledge of the language his Lordship will not attempt to call in question.

But he has himself given abundant "reasons" in the following, added as a note, p. 8. "In the nine verses preceding ver. 18. 2 Kings, the *future tense* is used *two and twenty times* for the *past*, and *seven* times in the sense of its own proper form. In the same verses the *preterite* is used *seven times* for the future, *twice* for the *present*, and *twice only* in its own preterite sense, being *much oftener used for the future than for the past*." That is, his Lordship finds this number of differences between the Hebrew and our vulgar version; and yet the English version is not to be improved, for fear of doing a disservice to religion!

There is another publication to which I will refer his Lordship, where he may find sufficient reasons for concluding that no other "statement, or examination" is necessary, of all the passages which are misinterpreted; I mean the present vulgar version, where he will find that the translators have erred in *mood, tense, person, gender, infinitive, imperative, participles, particles*, &c. and verses in abundance where nearly one half is comment and yet made a part of the text, of which I will give such proofs in my translation, as cannot be overturned. And with regard to the propositions, there is not a single chapter, where there are not abundant proofs of the first running into the second, the second into the third, &c. by which the meaning of the sacred writer, in many instances, cannot be known. A consideration of this nature, applicable to the writings of any admired profane author, would soon produce a new translation of his works; but how much more important, when applied to *that sacred volume* which is

the common right of every Christian—that sacred volume to which we are referred by him *who spake as never man spake*, who said, *Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me*—that sacred volume, containing in the original the unadulterated record of the will of God, in which we all have the hope of eternal life? Surely we ought to hear it speak agreeably to its original dignity, elegant diction, correctness, and divine truth. Surely, Sir, a consideration of this important nature will show the absolute necessity of a new translation, more than if I were to write volumes on the subject.

It is true, as his Lordship observes, that a number of persons the most learned were chosen in the time of Elizabeth and James, to correct the authorized version; and it is also known that they were not Hebrew scholars; but that they translated from the Septuagint and the Vulgate. It is also well known that we have at this day far more able scholars than were to be found in the time of James, and that the English language is greatly improved in the last 200 years.

I agree with his Lordship, "that hardly any passage should be altered, that is not either contradictory to the original, or unintelligibly expressed in the translation." This is all I wish—this has been my arduous and daily labor for seventeen years. But these contradictions, interpolations, or unintelligible expressions, are to be found in almost every page of the Bible. Hence that arch and ignorant infidel Voltaire took occasion to say, "it required twelve men to build up the Christian religion, but it only required one (himself) to pull it down." His Lordship allows that there are passages in the authorized version, which appear to contradict the meaning of the original, to obscure the sense by ambiguous, obsolete, or incongruous expressions. The very circumstance of these contradictory and unintelligible passages in the authorized version is a sufficient reason why the new translation should be published, without a previous communication.

I beg, however, to differ from his Lordship, where he says, "The good proposed by Mr. Bellamy in his prospectus lately submitted to the public, viz. the refutations of the objections of Deists, would be more effectually answered by the notes to the Bible now printing by the *Society for promoting Christian Knowledge*, than by a splendid, expensive, and voluminous translation of the Bible." I do not mean it to be more splendid than the Bible now printing, which his Lordship here recommends; and, I trust no one will be alarmed at the word "expensive;" I hope its merits will recommend it to the public notice, as I do not mean to embellish it with engravings. I believe—taking into consideration the time employed in the new translation, and the notes, containing reasons, agreeably to the grammar of the language, for any alteration—that it will be cheaper than any Bible published in this century.

His Lordship may be satisfied with Mr. D'Oyly's and Dr. Mant's collection of notes, sanctioned by the "Society for promoting Christian Knowledge;" but it is impossible for him at present to know, as his Lordship says, that "the good proposed by Mr. Bellamy would be more effec-

tually answered" by these notes, than by my translation—for the plainest reason: his Lordship has seen neither my translation, nor the notes with which it will be accompanied. And notwithstanding the deference due to his Lordship, when speaking of productions he has had an opportunity of comparing, it will not be conceded that he can form a judgment of that which he has not seen. The public in due time, however, will have an opportunity of deciding, as they may then compare. I must also add, that, in every direction where I have had an opportunity of gaining information, the opinion of the unbiassed learned and the unlearned is, that the Bible now printing by the Society for promoting Christian Knowledge, however ably and judiciously executed, is not eminently calculated to obviate "Deistical objections;" for the principal part of these notes were written before the writings of Voltaire, Volney, Bolingbroke, Paine, and other moderns, were published; and had they furnished such a refutation, these writers would not have been able to disturb the peace of every Christian community as they have done, by laying before the public the errors in the translation, as the genuine words of Scripture.

His Lordship says, "much more good may be done by the notes to the Bible now printing by the Society for promoting Christian Knowledge." But how is this to be reconciled with the following remark in the same page, "a new translation of the Bible is a work of no ordinary consequence, inasmuch as it may be productive of great service to religion, or great disservice." If *much more good* may be done by the circulation of the Bible which his Lordship so strenuously recommends, no "*great service to religion*" could possibly be expected from a new translation: as the "much more good," which his Lordship says may be done by these comments, in such case, would comprehend the "great service to religion;" which yet he allows may be done by a judicious translation.

His Lordship says, p. 13. "The preceding remarks are confined to the passage which Mr. Bellamy has chosen, as his *palmarian* proof of the incorrectness of the authorized version." I am sorry that his Lordship has confined himself to this solitary passage; offering only objections which have been made before by writers who were not critical Hebrew scholars, who have been guided by the modern Greek version and by the translations in the European languages. If his Lordship supports the authorized version, why has he not taken notice of the other passages in the prospectus? Why has he not shown in opposition to my translation of those passages; that, *if evil be in the city, the Lord hath done it*, Amos, iii. 6. *That he has multiplied the nation, and not encreased the joy*—when the next clause positively says, *they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil*, Isa. ix. 3. That, *the Lord hath made all things for himself, yea even the wicked for the day of evil*, Prov. xvi. 4. That, he commanded the prophet to *make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed*, Isa. vi. 10.

That, *it repented the Lord that he had made man on the earth, and it grieved him at his heart,* ver. 6. That, Saul prophesied naked *all that day, and all that night,* in like manner before Samuel, 1 Sam. xix. 24. That, God *polluted them in their own gifts, that he might make them desolate, to the end that they might know that he was the Lord,* Ezek. xx. 26. And, that the prophet charged the God of all holiness with deception, saying, as it is said in the vulgar version, *Ah Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have peace; whereas the sword reacheth unto the soul,* Jer. iv. 10. And ch. xx. 7. *O Lord, thou hast deceived me, and I was deceived.* And many others, as inconsistent with the original Hebrew, as they are with the HOLINESS, JUSTICE, and MERCY of GOD. This is what his Lordship should have attempted, had he opposed the remaining translations in my prospectus. His silence respecting these important passages is an acknowledgment that in the vulgar version they are incorrect; and for the cause of truth, the credit of the Bible, the honor of the Divine Giver of the sacred volume, and the prosperity of true and undefiled religion, it would have been just if he had acknowledged that I have been so far happy in silencing every objection to these passages in future. Should his Lordship, by finding fault with one passage, which I hope I may say without presumption that I have translated right, have cast his disapprobation over the whole?

I do not know what to understand by his Lordship's observation, where he says, "The preceding remarks are confined to the passage which Mr. Bellamy has chosen as his *palmarian* proof of the incorrectness of the authorized version." If, by giving a short note on this passage, his Lordship can suppose that I consider it as my *palmarian* proof of the incorrectness of the vulgar version, he has most certainly mistaken me: I hope it is לשון הקדש, *the holy tongue,* speaking in the English language. It is not possible to give a summary of the reasons for varying from the authorized version, in a prospectus.

His Lordship is altogether indefinite, where he says, concerning the plan, p. 13. "It cannot answer the end proposed: the *end proposed* (the refutation of Deism) is wholly inapplicable to the undertaking." If his Lordship with me understands by the term Deism a denial of divine revelation, most assuredly the new translation is calculated to answer the end proposed, by refuting the objections of those men, who have been made Deists by the inconsistencies and contradictions exhibited in all the vulgar versions.

Let any man contemplate the early ages of Christianity, when the Gospel was planted. Where are the churches of Asia and Africa now? and whence that pagan darkness which covers those once enlightened countries? Need we seek for any more causes for the production of apostacy, than those we have seen to be sufficient for the alarming extension of infidelity in modern times, namely, the erroneous translations put into the hands of the people? I am of the same

opinion as Bishop Usher, and other learned and impartial men, that the present Greek Bible contains accounts of many circumstances, altogether contradictory to the Hebrew verity. But in many places, where the Greek agrees with the Hebrew, the vulgar version is in direct opposition to both:

הנני משיב את־צל המעלות אשר ירדה במעלות אחז בשמש אחרנית עשר מעלות ותשב השמש עשר מעלות במעלות אשר ירדה.

Ἰδοὺ ἐγὼ στρέψω τὴν σκιὰν τῶν ἀναβαθμῶν οὓς κατέβη τοὺς δέκα ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρός σου ὁ ἥλιος, ἀποστρέψω τὸν ἥλιον τοὺς δέκα ἀναβαθμοὺς, καὶ ἀνέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμοὺς, οὓς κατέβη ἡ σκιά.

See Isa. xxxviii. 8.

While both the Hebrew and Greek so pointedly contradict the authorized version, what dependance can there be on the Vulgate? or how should "the end proposed," which is to remove the objection, be "wholly inapplicable to the undertaking?" I should be glad if his Lordship, or any other eminent scholar, would attempt to give us the application of this passage.

If we take a view of the state of the Christian religion in Europe, it is lamentable to see, that, on the continent, the Bible is too generally thrown aside; because, say the people, the contradictions, which are recorded in our vulgar versions, are sufficient evidence that the Bible cannot be what it is said to be by the clergy. This was a primary cause of the French revolution, during which the very appearance of the Christian religion was banished, the floodgates of infidelity were set wide open, and the temples converted into "temples of reason!"

The old objections have lost nothing of their energy in the pages of Voltaire, Hobbs, Morgan, Tindal, Bolingbroke, Volney, and Paine. Let his Lordship examine the New Testament as it at present stands, and he will perhaps find some necessity for a new translation. Can any one for a moment suppose that the translation concerning the unjust steward is a correct translation? is it not surprising that the following passage should be put into the mouth of Christ himself, when no such meaning is in the original? viz. *And I say unto you, make to yourselves friends of the mammon of unrighteousness*, that, when ye *fail, they may receive you into everlasting habitations.* I never met with a satisfactory translation of this passage. Indeed the true translation of it depends on a *Hebrew* phrase, which I hope to have an opportunity of laying before your learned readers, as well as other passages in the New Testament, which depend on *Hebrew* phraseology. Acts ix. 7. *And the men which were with him stood speechless,* HEARING A VOICE: but in the relation of the same circumstance it is said, ch. xxii. 9. *And they that were with me saw indeed the light, but they* HEARD NOT THE VOICE. Matt. x. 9, 10. *Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves:* but in Mark vi. 8.

And commanded them that they should take nothing for their journey, save a staff only. Mark xi. 13. *And seeing a fig-tree afar off having leaves, he came if haply he might find any thing thereon, and when he came to it he found nothing but leaves; for the time of figs was not yet.* John i. 33. *And I knew him not:* but it is said, when the same transaction is recorded by Matt. iii. 14. *But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?*

His Lordship continues, "But in what is said of the notes, we hear only of exemplifying the peculiar phraseology of the original languages from the writings of the Rabbies, and the Talmuds, which, whatever light they may throw on the Old Testament, are not authorities for the phraseology of the New." Well, Sir, and if any light be thrown on the Old Testament, will it not be worth the attention of Christians? Nay, I assert without the fear of being controverted, that, as the Old is the foundation of the New Testament, whatever light may be thrown on the one, must necessarily illustrate the other: and unless the customs, usages, and manners of the ancient Hebrews be understood, as well as the peculiar phraseology of the language, what information can we gain from such passages as the following, Matt. v. 39. *But whosoever shall smite thee on thy right cheek, turn to him the other also— If any man take thy coat, let him have thy cloke also— Whosoever shall compel thee to go a mile, go with him twain.*

I am confident that those, who have any feeling for the credit of the Bible and of religion, will be shocked to find that many passages are suffered to remain in the pages of the sacred volume, under a wrong impression that an attempt to correct them might prove a "disservice" to religion. "Disservice!" what! to give passages, which might be named, the delicate and modest sense they have in the original, but which in the authorised version make the virtuous matron blush, would be a disservice to religion! The greatest disservice, that can possibly be done in religion, is to suffer them to remain, held up to public view, and blazoned on the standard of Deism, as proofs of "the disordered state of the Bible." This language may be suitable in those countries where the semblance only of religion is kept up by terror, and the sword. It might pass unnoticed in the days of ignorance, in the time of James, when the state of the English language was an apology for the barbarous and indecent expressions, which to the pain of many a father and mother are crowded into the authorized version. But things are changed—the language is changed—the minds of men are changed—the love of modest expression is predominant in every circle; and the public who are well aware, that the translation is in a wretched state, [they are told so from the pulpits,] wish to see the sacred volume in a state worthy of its Divine Giver. And the imperious call of enlightened intellect, like the deluge, which swept falsehood from the earth, and left nothing but the unadulterated truth in the Ark of God, will sweep away the mighty mass of error exhibited in the translations of the sacred volume. Not a vestige will remain to point

out to posterity the ignorance of eighteen ages. It is truth only which can make a nation invulnerable, and raise it to the highest degree of excellence—the blaze of divine truth, which is contained in the real Ark of God, the hallowed oracles, will break forth over the dark mountains of error, bigotry and superstition; and men will be enabled to drink of the pure waters as they flow from the fountain of eternal truth.

The New Testament abounds with Hebraisms, nor could it be otherwise. The personages of the gospel history were Jews, their language Hebrew, or a dialect of that language; the manners, customs, ceremonies, and religious usages, referred to the descendants of the people, of whom the prophets were the preceding historians; nor could these peculiar phraseologies be transferred into another language, without exhibiting the features and idioms of the language of the country.

In the fifth chapter of Matthew, Christ says, that every part of the law shall be fulfilled, even the *least;* and he illustrates this by referring to י, the least letter in the Hebrew, or in any alphabet; for it cannot apply to the Greek *Iota*, nor to the Samaritan, in which it is one of the largest characters in the alphabet. The application is proper, for the י is only a point, and it must be obvious that our Saviour would not refer native Hebrews, by way of illustrating his discourse, to a foreign language, of which they were ignorant.

His Lordship complains, that "nothing is said in the prospectus of those valuable sources of illustration—the Septuagint, the writings of Philo, Josephus, &c." His lordship will find that enough will be said of the Septuagint, to show that it is not to be depended on, as having any authority; and as to the writings of Philo and Josephus, he will also find I do not neglect them.

I have said in the prospectus, "The original Hebrew is intended to be given to such subscribers as wish to have it. It is not intended to make any additional charge on the numbers with the Hebrew, except the bare expence of composing and paper." His Lordship replies to this, by saying, "But the bare expence of composing and paper is the bulk of the expence. And the subscriber who expects to find this *bare* expence to be *inconsiderable*, as the term usually implies, must of course be disappointed." Am I then already charged with an intention of disappointing the public, when I have said, I expect no profit on the Hebrew? But can his lordship point out a cheaper way of furnishing a Hebrew Bible than at the bare cost of paper and print?

"As to the meaning of the passage which is brought as a proof of incorrectness in the vulgar version," says his Lordship, "it must be shown in contradiction to Greek, Latin, and Hebrew authorities, that נא is the most expressive word in the verse." No, it is not incumbent on me to show any thing inconsistent with the Hebrew, however I may labor to prove that the sense put upon any passage by the Greek, Latin, or any version, is in contradiction to the Hebrew. His lordship has not ventured to exclude נא from the Hebrew text, though he has told us that in the text it is accompanied by the Masoretic *circle* or *asterisk*, with the note in the margin, נא כתיב ולא קרי, "written, but

not read." But this marginal reading in some copies written by a few Jews, who did not know what to do with the word, is of no more authority, than if written by the Jews of the present day; and of as much consequence as the Rabbinical whim of writing some letters larger than others. Will his Lordship say it ought not to be expressed in a translation, because the compiler of the Vulgate has omitted it?

Now if I were to admit that it was not the most expressive word in the verse, this objection would be of no weight. The question is, whether my version will be the better or the worse, for giving a translation of a word, omitted in the vulgar version? and not whether it be the most expressive word in the verse. I think I have satisfactorily shown, that it is the most expressive word in the verse, as it proves the sincerity of Naaman,—viz. *I pray thee;* for without a heartfelt conviction, all pretension would have been mockery in the sight of God.

His Lordship concludes his remarks by saying, "It will not be sufficient to show, that a preterite form may have a preterite sense, which is given in the new translation, but it must be proved that a preterite form *cannot have* a future sense, that is, cannot have a meaning which it has in almost every page of the Old Testament, and in the Greek, Vulgate, Syriac, and Arabic versions, as well as in the vulgar translation of this passage."

The preterite form a future sense in almost every page of the Old Testament! There is not a single instance in the whole Old Testament, *in the original,* where the simple preterite has a future sense; nor does the compound preterite ever change its radical meaning. It remains however for his lordship to show, by what rule in the language he thinks transformation is produced; for in such case it must be regular; it cannot be the *preter* in one place, the *present* in another, and the *future* in a third.

I have now, Sir, examined the objection made by his Lordship to my translation of this passage, and I have shown that in the original the verbs are in the preter tense, (and he has acknowledged the fact) and have been so translated by the best Hebrew scholars, and that the future time is inconsistent with the grammatical construction of the passage, that they cannot be translated in the future tense, without implicating the prophet as acting in direct opposition to the express command of God. And after his Lordship has, in the most positive manner, said, "The new translator then is mistaken in the grounds of his objection to the authorized version of this verse:" and again, p. 2. where speaking of my note on this verse, he says, "If the reflection on *such translations* be meant to affect the general character of the public version, (which the proposals for a new version imply) it is most unjust; if it extend only to the particular passage, it is erroneous:" I say, notwithstanding his Lordship's positive conclusions, that *I am not mistaken,* and that "the reflection on the particular passage" is not what his lordship has declared it to be, either "unjust" or "erroneous." No, Sir, I have given that proof concerning the ו with Shevah not being conversive, which cannot be subverted.

Thus by confining myself to the grammar of the Hebrew language, I have given a translation which is consistent with the commands of God. But the translation which his Lordship endeavours to confirm, because it stands thus in the Vulgate, English, and in all the vulgar translations, can never aid the cause of the Bible; for it has long been a formidable argument with the Deists, who, on this view of the subject, have said, the prophet could accommodate himself to please a party: while, at other times, he could declare, that *bowing before an idol* was punishable with death.

In conclusion, I trust that I have said nothing inconsistent with the respect which I sincerely entertain for every part of the private and public character of the Bishop of St. David's; but I must declare that I see no reason for altering my plan, which is to give the work to the public, as soon as a sufficient number of subscribers shall enable me to meet the expense.

J. BELLAMY.

90, *North Place, Gray's Inn Lane.*

R. BENTLEII EMENDATT. MSS.

In Sophoclem, Theocritum, Bionem, Moschum, Nicandrum, et Callimachum.

THE following emendations of Dr. BENTLEY are appended to the improved edition of *Morell's Thesaurus* by Dr. MALTBY. We have no doubt that they will be very acceptable to such of our readers as have not the opportunity of consulting that excellent work. We suppose, that to the emendations on Sophocles, the very learned and excellent Mr. KIDD refers, when, in his preface to the *Tracts and Miscellaneous Criticisms of the late R. Porson*, p. LXXXVII., he thus writes: "I beg leave to tender my grateful acknowledgments to the Rev. Dr. S. PARR, the champion of ancient literature and humanity, who honored me with a copy of emendations, for which I had languished more than 18 years.

ὥσπερ γὰρ ἵππος εὐγενὴς, κἂν ᾖ γέρων,
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
ἀλλ' ὀρθὸν οὖς ἵστησιν· ὡσαύτως δὲ σὺ
ἡμᾶς τ' ὀτρύνεις, καὐτὸς ἐν πρώτοις πάρει."

Morellus: "*Καινοπάθης*, insperatus:

πολλὰ δὲ πήματα καινοπαθῆ.

Sophocles Trach. ad fin."

"Ad versum supplendum," says Dr. Maltby, "inserit Heathius τάδε, quod utcunque otiosum magis probo quam Brunckii καὶ in versus Anapæstici fine, ante vocalem in initio sequentis. Ex exemplari Sophoclis, olim Bentleii, nunc vero Parrii, legisse virum illum celeberrimum reperio:

πολλὰ δὲ πήματα καὶ καινοπαθῆ.

Notavit olim Bentleius varias quasdam lectiones et conjecturas in Sophoclem ad oram editionis H. Stephani, MDLXVIII. Ceteras Viri Magni conjecturas, Parrii benevolentia mecum communicatas, libet hic subjungere: nonnullas etiam, quas ad Theocriti, Bionis, et Moschi duo exemplaria Vir idem alleverat; unum in Museo Britannico conservatum, alterum apud quendam e Kiddii amicis. Horum enim notitiam atque usum Kiddio me debere gratus agnosco."

Lectiones Stephanianas adhibui: numeros vero Brunckii.

IN AJACEM.

	Ed. Steph.	*Bentl.*
v. 60.	Brunck. εἰσέβαλλον	εἰς τ' ἔβ.
205.	ὠμοκρατὴς,	ὠ' μοκρ.
210.	Τελεύταντος	Τελλ.
216.	ἡμῖν	ἡμὶν
235.	σφάζ.	'σφαζ'
305.	ἐπαΐξας	ἐπαίξ.
308.	θώϋξεν	'θώϋξεν
331.	δεινὰ	δεινοῖς
443.	κάρτος	κράτος
524.	γένοιτό ποθ' οὗτος	γένοιθ' οὗτος ποτ'
535.	φύλαξα	'φύλ.
579.	καὶ δῶμ' ἀπάκτου	καὶ δῶμα πάκτου
679.	ὅτ' ἐχθρὸς ἦμην	ὅ, τ' ἐχθρὸς ἡμῖν vid. Suid. v. 'Εχθραντέος.
725.	κἄνθεν· κοὔτις	κἀνθε· κ.
1008.	ἦπου Τελαμὼν,	ἦπου γε Τ.
1028.	τύχην	τὴν τύχην
1085.	ἂν ἡδώμεθα	ἄ'ν ἡδ.
1296.	φυτεύσας	φιτύ.
1337.	κράτησα	'κρά.
1392.	τὸν ἄνδρα	τόνδ' ἀ.
1416.	καὶ οὐδενί κ. λ.	*notam damnatoriam adp. B.*

IN ELECTRAM.

v. 45.	Φωκεὺς	Φωκέως
93.	οἴκων	οἴκτων *(dubium an Bentleii sit)*
232.	ἀνάριθμος	Schol. notat variam lectionem ἀνάνομος· quæ glossa optima est: νόμος v. est *numerus, mensura.*
852.	Ἀχαίων	ἀχέων
1272.	δ. σε λ.	*θ adposuit Bentl.*
1492.	ἀγὼν	ὦγών

IN ŒDIPUM TYRANNUM.

V. 17, 18.	γήρᾳ βαρεῖς ἱερεῖς, ἐγὼ μὲν Ζηνός·	leg. γήρᾳ βαρεῖς, ἱερεὺς ἑ. μ. Ζ.
18.	ᾑθέων	ᾑθ.
248, 256, 261, 2.		*notam qs. dubitationis aut damnationis adposuit B.*
258.	ἐπικυρῶ	leg. ἐπισκυρῶ
332.	ἐγώ τ'	ἐγώ 'υτ' [1]
333.	πύθοιό μου	πίθοιό μοι
375.	βλέψαι	βλάψαι
380.	τύραννοι	τύραννι
442.	τύχη	τέχνη
1166.	εἰρήσομαι	ἐρήσομαι
1375.	ἐφήμερος	ἐφίμερος.

IN ANTIGONAM.

V. 2.	οἶσθ'	ἴσθ'
4.	ἄτης ἄτερ	*notam, uti supra, adp. B.*
33.	μὴ εἰδόσι	οὐκ εἰδ.
128.	εἰσιδὼν	ἐσιδὼν
156.		*notam adp. B.*
158.	τινὰ	τίνα
196.	ἀφανίσαι	ἀφαγνίσαι, vid. p. 236.
287, 9.		*notam adp. B.*
457.	φάνη	'φάνη
524.	νῦν	νυν
539.	κοινωσάμην	'κοιν.
545.	θ' ἁγνίσαι	*notam adp. B.*
546.	θίγες	'θίγες
645.	φυτύει	φιτύει
648.	φρένας ὑφ'	*notam adp. B.*
836.		*idem*
966.	πετρῶν	πελαγέων
1217.	τὸ Αἵμονος	τὸν Α.
1352.	ἀποτίσαντες	*versum efficit ap. B. nempe Basin Anapæsticam.*

[1] So Dr. M. has printed, but Bentley's emendation was, we presume, ἐγὼ οὖτ', as Mr. Elmsley has edited the words.

IN ŒDIP. COLON.

V. 312.	ἄσσον ἡμῶν	ἡμῶν ἄσσον
454.	ἄ μοι	ἆ 'μοὶ
731.	μή ποτ' ὀκνεῖτε	μήτ' ὀκν.
735.	τηλίκον	τηλικόνδ'
769. aut pot. 438.	καὶ μάνθανον	κἀμάνθανον
1119.	ὦ ξεῖνε, κ. λ.	*notam adp. B.*
1407.		*idem.*

IN TRACHINIAS.

7.	ὄκνον	*notam adp. B.*
85.	ἢ πίπτομεν, κ. λ.	*dele hunc versum*
160.	ὥς τις δράσων	ὥς τι δ.
395.	τραχείας	ταχείας
513, 4.	ἀολλεῖς ἴ-σαν	θ *adposuit B.*
526.	ἐγὼ δὲ μάτηρ, κ. λ.	*notam adp. B.*
549.	τῶν	τῶν δ'
562.	ὃς κἀμὲ, τῶν κ. λ.	*notam adp. B.*
738.	μητέρα σ', ἢ	μητὲρ, ἢ
900.	ἔτλη	ἔτλη τις
1098.	ὑπείροχον	ὑπέροχον
1279.	πήματα καινοπαθῆ	πήματα καὶ καιν.

IN PHILOCTETEM.

35.	φαυλούργου	leg. φλαυρούργου ut ap. Suid.
228.	καλούμενον	forte, Πωλ. vel μ' ἀλώμενον
381.	ἐκπλεύσῃς	ἐκπλεύσεις
547.	πλέων γὰρ ὁ ναύκληρος, κ. λ.	*notam adp. B.*
582.	διαβάλλῃς	διαβάλῃς
691.	sqq.	ἵν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν, οὐδέ τιν' ἐγχώρων κακογείτονα, παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν αἱματηρόν.[1] Schol. παρ' οὗ ἀμοιβαῖον λόγον στενάζων ἀκούσεται.
830.	ὄμμασι δ' ἀντέχοις	*notam adp. B.*
916.	τῶν Ἀτρειδῶν	τὸν Ἀτρ.
1028, 9.	ἄτιμον ἔκβαλον, κ. λ.	*notam adp. B.*
1128.	ὦ τόξον φίλων	ὦ τ. φίλον
1333.	Ἀσκληπιαδῶν	*notam adp. B.*

[1] Hæ lectt. Brunckianis ad amussim respondent. Stephanus ad ἐγχώρων interpungit, et versus, sicuti in edd. vulgatt. ordinat.

1415. τὰ Διὸς φράσων, κ. λ. *notam adp. B.*
1443. ἡ γὰρ εὐσέβεια *idem*
1469. ἀολλέες ἀολλεῖς.

Theocr.[1] *ed. Valck. L. Bat.* 1781.

Id. I. 10. σασίταν ed. 12. H. St. 1579. Lego σακίταν. Sic Epigr. iv. 17. ἄρνα τὸν ἴσχω Σακίταν. Hesych: Σηκοί· αἱ μάνδραι, αἱ ἐπαυλεῖς.

86. Βούτας πρὶν ἐλέγευ· non μὲν

II. 95. Lucret. iv. 1115. *Nec reperire, malum id possunt quæ machina vincat.* Incaute doctissimus Palmerius Obss. p. 795. substituit τί μ' ἄκος—quod lex carminis non patitur, et quod illud μοι—μ'. An viro ingeniosissimo somnus obrepsit? Eur. Hipp. 478. Nutrix ad Phædram: Εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι. Φανήσεταί τί τῇσδε φάρμακον νόσου. Ἦτ' ἄρα γ' ὀψέ γ' ἄνδρες ἐξεύροιεν ἂν, Εἰ μὴ γυναῖκες μηχανὰς εὑρήσομεν. Idem in Alcestide (221.) ἔξευρε

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[1] The mention of Theocritus has brought to our mind the following conjecture of Eichstaedt. "Ad Theocr. Eid. ii. 88.

Καί μευ χρὼς μὲν ὁμοῖος ἐγίνετο πολλάκι θάψῳ.

Schol. hæc adnotavit: Ὁμοῖος θάψῳ, χλωρὸς, ξανθὸς—ὥς φησι καὶ Σαπφώ. J. Chr. Wolfius, quum sedem vocabuli in superstitibus poetriæ carminibus haud reperisset, locum ei non valde honestum concessit in fragmentorum farragine p. 98. Quid vero, si in eo poemate, quod Longinus nobis servavit, glossema lateat? Expelle illud ope istius scholii; exquisitam agnosces ac genuinam poëtriæ scripturam. Cecinerat Sappho:

Καὐδ' ἰδρὼς ψυχρὸς χέεται, τρόμος δὲ
πᾶσαν ἀγρεῖ, χλωροτέρα δὲ θάψω
ἔμμι· τεθνάκην δ' ὀλίγῳ 'πιδεῦσα
φαίνομαι ἄπνους.

In nostris libris male legitur, χλωροτέρα δὲ ποίας. Languidum hoc interpretamentum quis diutius ferat?" H. Car. Abr. Eichstaedtii Quæstt. philolog. Spec. Lips. 1796. p. 61. The fragments of Sappho have been diligently collected and ably illustrated by Mr. Blomfield in the Mus. Crit. I. p. 1—32. II. p. 250—52., and published in a separate volume by H. F. M. Volger ("Sapphus Carmina et Fragmenta recensuit, Commentario illustravit, Schemata musica adjecit, et Indices confecit, Lips. 1810. 12°.) Mr. Blomfield's opinion of Volger's performance is thus expressed—"Volgeri sub auspiciis nuperrime prodiit Sappho, commentariis instructa, seu potius onerata, rerum vulgarium plenis, styloque longe putidissimo conscriptis: inutilis fere sartago." Be this as it may, Volger is certainly correct in the following remark, which occurs in p. 24. "Eichstadius pro ποίας emendavit θάψῳ ex Theocr. Schol. ad Id. II. 88. Ipsum hoc primo mihi ita arrisit ut θάψῳ in textum recipiendum statuerem. Exactius vero Scholion inspiciens, mox in aliam rursus mentem inclinavi; sensi enim, Schol. verbis ὥς φησι καὶ Σαπφὼ nihil aliud dicere voluisse, quam Sapphum quondam thapsum Σκυθικὸν ξύλον nominasse, illumque ideo locum poetriæ a nostro prorsus diversum innuere. Qua de causa ποίας libenter intactum reliqui. The words of the Scholiast are—Θάψος ἐστὶ ξύλον τι, ὃ καλεῖται σκυθάριον, ἤγουν σκυθικὸν ξύλον, ὥς φησι καὶ Σαπφώ· τούτῳ δὲ τὰ ἄρια βάπτουσι, καὶ ποιοῦσι μήλινα, καὶ τὰς τρίχας ξανθίζουσιν.

μηχανάν τιν' Ἀδμήτῳ κακῶν. Idem in Androm. (537.) ὦ, μοί μοι· τί δ' ἐγὼ Κακῶν μῆχος ἐξανύσαιμι (sic, calami lapsu, ni animi fallor) ἂν;

XVIII. 48. Σέβευ·

XX. 33. ἔλαυνε·

Epigr. III. 6. κατεγρόμενος.

Bion. Id. I. 55.

Ald. Edit. Εἰς σὲ καὶ Ἄρη, *tibi et Marti.* Recte. Interpretantur, *Omne pulcrum ad te devolvitur.* At Vulcanius ingeniose corrigit, εἰς σὲ καὶ Ἄδην. Non tamen usque adeo vere; nam certe legendum, εἰς σὲ καὶ Ἄρη. Ἄρη dixit Homerus in Batrachom. 263. (sic) alias Ἄρηα., interdum Ἄρην. Sententiam facile probo ex Sophoclis Philoctete (436, 7) πόλεμος οὐδέν' ἄνδρ' ἐκὼν Αἴρει πονηρὸν, ἀλλὰ τοὺς χρηστοὺς ἀεί. Idem Phrygibus, Τοὺς εὐγενεῖς γὰρ καγαθοὺς, ὦ παῖ, φιλεῖ Ἄρης συναίρειν; [ἐναιρ. Br. a Grotii Flor. Stob. p. 50.] οἱ δὲ τῇ γλώσσῃ θρασεῖς φεύγοντες ἄτας, ἐκτός εἰσι τῶν κακῶν. Ἄρης γὰρ οὐδὲν τῶν κακῶν λογίζεται. Æschylus Caribus, Stob. 51. ἀλλ' Ἄρης φιλεῖ Ἀεὶ τὰ λῷστα πάντα τ' ἀνθρώπων στρατοῦ. Ita citat Grotius Fl. Stob. 199, sed vide Stobæum.

XV. 7. Casaub. MSS. ad Marg. ap. R. B. ἐψεύσατο, non ἐγεύσ. Hanc emendationem non semel laudavit R. B.

9. ἀσπαστὸν, vel δύστηνον.

14. φέρων τίσιν Ἀτρείωνι, vel δύστηνον Ἄρηα.

24. Τὸ στόμα καλὸν ἄειδε Casaub. ap. R. B.—ἐπίνει.

41. Lego, donec aliquid certius habeam, Ἤγ' οἱ υἱὰς δάμαρ ἔ. (sic), vel ἦγε οἱ ἔννυος ἔσκε· νυὸς quid sit vide Eustath. p. 511. et de ἔννυος vide Pollucem (III. 32.) Imo οὗ vel ἑοῦ, ut illud αἵματος εἷς ἀγαθοῖο, φίλον τέκος, Od. Δ. 611. aut Ἤ οἱ ἀφ' αἵμ. ut Apoll. [iv. 1389.] Casaub. ap. R. B.

79. Κρύψε θεὸν — leg. Κρύψεθ' ἕον. Casaub. ap. R. B.

86. ὑπο γλαΐκεσκε — lege ὑπο γλαύσεσκε—Callim. et Apoll. utuntur, hic p. 62. (I. 1281.) ille p. 15. (H. ad Dian. 54.) Casaub. ap. R. B.

MOSCH.

III. 91. Quid si Τηΐον ἄστυ; ut poeta sit Anacreon.

116. Corrigo εἶλες.

IV. 66, 67. ἀριθμήσειεν *respondeat, condoleat,* συνθρηνήσειε.

V. 2. Rectissime Sim. Bossius, μοι γᾶ.

5. μακρὰ in margine exemplaris penes Rev. Edvardum Moises.

VI. 3. φύγεν.

Mr. Kidd p. lxxxix—xcv. of his amusing publication, *Tracts and Miscell. Crit. of Prof. Porson,* has given what he calls a "Synopsis of emendatory criticism," submitted to R. P.'s inspection in April, 1808, and which is reported to have drawn tears of joy from the Professor's eyes. It appears from this synopsis that Porson, in his conjectures on Aristophanes, has more than seventy times been anticipated by Dr. Bentley, of whose MS. notes on Aristophanes a great part has already been published in this Journal. It is gratifying to our best feelings, as Mr. Kidd observes, to see mind conspiring thus with mind in the great work of emendatory criticism. In p. 189, it is stated that Tyrwhitt had anticipated five restorations, which occur in R. P.'s Appendix to "the Critic of Cornwall." Mr. Kidd adduces several instances of coincidence in the conjectures of Tyrwhitt and Schrader, and mentions that twenty of Tyrwhitt's conjectures on Pseud.-Orpheus de Lapidibus were completely confirmed by Musgrave, (who bequeathed to Mr. Tyrwhitt his copy of Gesner's edition) five corroborated in part, and one anticipated by Koen.

Bentley's MS. notes on Nicander's Theriaca have been published in Mus. Crit. III. and IV. In the notice prefixed to them occur these words: "Lautissima copia librorum Bentleii notas complectentium in potestatem ejus nepotis R. Cumberland v. cl. devenerat. Is vero totum illud χειμήλιον, jam senex, suadente, ut videtur, rei inopia, bibliopolæ cuidam Londinensi vendidit. Quod ubi compertum erat nobilissimis et ornatissimis viris, qui cum summo patriæ suæ honore, Scientia Literisque plaudentibus, Museo Britannico præpositi sunt, hanc illi omnem librorum supellectilem statim ære redimendam, et in ædibus suis deponendam curavere." While we cordially unite with the author of this notice in praising the Trustees of the British Museum for making so valuable an addition to its treasures, let us not forget to bestow our tribute of thanks upon Mr. Kidd, who, with a holy "zeal in the good old cause," represented to those Trustees the inestimable worth of the MSS. They were purchased from the House of Lackington and Co. and it seems from Mr. Kidd's statement in p. lxxviii. of the *Tracts and Miscell. Crit. of Prof. Porson,* that this House "behaved most handsomely on the two occasions," when part of Bentley's Library fell into their hands, in allowing themselves to be prevailed upon to make the first offer of them to the Trustees of the British Museum, and that they *knowingly* disposed of the volumes for less than a moiety of the sum, which they could have gained for them from other quarters."

Schneider, in the year 1792, published at Halle, Nicandri Alexipharmaca, "cum Scholiis Gr. et Eutecnii Sophistæ Paraphrasi Gr. e Libris Scriptis emendata, Animadversionibusque et Para-

phrasi Lat. illustrata." In the preface p. xvii. Schneider writes thus:—" Latere suspicor alicubi in Belgii Bibliothecis collectionem variarum lectionum ex scriptis Codicibus excerptarum a T. Hemsterhusio, quam commemoratam ab eo legi in notis D. Ruhnkenii ad Timæi Glossarium p. 71. ed. sec. Has viri in re critica summi copias utinam precibus his meis permoti viri docti, qui latentes indagare iisque potiri potuerint, subsidiis meis adjungere conatusque meos adjuvare dignentur. Simili desiderio jam diu exquirebam Nicandrum, a R. Bentleio notis marginalibus multis distinctum, quem ex Bibliotheca Askewiana Museo Britannico illatum fuisse narrat liber periodicus, *The Gentleman's Magazine* Ann. 1785. Aprili, p. 285." But there certainly appears to be some mistake. The Magazine says that Bentley's Nicander passed from Askew's Library into the British Museum in the year 1785, while the author of the notice prefixed to Bentley's MS. Emendations on Nicander asserts that it passed into the British Museum from the Library of R. Cumberland, who sold it with Bentley's other books to the house of Lackington, Allen, and Co. The catalogue of Askew's books, which were sold by Baker and Leigh in the year 1775, is now lying before us, and in it we find two copies of Nicander mentioned—the one Col. ap. Soter. 1530.; the other Venet. ap. Ald. 1523: but nothing is there said about any MSS. notes by Dr. Bentley. We shall be glad to have this question settled by some of our correspondents, better informed on these subjects than ourselves. Mr. Kidd states that the House of Lackington and Co. on two occasions made the first offer of a part of Bentley's books, which had fallen into their hands, to the Trustees of the British Museum. But we know not the date of either offer. We should be glad to know through what source Valckenaer obtained a copy of Bentley's Emendations on Nicander. " *Το τρίσφυλλον* (Nic. Ther. 520.), sic *τριόφυλλον* corrigit, cujus penes me sunt emendationes, Bentleius." Valck. ad Theocr. Adoniaz. p. 220. But Bentley has been anticipated by Salmasius. " Leg. ap. Nicandrum,

Ναὶ μὴν καὶ τρίσφυλλον ὀπάζεο.

Versus gratia *τρίσφυλλον* pro *τρίφυλλον*, ut *μελίσφυλλον* pro *μελίφυλλον* Virgilio: *Trita melisphylla*." Salmasius in Solin. p. 172.

In the Catalogue of Dr. Gosset's books, No. 1054. occurs " Callimachus, *MSS. notes by Dr. Bentley*, Plantini, 1584." At the sale of those books the Callimachus passed through our hands, and we observed that it contained the autograph of Dr. Farmer. We know not the name of the purchaser: it was sold for 14s. Mr. Blomfield, in the preface to his edition of Callimachus, makes no mention of Bentley's copy with MS. notes. Perhaps this notice may lead him to make some inquiry about the fate of that copy.

We shall conclude this article with a pleasant anecdote related by Mr. Kidd in p. lxxxviii. of *Porson's Tracts and Miscellaneous Criticisms*, when speaking of Bentley's books being deposited in the British Museum:

"I had almost forgot to mention that in conversing with a North Briton concerning this *national acquisition*, R. P. pourtrayed the prominent features of Bentley's literary character with a justness and familiarity, which so warmed the plain, honest hyperborean, that, before they parted, he ventured to inquire if Dr. Bentley were not a *Scotchman*."

CLASSICAL CRITICISM.

I observe that Mr. JONES, in his Greek Grammar, endeavours, in opposition to the opinion of Professor MONK ad Hippol. 1. to prove that κέκλημαι is not taken in the sense of *sum* but rather has the force of *celebror*. The observation of Mr. J. is ingenious, and seems in general to hold good; but, Sir, there is one passage, in which it does *not* appear to hold good,—I mean the 923d line of Æsch. Sept. Theb. ὅποσαι τεκνόγονοι κέκληνται. Professor Monk ad Hippol. 1107. has the followin gannotation, "Notandum est quod chorus mulierum de se loquens, masculina participia κεύθων et λευσσων usurpat; et hoce quidem credo *prorsus insolenter factum* esse."[1] Now, Sir, it appears to me that there is another instance of this violent construction, which the professor has not noticed. It is in the Sept. Theb. 560. Where we read Τριχὸς ὄρθιος πλόκαμος ἵσταται | Μέγαλα μεγαληγόρων κλύων | Ἀνοσίων ἀνδρῶν How harsh and violent is the prosopopeia, if the participle be applied to πλόκαμος. Such a figure quite "out-herods Herod," nor would Æschylus, however bold, and desirous of surpassing the common bounds of imagery, have thought of attributing the sense of hearing to the inanimate lock of hair. What then should hinder it from being applied to the chorus in the same manner as in the above mentioned passage of the Hippolytus?

April, 1816. A. N.

[1] We are somewhat surprised that our Correspondent has taken no notice of Professor Dunbar's excellent observations on this very passage of the Hippolytus, inserted in *Class. Journ.* xxv. p. 79. ED.

AN INQUIRY

Into the Nature and Efficacy of Imitative Versification, Ancient and Modern.

"The best in this kind are but shadows, and the bad are no worse if imagination amend them."—MIDSUM. NIGHT'S DREAM.

No. III.—(*Continued from No.* XXIV. *p.* 339.)

IF Dionysius be in fact the earliest writer on this subject, it will seem less strange that they, who think the versification of Virgil equal in imitative harmony to that of Homer, have not referred to classical authority as the foundation, or at least as the support, of their opinion.

Had a period of eight hundred years been allotted in this as in the former case, a second Dionysius might probably have illustrated the beauties of the Roman Homer; but the duration of the Latin language did not afford so extensive a scope; and in the sixth century from the death of Virgil, the arms and language of the barbarians were alike predominant in Italy.

Modern times however have furnished what antiquity could not supply, and among the various authors of repute, who have admired and descanted upon the imitative powers of Virgil, the elder Vossius, Scaliger, Vida, Rollin, and Clarke deserve to be particularly mentioned.

I have thought myself justified in selecting the observations of the last critic, because Scaliger is far too diffuse for my contracted limits. Vida is naturally less circumstantial and accurate than a prose writer. Vossius confines himself to the power of particular letters, and on a careful perusal of the 2, 3, and 4 Sections of the 2 chapter of the 4th lib. Instit. Oratoria., his remarks will appear more curious than decisive. [1] And

[1] Bartholomæus Maranta (with whose "Lucullianæ Quæstiones" I have not been able to meet) is praised very highly by him, and referred to as the most original and copious writer on this topic. I will mention one instance, however, in which Vossius dissents from his favorite author. "Itaque Virgilius quoque hac usus est littera, [E]—cum inducit Sinonem miserum aut sane miseriam simulantem: *Heu quæ nunc tellus, quæ me æquora possunt accipere?* Neque enim adsentiri possum Bartholomæo Marantæ, qui id a poeta factum scribit ad exprimendum Sinonis metum: nisi forte dixeris, timorem quoque miseriæ subjici posse, quia sit dolor ratione mali futuri." It appears also that some 'vir clarissimus' differed from Vossius himself. "Porrò iis, quæ de S supra diximus, litem intendit vir quidam clarissimus,

Rollin[1] has so "craftily qualified" his observations, that the difficulty of combating what is originally inconclusive, is heightened by our imperfect knowledge of his real sentiments.

Clarke is well known as the editor and translator of Homer, whose imitative versification he frequently extols; and as he was well acquainted with the criticisms of Dionysius and Eustathius, I see no reason for supposing that he was more liable to error than the others.

The observations themselves are sufficiently explicit, and occur in his note upon the 363 v. of Γ Iliad.

In Virgil the swiftness of the passing time is very beautifully represented by dactyls:

'Sed fugit interea, fugit irreparabile tempus.' 3 Geor. 284.
But time is lost, which never will return. 448.

Also the running of a horse:

'Quadrupedante putrem sonitu quatit ungula campum.' 8 Æn. 596.
And shakes with horny hoofs the solid ground. 790.

The dignity of Juno by spondees:

'—Quæ Divûm incedo regina.' 1 Æn. 50.
But I, who walk in awful state above,
The majesty of heaven.

The majesty of the gods by a spondaic verse:

'—Penatibus et magnis Diis.' 8 Æn. 679.
Magnum Jovis incrementum. 4 Ecl. 49.
O foster-son of Jove.

In like manner wariness and circumspection:

'—Oculis Phrygia agmina circumspexit.' 2 Æn. 68.
He stared, and rolled his haggard eyes around.

And the distance of one following far behind:

'Longo sed proximus intervallo.' 5 Æn. 320.
But, tho' the next, yet far disjoined.

The motion, rather slow at the beginning, and then accelerated, of a falling stone:

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qui S suavissimam esse literam censet; ut quæ in suavissimis quarumque rerum vocabulis insit, atque adeo ipsum suavitatis nomen et ordiatur et terminet. Nos nec antiquos hâc in parte reprehendere audemus, nec viri præstantissimi judicium plane damnamus. Siquidem tum sonum ejus agnoscimus in amantium, fluviorum, et arborum susurris; tum in serpentum sibilis, atque hostili exsibilatione."

[1] De la cadence des vers.
Le vers spondaic a *quelquefois* beaucoup de gravité.
Les vers terminés par un monosyllable ont *souvent* beaucoup de force.
L'Elision est une des choses, qui contribuent le plus à la beauté des vers. Elle sert également pour rendre le nombre doux, coulant, rude, majestueux, *selon la difference* des objets, qu'on veut exprimer.

'Jamjam lapsura, cadentique
Imminet assimilis.' 6 Æn. 602.
That promises a fall, and shakes at every blast.

The tottering of old age:

'Sed tarda trementi
Genua labant.' 5 Æn. 432.
He staggers to and fro.

Heavy and regular hammering:

'Illi inter sese multâ vi brachia tollunt
In numerum.' 8 Æn. 452.
By turns their arms advance in equal time,
By turns their hands descend and hammers chime.

An unintermitted and lengthened sound by the hiatus of long vowels:

'Gemituque, et fœmineo ululatu.' 4 Æn. 667.
With shrieks, laments, and cries
Of mixing women.

'Et longum formose vale, vale, inquit, Iola.' 3 Ecl. 79.
Adieu! she said, my dear, a long adieu!

Also, very great exertion:

'Ter sunt conati imponere Pelio Ossam.' 1 Geor. 281.
With mountains piled on mountains, thrice they strove.

A sudden fall, by a verse ending in a monosyllable:

'—Insequitur cumulo præruptus aquæ mons.' 1 Æn. 109.
'—Procumbit humi bos.' 5 Æn. 481.
Down drops the beast, nor needs a second wound,
But sprawls in pangs of death, and spurns the ground.

Or any thing very diminutive and despicable:

'—Sæpe exiguus mus.' 1 Geor. 181.

And sometimes on the contrary, what is particularly eminent:

'—Divûm pater atque hominum rex.' 1 Æn. 69.

The magnifying of a portent by the harshness of the words:

'Monstrum horrendum informe ingens.' 3 Æn. 658.
A monstrous bulk, deformed, deprived of sight.

The horror of civil war by studied cacophony:

'Neu patriæ validas in viscera vertite vires.' 6 Æn. 833.
Nor stain your country with her children's gore.

Sudden terror, by the unusual prosody of a word:

'—Steteruntque comæ et vox faucibus hæsit.' 2 Æn. 774.
Like bristles rose my stiffened hair.

Loss of life, by an unaccustomed placing of the cæsura:

'Et cum frigida mors animi seduxerit artus.' 4 Æn. 385.
When death has once dissolved her mortal frame.

The softness of a prop, by the fifth foot beginning with a short syllable:

'—Molli fultus hyacintho.' 6 Ecl. 53.
While on a flowery bank.

The boiling over of a liquid, by a redundant syllable at the end of the verse:

'Aut dulcis musti Vulcano decoquit humorem.' 1 G. 295.
Or boils in kettles must of wine.

As most of the preceding passages are generally quoted and admired, we may without injustice consider Clarke's opinion as that of many others, and conclude that, both in Homer and Virgil, we not only possess the materials of their success, but have also a critical knowledge of the imitation itself. The importance of this knowledge is obvious, for if the accuracy of the imitation is such as we are told, and if it is capable of so various and powerful an application, misconception must be dangerous, and may be fatal.

But Dionysius has so clearly distinguished the several gradations; and the whole of the theory, from the elementary sounds to the matchless poetry of which they are the medium, is so fully detailed, that his meaning cannot be mistaken; and as the verses which he selected, and the beauties which he admired, remain unaltered, no confusion can arise, as long as the validity of his reasoning is acknowledged.

The wild reveries indeed and fantastic hypotheses of some, who rank high among the Grecian philosophers, might authorise us to suspect the judgment of our critic: but he has usually been accounted "the sinew and the forehand" of all who maintain the efficacy of this adaptation, and the theory itself might be endangered by disavowing or discrediting its ablest and earliest advocate. On the other hand, if it be allowed, that duration of time, bulk of body, stillness of position, &c. can be represented by the arrangement of syllables, the assignment of such effects to such a cause may be allowed to excite our suspicion, if it does not justify our incredulity. Much importance therefore must be attached to our possession of the very verses which are so highly extolled, and the opportunity of ascertaining by comparison the superior degree of art and labor, with which they were composed, will not be the least of our advantages.

To collect from the 48 books of Homer all the verses which are similar in sound or cadence to those which are quoted by Dionysius, is a task, which I have declined, not because it is laborious, but because the largeness of the collection would defeat the object of making it, and fatigue the most patient reader. The collection which I have made from Virgil will hardly be thought deficient in copiousness, though much has intentionally been omitted, and the Bucolics, Georgics, and Æneid are far inferior in quantity to the Iliad and Odyssey.

The versification of Virgil is not unusually thought more skilful than that of Homer. The opinion of Johnson on this subject has been already quoted, and the following are the words of Cowley.—"The disposition of words and numbers should be such, as that, out of the order and sound of them, the things themselves may be represented. This the Greeks were not so accurate as to bind themselves to; neither have our English poets observed it, for aught I can find. The Latins, *(qui Musas colunt severiores)* sometimes did it, and their prince, Virgil, always: in whom the examples are innumerable, and taken notice of by all judicious men, so that it is superfluous to collect them."

Since then the preference is thus given to Virgil, I have not acted unfairly in confining myself for the present to him, and deferring my remarks upon the peculiar excellences of Homer to the conclusion of this inquiry.

Sed fugit interea, fugit irreparabile tempus.
Quadrupedante putrem sonitu quatit ungula campum.

are said to be instances of the imitative use of dactyls.

If Clarke means that the concurrence of five dactyls is rare, or only used to denote swiftness, he is contradicted by Terentianus Maurus, who tells us,

Hoc sat erit monuisse, locis quod quinque frequenter
Jugem videmus inveniri dactylum.

And by Virgil himself, as is proved by numerous single lines and by the following passages:

Nam frigore mella
Cogit hiems, eademque calor liquefacta remittit;
Utraque vis apibus pariter metuenda, neque illæ
Nequicquam, &c. 4 G. 35.
Ne tenues pluviæ, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat; 1 G. 92.
Scilicet is superis labor est, ea cura quietos
Solicitat. Neque te teneo, neque dicta refello.
4 Æn. 380.

If one dactylic line is so characteristic of rapidity, these passages, in which two are found in immediate succession, should consequently be most powerfully descriptive of it, unless we suppose that Virgil purposely obstructed his own endeavours.

The Edinburgh Reviewer says, that "when Virgil wished to produce a rapid dactylic verse, he used three accents on short syllables."

Quadrupedante pútrem sónitu quátit ungula campum.

But under favor, (for it is hazardous to meddle with Reviewers) this frequently happens where no such adaptation is intended, as will appear from the Bucolics alone.

Nescio quis téneros óculus míhi fascinat agnos.
3 Ecl. 103.
Me támen urit ámor, quis énim módus adsit amori. 2. 68.
Ulla dólum meditantur, ámat bónus otia Daphnis. 5. 61.
Aret áger, vítio móriens sítit aëris herba. 7. 57.

It may also be observed that the first syllable of putrem is common, and consequently longer than the generality of short syllables. In another place, Virgil substitutes a spondee for sonitu.

Quadrupedumque putrem cursu quatit ungula campum.
11 Æn. 875.

The usage of spondees is liable to the same remarks, for we find,

Tunc agni pingues, et tunc mollissima vina.
Tunc somni dulces, densæque in montibus umbræ. 1G.341.
Æneas celsâ in puppi jam certus eundi
Carpebat somnos rebus jam rite paratis. 4 Æn. 554.
Irim de cœlo misit Saturnia Juno
Audacem ad Turnum, luco tum forte parentis
Pilumni Turnus sacratâ in valle sedebat.

The last instance is very remarkable, and ought to possess peculiar dignity, for it comprises fifteen spondees, and only three dactyls.

The majesty of the Gods, wariness and circumspection, and the distance of one following far behind, are imaged by spondaics, and the distinguishing feature has, of course, a peculiar propriety in each instance. The sense however is very dissimilar, although the termination is the same, and it may easily be shown, that the mere occurrence of a spondaic line proves little or nothing.

Pro molli violâ, pro purpureo narcisso. 5 Ecl. 38.
Ante tibi Eoæ Atlantides abscondantur. 1 G. 221.
Saxa per et scopulos et depressas convalles. 3. 276.
Cecropiumque thymum, et graveolentia centaurea. 4. 270.
Atque Getæ atque Hebrus et Actias Orithyia. 4. 463.
Pilumno quos ipsa decus dedit Orithyia. 12 Æn. 83.
Armatumque auro circumspicit Oriona. 3. 517.
Cornua velatarum obvertimus antennarum. 3. 549.
Et lucus late sacer additur Anchiseio. 5. 761.
Aut leves ocreas lento ducunt argento. 7. 634.
—Chlamydemque auro dedit intertextam. 8. 167.
Nec non et sacri monstrat nemus Argileti. 8. 345.
Quod fieri ferro liquidove potest electro. 8. 402.
Quæ quondam in bustis aut culminibus desertis. 12. 863.
Pallantis proavi de nomine Pallanteum. 8. 54.
Æneadas magnos et nobile Pallanteum. 8. 341.
—Ad muros et mœnia Pallantea. 9. 196.

Quæsitum Æneam ad mœnia Pallantea. 9. 241.

In Catullus we find three spondaic lines together.

Electos juvenes, simul et decus innuptarum.
Cecropiam solitam esse dapem dare Minotauro.
Queis angusta malis cum mœnia vexarentur.
Nupt. Pal. et Thet. 78.

All these verses are spondaic, and the reader may determine what relation they can have to majesty, wariness, or distance.

In —jamjam lapsura, cadentique
Imminet assimilis,

and,

—Sed tarda trementi
Genua labant,

the cause of the assumed effect is not specified. The first instance is remarkable for a hypercatalectic syllable, and the second for a synæresis.[1]

It seems not unlikely that Clarke alludes to these, but as I have no authority for supposing so, I shall at present only observe, that

—Sed tarda trementi
Genua labant,

is applied to Turnus as well as to Entellus, and cannot therefore have particular reference to age.

Illi inter sese multâ vi brachia tollunt
In numerum,

which occurs next, is similar to

Illi inter sese multâ vi vulnera miscent. 12 Æn. 720.
Illi alternantes multâ vi prælia miscent
Vulneribus crebris. 3 G. 220.

and,

Illi inter sese duri certamina belli
Contulerant. 10 Æn. 145.

The two first examples describe an engagement between two bulls, the last relates to the assault of the Rutuli, and defence of the Trojans.

The instances of a single hiatus are numerous, and occur principally before proper names :

Ante tibi Eoæ Atlantides abscondantur. 1 G. 221.
Et succus pecori et lac subducitur agnis. 3 Ecl. 6.
—Lauri et suave rubens hyacinthus. 3 Ecl. 63.
Amphion Dircæus in Actæo Aracyntho. 2 Ecl. 24.

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[1] Valerius Probus, lib. 1. De positionibus syllabarum, Putchsius, P. 1432. says, " Hic sane modus positionis apud Virgilium non superiori exemplo tantum, sed in multis versibus invenitur."

—Ut littus Hyla, Hyla, omne sonaret. 6 Ecl. 44.
Credimus? an qui amant ipsi sibi somnia fingunt? 8 E. 108.
—Neque Aoniæ Aganippæ. 10 Ecl. 12.
Aut Atho aut Rhodopen. 1 G. 331.
Glauco et Panopeæ et Inoo Melicertæ. 1 G. 437.
Orchites et radii et amara pausia bacca. 2 G. 86.
Ætas Lucinam, justosque pati Hymenæos. 3 G. 60.
—Flerunt Rhodopeïæ arces. 4 G. 461.
Atque Getæ atque Hebrus. 4 G. 463.
Posthabita coluisse Samo, hic illius arma. 1 Æn. 20.
Et vera incessu patuit Dea, ille ubi matrem. 1. 409.
—Dardanio Anchisæ. 1. 621.
Ibid. 9. 647.
—Sub Ilio alto. 5. 261.
Te, amice, nequivi
Conspicere. 6. 507.
Antiqua e cedro, Italusque paterque Sabinus. 6. 178.
Ardea Crustumerique et turrigeræ Antemnæ. 7. 631.
Hanc sine me spem ferre tui, audentior ibo. 9. 291.
Inclusum buxo aut Oricia terebintho. 10. 136.
—Parrhasio Evandro. 11. 31.

Those of a double hiatus are rare:

Stant et juniperi et castaneæ hirsutæ. 7 Ecl. 53.
Nereidum matri et Neptuno Ægæo. 3 Æn. 74.

As the monosyllabic termination is said to have a threefold character, the number of my examples will not be thought unnecessary.

Phœbo sua semper apud me
Munera sunt. 3 Ecl. 62.
—Per ego has lacrymas dextramque tuam te. 4 Æn. 314.
—Pugnæque parent se. 10 Æn. 259.
—Furit Æneas tectusque tenet se. 10. 280.
Sponte sua, dum ferre moror, cinis ipse, bonum sit.
8. Ecl. 106.
Illic ut perhibent, aut intempesta silet nox. 1 G. 247.
Vertitur interea cœlum, et ruit Oceano Nox. 2 Æn. 250.
—Vel cum ruit imbriferum ver. 1 G. 313.
—Cum rapidus sol. 2 G. 321.
Ipse ruit, dentesque Sabellicus exacuit sus. 3 G. 255.
Littoreis ingens inventa sub ilicibus sus. 8 Æn. 43.
—Viridique in littore conspicitur sus. 8. 83.
Tum pietate gravem si forte virum quem
Conspexere. 1 Æn. 155.
—Aversa deæ mens. 2 Æn. 170.
Agnovit longe gemitum præsaga mali mens. 10 Æn. 843.

—Inde lupi ceu. 2. 355.
—Deûm rex. 3. 375.
Ibid. 12. 851.
Massylique ruunt equites, et odora canum vis. 4. 132.
—Furit intus aquæ vis. 7. 464.
—Summâque evertere opum vi
Certabant. 9. 532.
—Nituntur opum vi. 12. 552.
—Aperit si nulla viam vis. 10. 864.
—Etiam tu, siqua tibi vis. 11. 373.
—Nunc tempus agi res. 5. 638.
Unus, qui nobis cunctando restituis rem. 6. 846.
—Sævæ nutu Junonis eunt res. 7. 592.
—Nunc ipsa vocat res. 9. 320.
—Qui casus agat res. 9. 723.
—En hæc promissa fides est! 6. 846.
—Quam quisque secat spem. 10. 107.
—Vigilasne, Deûm Gens. 10. 228.
—Densusque viro vir. 10. 361.
—Seque viro vir. 10. 734.
—Legitque virum vir. 11. 632.
—Mole suâ stat. 10. 771.

Examples [1] of alliteration are very frequent, as

Et sola in siccâ secum spatiatur arenâ. 1 G. 389.
Ascensu supero atque arrectis auribus adsto. 1 Æn. 303.
Mæoniâ mentum mitrâ crinemque madentem. 4. 216.
Hinc exaudiri voces et verba vocantis
Visa viri. 4. 460.
Se causam clamat crimenque caputque malorum. 12. 600.
Aut vocem mutare viros aut vertere vestes.[2] 12. 825.

I have here given a specimen instead of a collection, but lest this should be imputed to a want of materials, I shall add a few instances, not of single, but of double, and even triple alliteration.

Collapsos artus atque arma cruenta cerebro. 9 Æn. 753.

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[1] I have met with no line similar in the number of elisions to
Monstrum horrendum informe ingens,
but if the 'Verborum asperitas' relates only to harshness,
Sylvestris raris sparsit labrusca racemis, 5 E. 7.
will perhaps be thought equally grating.
Catullus uses more elisions in fewer feet;
Quam modo qui me unum atque unicum habuit. 71st Epig.
not to mention the well known distich,
Troja nefas, commune sepulchrum Asiæ Europæque;
Troja virûm et virtutum omnium acerba cinis. Ad Manli. 91. v.

[2] See *Clas. Journ.* Vol. ix. p. 588.

Pan primus calamos cerâ conjungere plures. 2 Ecl. 32.
Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen. 5. 5.
Quo maxima motu
Terra tremit, fugere feræ. 1 G. 330.
Signa sequantur
Atque animos aptent armis, pugnæque parent se.
10 Æn. 259.

[1] Diomedes, the elder Vossius and the authors of the Portroyal Grammar maintain that the penultimate syllable of steterunt, tulerunt, &c. is common. Numerous instances may be produced, but as the slight difference in point of spelling between tulerunt, tulerint, and tulerant, has frequently been thought to justify the substitution of the one for the other, [2] I shall confine myself to one passage, in which all must allow that any change of tense or mood would destroy the force and beauty of the expression.

Magni sæpe duces, magni cecidere tyranni,
Et Thebæ steterunt, altaque Troja fuit.
Propert. L. 2. E. 8. V. 10.

Clarke tells us, that in

Et cum frigida mors animâ seduxerit artus,

loss of life is imaged by an "*inusitata cæsuræ dispositione.*" A cæsura may be omitted, but I am not aware that its situation may be changed. If, however, he only alludes to the break after frigida, there is a similar disposition in the following and several other lines.

Addam cerea pruna, et honos erit huic quoque pomo.
2 Ecl. 53.
Sed tu desine plura, puer: successimus antro. 5. 19.
Daphnis me malus urit, ego hanc in Daphnide laurum.
8. 84.
Arcades, O mihi, tum quam molliter ossa quiescant. 10. 33.
Scilicet omnibus est labor impendendus, et omnes. 2 G. 61.
Sed tu desine velle. Deûm præcepta secuti. 4. 448.
Per connubia nostra, per inceptos hymenæos. 4 Æn. 316.
Spargens humida mella, soporiferumque papaver. 4. 486.
Talis se sata nocte tulit, terrasque petivit. 12. 860.

There are numerous passages in which a tribrach or Iambic is used, but as Clarke expressly mentions the fifth foot, I shall confine myself to the following:

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[1] De arte Grammatica, l. 2. c. 21. p. 314—315. English Edition.

[2] The old Hermit of Prague is reported to have said "that, that is, is," but then it is expressly mentioned by the historian, that the good man had never seen pen and ink. Vide Twelfth Night.

Tibi pampineo gravidus autumno
Floret ager. 2 G. 5.
—Ac natæ Turnique canit hymenæos. 7 Æn. 398.
Graius homo infectos linquens profugus hymenæos.
10. 720.
Seu mollis violæ, seu languentis hyacinthi. 11. 69.

As the lines ending in alveo, aureo, baltei, &c. seem referrible to a synæresis, they have been omitted in the subjoined list of hypercatalectics.

Nec tantum Rhodope miratur, et Ismarus Orphea.
6 Ecl. 30.
Inseritur vero ex fœtu nucis arbutus horrida. 2 G. 69.
Si non tanta quies iret frigusque caloremque
Inter. 2 G. 344.
Navigiis pinos, domibus cedrosque cupressosque. 2. 443.
Otia agunt terrâ, congestaque robora, totasque
Advolvere focis ulmos. 3. 377.
Et spumas miscent argenti, vivaque sulfura. 3. 449.
Ignari hominumque locorumque. 1 Æn. 336.
Ærea cui gradibus surgebant limina, nexæque
Ære trabes. 1. 452.
Quem non incusavi amens hominumque Deorumque. 2. 745.
Omnia Mercurio similis vocemque coloremque. 4. 558.
Magna ossa, lacertosque
Exuit. 5. 422.
Navigiis aptant remosque rudentesque. 5. 753.
—Quin protinus omnia
Perlegerent oculis. 6. 33.
Jamque iter emensi turres et tecta Latinorum
Ardua cernebant. 7. 160.
Præferimus manibus vittas et verba precantia. 7. 257.
Se satis ambobus Teucrisque venire Latinisque. 7. 470.
Aderat Tirynthius omnemque
Accessum lustrans. 8. 223.
Sternitur infelix alieno vulnere, cœlumque
Aspicit. 10. 781.
Clamore incendunt cœlum Troesque Latinique.[1] 10. 895.
—Subito erumpunt clamore, frementesque
Exhortantur equos. 11. 609.

[1] Is not this "referrible to a Synæresis?"—Ed.

ON THE ANCIENT ZABII.

THE *Zabii*, or Zabians, were a sect of Idolaters who florished in the early ages of the world, considerable in their numbers and extensive in their influence. Maimonides, whom Scaliger designates as, "omnium Judæorum doctissimus et acutissimus," assures us, in his celebrated *Moreh Nebochim*, or "Instructor of those who are perplexed," that a very principal object, in the Ceremonial Institutions of Moses, was, the eradication of their idolatrous principles and practices; and has supported his position by "an excellent exposition of the grounds and reasons of the Mosaic Laws." Spencer in his work *De Legibus Hebræorum* has adopted a similar principle; and has also most learnedly defended the opinion, that many of the rites and ceremonies enjoined by the Jewish legislator, were derived from the rites practised by the Egyptians and other Heathen nations. This conjecture first noticed by Maimonides has been maintained, not only by Spencer, but by Sir John Marsham, in his *Chronicon*, and Bishop Warburton in his *Divine Legation;* it has however been powerfully combated by Witsius in his *Ægyptiaca*, and by Dr. Woodward in his *Discourse on the Wisdom of the Antient Egyptians.*

When, therefore, these Zabian Idolaters are regarded as connected with the Mosaic Institutions, they become a serious and interesting subject of enquiry; and every attempt to collect the scattered rays of information concerning them, and to converge them to a point, will probably be received with candor. I shall therefore offer some remarks on their name,—their origin, and the country they inhabited,—their opinions,—their idolatrous and superstitious practices,—and their present descendants.

I. NAME. The denomination of Zabii, given to these idolaters, appears to have been derived from the Hebrew צבא *Tzaba*, a Host; with reference to the צבא השמים, or Host of Heaven, which they worshipped; though others have derived it from the Arabic صبا *Tsaba*, to apostatise, to turn from one religion to another; or from צביים or *Arab.* صابين *Tsabin*, Chaldæans, or Inhabitants of the East. Vide Pocockii Specimen. Hist. Arab. p. 139. Spencer, *De Legibus Heb.* Lib. 2. cap. 1. sect. 1. Hyde, *Vet. Pers. Hist.* cap. 3. p. 84. Castelli *Lex. Hept. sub voc.* צבא and צבה.

II. ORIGIN and COUNTRY. Lactantius, in his book *De Origine Erroris*, considers Ham, the son of Noah, as the first seceder from the true religion, after the flood; and supposes Egypt, which was peopled by his descendants, to have been the country in which Zabaism, or the worship of the stars, first prevailed: "At

ille (sc. Cham) profugus, in ejus terræ parte consedit, quæ nunc Arabia nominatur: eaque terra de nomine suo Chanaan dicta est; et posteri ejus Chananæi. Hæc fuit prima gens, quæ Deum ignoravit; quoniam princeps ejus et conditor cultum Dei à patre non accepit, maledictus ab eo: itaque ignorantiam divinitatis minoribus suis reliquit. Ab hac gente proximi quique populi, multitudine increscente, fluxerunt. - - - - - - - - - Sed omnium primi, qui Ægyptum occupaverunt, cœlestia suspicere, atque adorare cœperunt. Lactantii *Opera*, Lib. II. p. 103. edit. Cantab. 1685. It is worthy of remark, that one of the grandsons of Ham was named Seba, from whom it is probable Arabia Felix was formerly called Sabæa. The predatory excursions of the Sabeans are also noticed by the Author of the book of Job. ch. 1. v. 15.

That the worship of the Heavenly Bodies prevailed in the East, at a very early period, is certain from the words of Job, who thus exculpates himself from the charge of idolatry: "If I beheld the sun when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." *Job*, ch. 31. v. 26, 27, 28. Maimonides in *Moreh Nebochim*, Pars 3. cap. 29. expressly affirms that Abraham was educated in the faith of the Zabii, "Abraham Patrem nostrum educatum esse in fide Zabæorum;" he maintains the same opinion also in his book *De Idololatria* § 6. "In Ur Chaldæorum submersus erat inter fatuos idololatras. Pater autem, ac mater ejus, omnisque populus, idola colebant, et ille una cum iis." It would appear therefore, that the idolatrous opinions of the Zabii originated with the posterity of Ham, at a very early period after the flood, in Egypt or Chaldea, but spread so rapidly and extensively, that in a very short time nearly the whole of the descendants of Noah were infected with their pestiferous sentiments and practices: "Quæ Gens (sc. *Zabaistæ*) totum Terrarum orbem impleverat." Maimon. Mor. Neb.

III. Opinions.

1. Their first and principal adoration was directed to the Host of Heaven or the Stars. - - - - "Statuerunt, Nullum esse Deum præter Stellas;" are the words of Maimonides, who adds, - - - "expressè dicunt Stellas esse Divinas, (vel, *Deos minorum Gentium*) et Solem esse Deum magnum. Ita dicunt quoque, reliquos quinque Planetas esse Deos, sed duo Luminaria esse Majores. Invenies quoque, illos clarè dicere, Solem regere Mundum superiorem et inferiorem:" Maimon. *Mor. Neb.* P. 3. c. 29.

2. They were also *Ignicolæ*, or Worshippers of Fire. The city of Ur in Chaldea seems to have had its name from its inhabitants being devoted to the worship of fire. Vide Vossii *Not. in*

Maimon. De Idololat. § 8; and Menasseh Ben Israel in *Genes. Quæst.* XL. Maimonides also in *Mor. Neb.* P. 3. cap. 37. calls them—"Cultores Ignis."—Vide P. 3. c. 30. & Selden *De Diis Syris,* Syntag. II. c. 8. p. 321.

3. They dedicated Images to the Sun, and the other celestial orbs, supposing that by a formal consecration of them to those luminaries, a divine virtue was infused into them, by which they acquired the faculty of understanding, and the power of conferring Prophecy and other gifts upon their worshippers. These images were formed of various metals, according to the particular star, to which any of them was dedicated. They also regarded certain trees as appropriated to particular stars, and when idolatrously dedicated, as possessing very singular virtues. "Porrò, secundùm sententias illas Zabiorum erexerunt Stellis Imagines, et Soli quidem Imagines aureas, Lunæ verò argenteas, atque ita Metalla et Climata Terræ inter Stellas partiti sunt. --- Deinde Sacella ædificaverunt, Imaginesque in illis collocârunt, arbitrantes vires Stellarum influere in illas Imagines, easque Intelligendi virtutem habere, Hominibus Prophetiæ donum largiri, ac denique, quæ ipsis utilia ac salutaria sunt, indicare. Ita dicunt de Arboribus quæ sunt ex portione Stellarum illarum: cùm Arbor quædam Stellæ alicui dedicatur, nomini ejus plantatur, et hoc vel illo pacto colitur, quod virtutes spirituales Stellæ in Arborem illam infundantur, ita ut secundùm modum Prophetiæ cum Hominibus, ut prophetent, loquatur, et in Somnis etiam illos alloquatur." Maimonides *Moreh Nebochim.* Pars 3. cap. 29.

4. From these opinions sprang the adoption, by them, of Astrology in all its varied forms. "Quòd si perlegeris omnes illos Libros, quorum mentionem apud te feci, patebit, quòd Astrologia vel Magia fuerit opus Zabiorum, Casdæorum et Chaldæorum; frequentior tamen inter Ægyptios et Cananæos." Maimon. *Mor. Neb.* P. 3. cap. 37.—Selden *De Diis Syris,* Syntag. I. cap. 2. p. 103, edit. Lugd. Bat. 1629.

5. They maintained the doctrine of the Eternity of the World: "Ideò omnes *Zabaistæ* crediderunt Antiquitatem Mundi, quia Cœli juxta illos sunt Deus." Maimon. *Mor. Neb.* P. 3. c. 29. The Zabian authors also relate that Abraham was banished out of Chaldea, for opposing their sentiments, and in particular for asserting that there was another Creator beside the Sun. Vide Maimon. *Mor. Neb.* P. 3. c. 29. and *De Idololat.* cap. 1. § 6, 7, 8. Hyde *Vet. Pers. Relig. Hist.* cap. 2. pp. 68—72. edit. Oxon. 1760.—Menasseh Ben-Israel. *Conciliator,* in Genes. Quæst. XL. and Stanley's Hist. of Philosophy, Part 18. p. 797.

6. Holding the Eternity of the World, they easily became Preadamites, affirming that Adam was not the first man. They also

fabled concerning him, that he was the Apostle of the Moon, and the author of several works on Husbandry. Of Noah, they taught, that he was an Husbandman, and was imprisoned for dissenting from their opinions; they also speak of Seth, who, they say, was another of those who forsook the worship of the Moon. "Insuper existimârunt, *Adamum primum* fuisse virum ex viro et fœmina, sicut reliqui homines, progenitum. Sed tamen magnis laudibus ipsum evexerunt: dixerunt illum fuisse Apostolum Lunæ, vocâsse Homines ad cultum Lunæ, et Libros composuisse de Cultura Terræ. Sic de *Noah* dicunt Zabaistæ, quod fuerit Agricola, neque ipsi cultus Imaginum placuerit. Inde invenies, omnes Zabios vituperare Noam, et dicere, quòd nullas coluerit Imagines. Item, quod in judicium vocatus, carcerique inclusus fuerit, eò quòd Deum Opt. Max. coluerit: et alia. *Schethum* existimant discessisse à sententiâ patris sui Adami in cultu Lunæ." Maimon. *Mor. Neb.* P. 3. c. 29. p. 422.

7. They held Agriculture, also, in the highest estimation, regarding it as intimately connected with their worship of the Heavenly Bodies. On this account, it was deemed criminal, by the major part of them, to slay or feed upon Cattle. "Causa, propter quam Idololatræ magnificiunt Boves et Armenta, est, quòd magnam utilitatem præbent in Agricultura: ita ut dixerint, Non esse permissum illa mactare, quia magnæ virtutes et commoda ex illis ad Homines redeant ab Astris propter Agriculturam." Maimon. *Mor. Neb.* P. 3. c. 30. p. 428.

Goats too were reputed sacred animals, because the demons whom they worshipped were said to appear in the woods and deserts in the form of goats or satyrs: "Ad hunc modum ex Zabiis quidam fuerunt, qui dæmones colebant, et existimabant, quòd formam *Hircorum* habeant; unde etiam dæmones *Seirim*, h. e. Hircos appellabant."——"Ex erroribus enim illis antiquis fuit et hoc, quòd dæmones in desertis habitent, loquantur et appareant, in urbibus verò et locis habitatis nequaquam conspiciantur."—Maimon. *ut sup.* P. 3. c. 46. p. 480, 485.—Vide et Selden, *de Diis Syris*, Proleg. cap. 3. p. 38. edit. Lugd. Bat. 1629.

IV. Idolatrous and Superstitious Practices.

1. Some were *dangerous*, as the sacrifices of lions, tygers, and other wild beasts: "Offerebant leones, ursos, tygros, aliasque feras bestias."—Maimon. *ut sup.* P. 3. c. 46. p. 481.

2. Certain of their rites were *cruel*, as the passing of their children through the fire;—branding themselves also with fire;—and, if credit may be attached to the relation of *Mahumed Ben Isaac*, slaying and eating a new born infant annually in the 5th month. "Ita notum est in genere ex natura hominum, quòd nihil æquè timeant et horreant, ac facultatum et liberorum suorum amissio-

nem. Ideò publicârunt et sparserunt cultores ignis, omnes liberos morituros, qui filium aut filiam suam per ignem non traduxerit. Proinde nullum dubium est, quin unusquisque magnâ diligentiâ properârit ad faciendum illud, tum ob magnam erga liberos suos clementiam, et timorem de illis amittendis, &c." Maimon. *ut sup.* P. 3. c. 37. p. 448. Stanley (in Hist. of Philosophy, Part 19. ch. 1.) quoting a MS. of *Mahumed Ben Isaac*, cited by *Hottinger*, says, "In the fifth month, which, as the *Syrians*, they (the Zabii) call *Ab*, they press new wine to their gods, and give it several names: this they do the eight first days. They likewise kill a new born infant to their gods, which they beat all to pieces; then they take the flesh, and mix it with rye meal, saffron, ears of corn, mace, and little cakes like figs; they bake this in a new oven, and give it to the people of the congregation of *Sammael*, all the year long; no woman eats of this, nor servant, nor son of a bondwoman, nor man that is possessed, or mad.

3. Some of their practices were *loathsome* and *disgustful*; such for instance, as, eating blood, believing it to be the food of demons: "Hi mactantes bestiam aliquam, sanguinem ejus accipiebant, et in vase vel fossula aliqua colligebant, carnem verò mactatam circa illum sanguinem in circulo sedentes comedebant; imaginantes sibi, in hoc opere, ipsis carnem comedentibus, dæmones illum sanguinem comedere, et hunc ipsorum esse cibum, hocque medio amicitiam, fraternitatem et familiaritatem inter ipsos contrahi, quia omnes in unâ mensâ edunt, et uno consessu accumbunt: prætereà opinabantur, dæmones in somnio sibi comparere, futura indicare, plurimumque prodesse." Maimon. *ut sup.* P. 3. c. 46.

4. Others were *frivolous* and *tedious*; as, offering bats and mice to the sun; various and frequent ablutions, lustrations, &c. &c. "Soli (Deo suo majori) obtulerint septem vespertiliones, septem mures, et septem reptilia alia, cum certis quibusdam rebus." "Labores magnas habuerunt Zabæi circa pollutiones." Maimon. *ut sup.* P. 3. c. 29. et P. 3. c. 47. p. 492. et P. 3. c. 37. p. 451.

5. Some of them were *obscene*, as the mode of engrafting a tree; the rites practised to obtain rain, &c. Vide Maimon. *ut sup.* P. 3. c. 37. pp. 445, 447, 451.

6. Many of their rites were *magical*. Maimonides divides these into three classes: "*Prima species* est illorum, quæ versatur circa plantas, animalia, et metalla. *Secunda* consistit in circumscriptione et determinatione temporis, quo opera illa sunt facienda. *Tertia* consistit in gestibus et actionibus humanis, ut saltatione, manuum complosione, clamore, risu, cubatione vel pronâ expansione super terram, rei alicujus combustione, fumi accensione, quorundam verborum denique, sive intelligibilium, sive non intelligibilium prolatione.---Sunt autem quædam, quæ non nisi his universis perficiuntur." *Mor. Neb.* P. 3. c. 27. p. 444.

V. PRESENT DESCENDANTS.

It is generally acknowledged that some traces of Zabianism are still to be found both amongst the Hindoos and Chinese in the east, and the Mexicans and other nations in the south. See the elegant dissertations on "Indian Antiquities," by Rev. T. Maurice, Vol. 2 and 3; and the learned work of Dr. Leland on "The Advantage and Necessity of the Christian Revelation," Vol. 1. Part 1. ch. 3. But those who may be considered as the most direct descendants from these ancient idolaters, are the GUEBRES, or PARSEES of Persia, and the SABIANS of Arabia.

The GUEBRES or PARSEES, who inhabit Persia, and are scattered through various parts of Hindostan, are the acknowledged worshippers of fire, or the Supreme Deity under that symbol. "Quòd Persæ olim fuerint *Sabaitæ*, seu *Sabii*, fidem facit *Ibn Phacreddîn Angjou* Persa in libro *Pharhangh Gjihânghîri* de Persis Shemi proneptibus loquens in Procemio suo, "*Illorum religio tunc fuit Sabaismus: at tandem facti sunt magi, et ædificarunt ædes ignium.*" "Et in eundem sensum auctor libri *Mu'gjizât Phârsi*, p. 224, de Persarum seris nepotibus refert, *Persæ antiquo tempore erant de religione Sabaitarum stellas colentes, usque ad tempus Gushtâsp filii Lohrâsp.* Tunc enim eorum religionem reformavit *Zoroastres.*" Hyde, *Vet. Pers. Relig. Hist.* cap. 3. pp. 4, 85.

The modern SABIANS, who inhabit the country round about Mount Libanus, believe the unity of God, but "pay an adoration to the stars, or the angels and intelligences which they suppose reside in them, and govern the world under the Supreme Deity." They are obliged to pray three times a day: and they fast three times a year. They offer many sacrifices, but eat no part of them; and abstain from beans, garlick, and some other pulse and vegetables. "They greatly respect the Temple of Mecca, and the Pyramids of Egypt; fancying these last to be the sepulchres of Seth, and of Enoch and Sabi his two sons, whom they look on as the first propagators of their religion. At these structures they sacrifice a cock, and a black calf, and offer up incense." Their principal pilgrimage, however, is to Haran, the supposed birth-place of Abraham. Vide Sale's KORAN, Prelim. Disc. Sect. 1. D'Herbelot, *Bibliothèque Orientale*, p. 714. edit. Maestricht, 1776. and Hyde, *Vet. Pers. Relig. Hist.* cap. 5.

The MENDAI JEHAI, or *Christians of St. John*, have generally been associated with the latter, and considered as forming a part of the same sect; but I am inclined to think, that they ought rather to be considered as a distinct people, who have been confounded with the *Sabians*, from the equivocal use of the Arabic term صبا *Tsaba*, sometimes applied to those who adored the *Host* of Hea-

ven; and sometimes used as a general term for all those who dissent from the doctrines of Mohammed. The most probable opinion is, that they are the remains of a Jewish sect, since they receive the *Psalms of David*, as a sacred book; and profess to be the followers of John the Baptist. They also use frequent ablutions. But, future intelligent and observant travellers only, can decide the point. See Fabricius, *Lux Evangelii*, cap. 5. p. 119. and cap. 37. p. 636. and the authors to whom he refers.

Macclesfield, June 23rd, 1815. *J. T.*

C. A. KLOTZII

LIBELLUS DE FELICI AUDACIA HORATII.

NO. I.

We are happy to give a place in our Journal to the following work, written by C. A. Klotzius, and inserted in "C. A. Klotzii Opuscula varii Argumenti, 1766, 8vo." In our XXth No. p. 309. we gave a brief notice of this book, and announced our intention to adorn our miscellany with two or three of the articles, which it contains. We shall redeem our pledge. With respect to the "Libellus de felici audacia Horatii," we beg leave strongly to recommend it to the perusal of our readers as a performance of great merit. Indeed every thing, which bears the signature of this very learned and enlightened scholar, deserves to be read.

Præfatio.

Cum mihi nunc more institutoque majorum specimen aliquod ingenii et doctrinæ edendum sit: neque inutilem rem neque a studiis meis alienam facturus mihi esse videor, si poetices atque humanitatis studiosos ad poetarum artes carminumque elegantias intelligendas examinandasque acuere studeam. Sunt enim duæ artis criticæ partes. Altera, [*Ars critica duplex.*] subtilior illa et quæ plus laboris, quam ostentationis, habet, in verbis constituendis atque vera locorum lectione confirmanda versatur: altera, nescio an nobilior illa, certe jucundior, ipsam poetarum artem examinat, de ingenio scriptoris judicat, venustatem et elegantiam carminis explicat, sententias, figuras et verba ad leges veri et recti judicii exigit. Hæc est illa ars, quæ magis a natura donatur, quam doctrina et diligentia acquiritur, sed quæ polienda tamen est et conformanda doctrina et præceptis, quam in multis, etsi hi altera illa bene instructi sint, desideramus, quæ sensum pulchri et venusti acuit, et quæ merito laudatur commendaturque a Daniele Heinsio in *Aristarcho* p. 685. Etsi vero plurimi poetæ ante oculos versentur, animumque meum alliciant: nullius tamen in carminibus examinandis mearum virium periculum facere malo, quam in Horatii. Nam et ab ineunte ætate me hujus inprimis poetæ suavitas mirifice cepit et delectavit, et si viris quibusdam doctis (nisi fortasse illi nimis amanter de me judicaverint) fides habenda, non infeliciter illum imitatus sum. Certe me secutum hunc poetam, quantum diversitas ingeniorum, maximi et minimi, passa sit, atque æmulatum esse, novi et fateor.

Jam cogitanti mihi varia criticorum de Horatio judicia, et perpendenti egregias laudes, quibus certatim viri docti illum extulerint, probatur inprimis judicium optimi dicendi magistri, Quintiliani. Hic

enim in recensendis Græcis et Latinis scriptoribus: *At Lyricorum,*

[*Quintiliani judicium de Horatio.*]

dicit, *idem Horatius fere solus legi dignus. Nam et insurgit aliquando et plenus est jucunditatis et gratiæ, et variis figuris et verbis* felicissime audax. *Inst. Orat. X.* 1. Elegans vero judicium et præclaro Quintiliani ingenio dignum! Sed videamus primum de verbis, deinde ipsam sententiam copiosius explicemus.

[*Barthii emendatio.*]

Displicuit vehementer in hoc loco Barthio verbum *aliquando,* nam in *commentario ad Statii Theb. X. v.* 700. indecoram et inscitam Horatii laudem esse putat, *si aliquando insurgat:* Quintilianum Horatium omnibus reliquis præferentem, insigni aliquo encomio eum vulgo et omnibus eximere debuisse: sibi quidem Quintilianum scripsisse videri: *nam et assurgit aquilæ modo et plenus &c.* Equidem, ut libere meam de hac Barthii conjectura sententiam dicam, nihil malim, quam ut ea codicis alicujus auctoritate confirmetur. Est enim ingeniosissima, et pulchrum sensum efficit. Burmannus in animadversionibus ad Quintilianum, ut locum nulla emendatione egere ostendat, sic illum explicat: et insurgere aliquando Horatium, si deos, Augustum, heroas et alios illustres viros canat, et aliquando tenuem esse, cum convivia virginum aliaque amœniora memoret. Videtur vero mihi nescio quomodo coacta, difficilis et intricata hæc interpretatio. Quod ipsum Burmannum non ignorasse, inde apparet, quoniam in altero membro τὸ *aliquando* repetit, quod tantummodo semel a Quintiliano positum fuit. Miror etiam, quomodo τὸ *aquilæ modo* tanquam a nemine dictum Burmannum offendere potuerit. Nam sic ipse Horatius, *IV,* 2. *ego apis Matinæ more* modoque, et Tacitus *An. IV,* 25. *pecorum* modo *trahi, occidi, capi,* atque *Hist. IV,* 15. *vagos et pacis* modo *effusos lixas;* et sic sæpius. Ipse Horatius, dum in optima illa atque ad verbum ediscenda epistola ad Pisones, quam vulgo *Artem poeticam* dicunt, poetæ lyrici partes commemorat, sicut Quintilianus hoc loco, duplicem ei materiam subjectam esse docet.

> Musa dedit fidibus divos puerosque deorum,
> Et pugilem victorem, et equum certamine primum,
> Et juvenum curas, et libera vina referre.

Hæc sunt jucunditatis et gratiæ, illa sublimitatis.

[*Audacia et felicitas sæpe scriptoribus tributa.*]

Porro audaciam et felicitatem sæpe poetis et oratoribus a scriptoribus bonis tribui meminimus. Sic optat Lyricorum princeps, *Ol. IX.* εἴην εὑρησιεπὴς ἀναγεῖσθαι πρόσφορος ἐν Μοισᾶν δίφρῳ· τόλμα δὲ καὶ ἀμφιλαφὴς δύναμις ἔσποιτο· atque *Ol. XIII.* ἔχω καλά τε φράσαι, τόλμα τέ μοι εὐθεῖα γλῶσσαν ὀρνύει λέγειν· et Longinus de Euripide aliquoties: *S.* 15. ὅμως ἑαυτὸν ὁ Εὐριπίδης κἀκείνοις ὑπὸ φιλοτιμίας τοῖς κινδύνοις προσβιβάζει·—οὐ μὴν ἀλλὰ καὶ ταῖς ἄλλαις ἐπιτίθεσθαι φαντασίαις οὐκ ἄτολμος, et de Æschylo, τοῦ δ' Αἰσχύλου φαντασίαις ἐπιτολμῶντος ἡρωϊκωτάταις, atque *S.* 28. legimus τόλμην μεταφορῶν et εἰ δεῖ παρακινδυνευτικώτερον λέξαι. Notante etiam Dacierio ad *IV,* 2. *Horat.* apud

Eustathium διθυραμβικὸν θράσος occurrit. Atque ipse Horatius noster de Romanis suis Græcos imitantibus, *Epist. II.* 1, 166.

> Nam spirat tragicum satis et *feliciter audet*,

et *IV*, 2.

> Seu per *audaces* nova Dithyrambos
> Verba devolvit.

Statius vero Capanei pugnam cum Jove cantaturus, sic incipit: *X.* 824.

> Non mihi jam solito vatum de more canendum,
> Major ab Aoniis sumenda *audacia* lucis.
> Mecum omnes *audete* Deæ.

et idem L. IV. Silv. c. 7. ad Maximum:

> ——— ——— Nostra
> Thebais multa cruciata lima
> Tentat *audaci* fide Mantuanæ
> gaudia famæ.

Sic etiam Cicero *de Orat. III*, 9. Isocratem ait Theopompum *exsultantem verborum* audacia *repressisse*, et in *Orat.* 60. *Nam et transferunt verba cum crebrius, tum etiam* audacius. Denique Quint. de Æschine, *XII*, 10. *nonne his lætior et* audentior *et excelsior?* et *X*, 5. *nam et sublimis spiritus attollere orationem potest et verba poetica libertate* audaciora. *IX*, 2. *Illa adhuc* audaciora, *et majorum (ut Cicero existimat) laterum, fictiones personarum. X*, 1. *Sed elatum abunde spiritum et* audaces *sententias deprehendas etiam in iis etc. XI*, 1. *In juvenibus etiam uberiora paullo et pene* periclitantia *feruntur:* et ibid. *Ipsum etiam eloquentiæ genus alios aliud decet: Nam neque tam plenum et erectum, et* audax, *et præcultum senibus convenerit, quam pressum, et mite, et limatum,* add. Eumenii Paneg. in Constantium c. 8. *quanquam illa regio*—(ut cum verbi periculo loquar) *terra non est.* vide præclare de his agentem beatum Gesnerum ad *Quintilian. II.* 11, 3. Hanc audaciam Pindaro plerumque tribuunt Critici. Ita enim præter Tanaqu. Fabrum in vitis poet. Græc. p. 64. judicat Borrichius: *figuræ ejus, ut magnificæ, ita aliquando dithyrambicæ et præcipites. Hæc audacia nostris moribus inter vitia censetur, Pindarico ævo et succedentibus illis seculis haud dubie inter virtutes numerata fuit.* v. *diss. de poetis Græcis II.* §. 60. Felicitatem vero Quintilianus non semel in scriptoribus laudat. Sic *I*, 5. feliciores *fingendis nominibus Græci: IX*, 4. Felicissimus *tamen sermo est, cui et rectus ordo, et apta junctura - - contingit: X*, 1. de Cicerone: *oratio præ se fert* felicissimam *facilitatem.*

Simili fere ratione extollit Horatium Petronius c. 118. et in eo *curiosam felicitatem observat:* quo loco addit; *cæteri enim aut non viderunt viam, qua iretur ad carmen, aut visam timuerunt calcare.* Nonne his docet, Horatium eminere audacia ingenii, reliquos autem nimio timore repressos, non potuisse eandem carminum vim et præstantiam assequi?

Duo igitur in Horatii carminibus Quintilianus laudat, jucunditatem et dulcedinem, atque nobilem quandam et audacem sublimitatem. Atque etiam his duobus virtutibus ingenium nostri poetæ omnium

[*Horatii ingenium.*]

sibi admirationem et laudem conciliavit. Nam quod *III*, 29. de flumine dicit:

—— —— Cætera fluminis
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruscum
In mare, nunc lapides adesos,
Stirpesque raptas, et pecus, et domos
Volventis una,

idem de ipso dici potest. Modo enim lento et molli gressu incedit; modo incalescit subito et ore profundo ruit. Vides eum nunc tanquam apem circa rivos et flores volitare, nunc ut aquilam magnis alis in sublime ferri. Modo dulcibus numeris et mollibus Leuconoen, Mæcenatem, Telephum ad lætitiam excitat: modo amores suos et prælia virginum cantat: modo severiori carmine optima virtutis præcepta tradit: modo abreptus, sacro quodam ardore cœlum petit, posteritatem spectat, deos animo contemplatur, æternitatem intuetur. Quæ tum spiritus magnificentia! quæ sententiarum nobilitas! quæ verba! quæ figuræ! Tum vero plenus ille magnarum rerum contemplatione animus, omnia humana contemnit, divitias spernit, honorum titulos ridet, ipsius fortunæ iram minasque negligit, atque cuncta infra se posita esse existimat. Tum proveniunt illæ magnæ, illæ admirabiles sententiæ, quas cum legimus, ipsi incendimur amore virtutis, ipsi res humanas et fragiles spernimus, quidquid evenerit securi, pectus constantia munimus, divitias et opes oculo irretorto adspicimus, atque eam laurum et coronam, quam sapientia imponit, adhamamus. Hinc verissime et elegantissime Lipsius noster de Horatio judicat: *Horatio in lyricis merito illud Homericum dabimus: εἷς κοίρανος ἔστω. nemo illi proximus, nemo secundus, Quæsit. Epist. II*, 20. Quas in singulis Græcorum poetarum admiramur, in nostro conjunctas atque consociatas videmus virtutes. Est in illius carminibus dulcedo Anacreontis, nobilitas Stesichori et Alcæi, sublimitas et magnificentia Pindari, et vigor Sapphus. Neque tamen ut Sappho et Anacreon solum vinum et amorem, neque ut Pindarus solos victores, neque prælia tantummodo, ut Alcæus, canit. Nam et magnorum virorum laudes, et amorem, et virtutis decus carminibus suis immortalitati consecravit. Præterea in nostro est profunditas sine obscuritate, simplicitas sine negligentia, elegantia sine affectatione, jucunditas sine arte, copia sine redundantia, sublimitas sine tumore. In sententiis est nobilis et magnus: in figuris jucundus modo, modo audax: in verbis aptis, magnis et valde moventibus deligendis, felicissimus. Hæc quidem imago Horatii, hæc indoles carminum illius esse videtur, quam in parva tabula depingere conati sumus. Nam immensas etiam regiones, immo totius orbis ambitum exigua charta sæpe exhiberi videmus. Nunc dicamus de felici audacia poetarum in universum.

[*Audacia poetis necessaria, et quid sit?*]

Poetas lyricos a reliquis sublimitate sententiarum verborumque splendore maxime differre, atque quo sublimior quisque sit, eo majorem admirationem mereri, non opus est multis docere. Quod de alia re Terentius ait: *non fit sine periculo facinus magnum et memorabile,* idem etiam de illis dici potest. *Non potest grande aliquid et supra cæteros loqui, nisi mota mens. Cum vulgaria et solita contemsit, instinctuque sacro surrexit excelsior, tunc demum aliquid cecinit grandius ore mortali.—Desciscat oportet a solito et efferatur et mordeat frænos, et rectorem rapiat suum, eoque ferat, quo per se ipsum timuisset escendere:* optime dicit Seneca *de Tranquill. c.* 7. Non proferet ille admirabile aliquid, non componet æternitate dignum carmen, qui vel natura timidiusculus sit, vel sibi ipse vim faciat, ardoremque restinguat. Humiles aliquos scribet versiculos, tenues, omni vigore destitutos.

Serpit humi tutus nimium timidusque procellæ.

Cui vero major vigor est, cui mens divinior, cui illud *os magna sonaturum,* quod cui fit, eum demum Horatius poetæ nomen mereri dicit, *S. I,* 4, 44. ille se altius tollit, relinquit humum, præcipitia adit,

Viamque affectat olympo.

Recordatur ille nobilissimam Senecæ sententiam: *Humilis et inertis est tuta sectari, per alta virtus it, de Prov. c.* 5. Inde etiam Boilavius malle se ait Pindari audaciam imitatum, quasi Icarum aliquem, labi, quam cum Perralto humi serpere. Versus notissimi sunt.

Jam si animus poetæ contemplatione alicujus rei vehementer movetur, si vel lætitia excitatur, vel dolore percellitur, vel ira exacerbatur, vel admiratione impletur, tum vero verba non diu et anxie quærit et sententias, quibus sensum animi exprimat. Vulgaria verba illi non sufficiunt, ad res magnas exhauriendas, inde non tam ex legibus linguæ loquitur, quam potius, sicut animus ardens et vividum ingenium dicere jubet. Eleganter Seneca, *ubi se animus,* dicit, *cogitationis magnitudine beavit, ambitiosus in verba est, altiusque ut spirare, ita eloqui gestit, et ad dignitatem rerum exit oratio: oblitus tum legis pressiorisque judicii, sublimis feror et ore jam non meo; de Tranquill. c.* 1. Hæc ultima verba pingunt nobis quasi poetam, qui sibi ipse amplius imperare nequeat, qui jam non suus sit, sed quodcunque ingenium dictet, eloquatur aut scribat. Majorem se tum putat, quam qui legibus Grammaticorum aut Philosophorum adstringi possit:

Jura negat sibi nata, nihil non arrogat:

audacter progreditur, nova verba fingit, communia et vulgaria transfert, rebus sensu carentibus actum et animos dat, a recepto verba collocandi ordine recedit, dat vela iræ, dat indignationi, dat dolori: tum

totum spirant præcordia Phœbum.

Ipse sentiens ardorem, et conscius sibi cœlestis hujus vigoris, sibi temperare nequit: exclamat cum optimo poeta:

Dicam insigne, recens, adhuc
Indictum ore alio ———
Nil parvum aut humili modo,
Nil mortale loquar:

nos audaces figuras, nobiles comparationes, abruptas sententias, verba gravia, plena, sonantia, translata, grandia, quæ ex inflammato tantum pectore provenire possint, videmus conjuncta. Tum vero jure acclamari debet: Deus ecce Deus! tum existit carmen, in quo exhorrescimus, quod stupefacti legimus aut audimus, in quo exclamamus, cujus auctorem deum, ut ita dicam, inter homines putamus. Quod Caussinus in *Eloquent. sacr. et humana l. I, c.* 22. de Platone dicit, optime ad talem poetam transferetur: *Aquilam diceres, quæ supra nives, pluvias et grandines, supra nubes et tonitrua, et supra id omne, quod mortale est, pennarum remigiis evecta, in illo puriori æthere suspensa conquiescit, et nunc solem defixis intuetur oculis, nunc ad Jovis alludit fulmina.* Hæc nobilis audacia poetis et oratoribus commendatur a Plinio *L. IX, ep.* 26. quæ epistola bonæ frugis plenissima est et e qua præcipua excerpamus: *nihil peccat, nisi quod nihil peccat: debet enim orator erigi, attolli, interdum etiam effervescere, efferri ac sæpe accedere ad præceps. Nam plerumque altis et excelsis adjacent abrupta: tutius per plana, sed humilius et depressius iter: Nam ut quasdam artes, ita eloquentiam nihil magis, quam ancipitia commendant. Sunt enim maxime mirabilia, quæ maxime insperata, maxime periculosa utque Græci magis exprimunt παράβολα.* His Plinii verbis nostram de hac re disputationem egregie illustrari arbitror.

Verum est hæc audacia maxime periculosa. Nam scriptor aut ob pusillum animum sublimitatem assequi nequit, aut altius progreditur, quam par est. Nihil est difficilius, quam vere sublimem esse. Non semel hoc monuit Longinus, quem audiamus. (quis enim eo melius rectiusque de sublimitate judicat?) Hic vero *S.* 3. dicit ὅλως δ' ἔοικεν εἶναι τὸ οἰδεῖν, ἐν τοῖς μάλιστα, δυσφυλακτότατον, et *S.* 29. monet, τὰ μεγάλα ἐπισφαλῆ δι' αὐτὸ γίνεσθαι τὸ μέγεθος. Sunt vitia, in quæ scriptor audax et sublimitatem affectans facillime potest incidere. Vicinum est sublimitati τὸ μειρακιῶδες, vicina ἡ ψυχρότης, vicinus ὁ παρένθυρσος, de quibus, quoniam jam Longinus in *S.* 2. doctissime disputavit, non opus est quidquam addere. Nam qui accuratius hæc orationis vitia cognoscere cupiant, petant hanc doctrinam ex uberrimo illo et limpidissimo fonte. Poeta igitur primum naturam in tribuendis animi dotibus fautricem nactus sit, atque ab illa motus illos ingenii et ad excogitandum celeres et ad explicandum uberes acceperit, oportet. Hæc illi donaverit, necesse est, quasi alas, quibus se humo tollere, atque alta petere valeat; hæc ei dederit animum nobilem et magnarum cogitationum capacem. Ad eximiam hanc et illustrem naturam accedat ratio quædam conformatioque doctrinæ. Verissime enim Longinus in *S.* 2. docet: ὅτι ἡ φύσις, ὥσπερ τὰ πολλὰ ἐν τοῖς παθητικοῖς καὶ διῃρμένοις αὐτόνομον, οὕτως οὐκ εἰκαῖόν τι κἀκ παντὸς ἀμέθοδον εἶναι φιλεῖ, quæ sententia doctissimorum virorum auctoritatibus confirmatur. vid. Langbaine ad *Long. p.* 29. Nota sunt aurea verba nostri:

—— Ego nec studium sine divite vena,
Nec rude quid possit video ingenium: alterius sic
Altera poscit opem res et conjurat amice.

Natura dat animum, qui attenta alicujus rei contemplatione facile moveatur, inardescat et deinde grandia et sublimia cogitet, eaque audacter eloquatur. Doctrina vero fines præscribit, quos si egrediamur, peccamus, ostendit vitia, a quibus nobis caveamus, viam docet, quam inire debeamus. Est igitur attentione opus, ne nimium indulgeamus ingenio, ut temperemus calori, quantum liceat, ut, quamvis poetice, humane tamen etiam loquamur. Sed quidni, totam rem Longini verbis explicemus? Non pœnitet certe memorabilem locum ex *S.* 2. adscribere, e quo, quam audaciam felicem dicere debeamus, optime apparebit. Est vero locus hic: *ὡς ἐπικινδυνότερα αὐτὰ ἐφ' ἑαυτῶν δίχα ἐπιστήμης ἀστήρικτα καὶ ἀνερμάτιστα ἐαθέντα, οὕτω τὰ μεγάλα ἐπὶ μόνῃ τῇ φορᾷ καὶ ἀμαθεῖ τόλμῃ λειπόμενα. δεῖ γὰρ αὐτοῖς, ὡς κέντρον πολλάκις, οὕτω δὴ καὶ χαλινοῦ. Ὅπερ γὰρ ὁ Δημοσθένης ἐπὶ τοῦ κοινοῦ τῶν ἀνθρώπων ἀποφαίνεται βίου, μέγιστον μὲν εἶναι τῶν ἀγαθῶν τὸ εὐτυχεῖν, δεύτερον δὲ καὶ οὐκ ἔλαττον, τὸ εὖ βουλεύεσθαι, ὅπερ οἷς ἂν μὴ παρῇ, συναναιρεῖ πάντως καὶ θάτερον, τοῦτ' ἂν καὶ ἐπὶ τῶν λόγων εἴποιμεν κ. λ.* Quem igitur feliciter audacem dicemus? nempe eum, qui cum a natura optimo ingenio instructus, tum doctrina conformatus, in magnis et sublimibus sententiis proferendis, in figuris audacibus excogitandis, in verbis fingendis audacter et ordinandis, ita versetur, ut vitia his virtutibus opposita feliciter evitet.

Quæ jam de felici audacia poetarum in universum diximus, nunc ad Horatium transferamus. Etsi vero Quintilianus, nostrum tantum *variis figuris et verbis felicissime audacem* esse, dicat, nobis tamen hæc audacia multo latius extendenda, atque in tota Horatii poesi quærenda esse videtur. Dicemus igitur primum de ipso carminum genere, au-

[*Instituti ratio.*]

dacter a nostro e Græcia in Latium translato, atque audaci, qua in scribendis multis versatus est, ratione: deinde audaces sententias excerpemus et explicabimus: ubi etiam de imaginibus, quas vocant, agemus: denique quæ in ipsa elocutione sit audacia, exponemus.

[*Horatius et Lyricorum Latinorum primus, et in Lyricis carminibus scribendis audacter versatus est.*]

Atque primum quidem in ipso carminum genere, quod elegit Horatius, nobilis audacia apparet. Magnum est aliquid, magnorumque et nobilium ingeniorum proprium, non aliorum vestigia premere, non trita via incedere, non leges accipere, sed dare aliis. His illud poetæ perpetuo ante oculos versatur:

Juvat ire jugis, qua nulla priorum
Castalium molli devertitur orbita clivo.

Jam nullum divinæ poetices genus neglectum magis est a Romanis, ex quo se ad imitationem Græcorum dederunt, quam lyricum. Inde usque a primo bello Punico (nam hoc erat illud tempus, quo se literis dederunt: *post Punica bella quietus quærere cœpit, quid Sophocles et Thespis et Æschylus utile ferrent,* aut ut Porcius Licinius apud

Gellium N. A. XVII. cap. extr. dicit: *Punico bello secundo, Musa pinnato gradu intulit sese bellicosam in Romuli gentem feram.*) usque ad Augusti seculum nullum probabilem habuerunt poetam lyricum, nisi fortasse Salios velis poetas lyricos appellare, qui *canentes carmina*, ut Livius ait, *I*, 20. *cum tripudiis solemnique saltatu* per urbem ibant, et de quibus Quintilianus Inst. Orat. I, 10. *Versus quoque saliorum habent carmen*, aut huc ea carmina referre, quæ de virtutibus clarorum virorum ad tibicinis modos in epulis cantabant. Nam sic Varro apud *Non. II*, 70. *v. Assa. In conviviis pueri modesti ut cantarent carmina antiqua, in quibus laudes erant majorum, et assa voce et cum tibicine.* add. Cicer. *Tusc. Quæst. I*, 2. et *IV*, 2. atque Valer. Max. *II*, 1. Catulli enim nullam prope in hoc carminum genere rationem habendam esse, arbitror. Primum pauca scripsit carmina lyrica, et deinde, quemadmodum unum totum e Græco Sapphus in Latinum sermonem transtulit, ita etiam tria reliqua aut Sapphici sunt generis, aut non ejusdem cum Horatianis indolis. Tandem vero aureo illo Augusti seculo exstitit is, qui felicissimo ingenio instructus Græcorumque poetarum lectione nutritus et excitatus, vulgarem viam deseruit:

Pindarici fontis qui non expalluit haustum.

Hic Alcæi carminibus delectatus, hoc carminum genus Romam transtulit, princeps lyricorum Latinorum et primus. Hunc

Juvat integros accedere fontes
Atque haurire: juvatque novos decerpere flores,
Insignemque suo capiti petere inde coronam.

Raro accidit, ut, qui primus aliquid incipiat, ei hæc res feliciter succedat: rarius vero eundem et incipere et perficere rem videmus. Noster autem incepit atque perfecit etiam. Quare non semel gloriatur, se primum Græcorum modos Romanos docuisse, Latioque intulisse: Sic ait *III*, 30. *Dicar—princeps Æolium carmen ad Italos deduxisse modos: IV*, 9. *Non ante vulgatas per artes verba loquor, socianda chordis: VI*, 6. *Spiritum Phœbus mihi, Phœbus artem carminis nomenque dedit poetæ;* et *docilis modorum vatis Horati: IV*, 4. *Quod monstror digito prætereuntium Romanæ fidicen lyræ: II*, 16. *Spiritum Graiæ tenuem camœnæ Parca non mendax dedit.* Neque mirari aut indignari quisquam debet, sæpius gloriatum esse de hac re poetam. Nam et cuivis novarum rerum inventori hoc licere arbitror, et noster non ignorare poterat, non solum quantam rem suscepisset, sed quam feliciter etiam eandem perfecisset.

[*Cur Latini paucos habuerint poetas lyricos.*]

Hic vero sæpius miratus sum, cum Horatius Romanis suis præclarissimum, quod imitarentur, proposuerit exemplum, paucissimos tamen fuisse poetas lyricos. Pervenerunt ad nos vix nomina, nedum carmina eorum (si pauca Statii exceperis) atque si attente varia loca Quintiliani consideramus, vix plures quatuor lyricis Latium habuisse videtur. Nonne vero miretur aliquis, tanto temporis spatio, populum et magno nobilique animo præditum et ea lingua usum, cui neque magnificentia, neque dulcedo deesset, tam paucos ostentare posse poetas lyricos?

Mihi vero in hanc causam sæpe inquirenti videtur illa, si a perpetua in omnibus et maligna fati lege discesserim, ut ad summum perducta rursus ad infimum relabantur, præsertim ab exstincta libertate repetenda esse. Libertas profecto summa semper ingenia protulit, servi-

[*Servitus ingenia opprimit.*]

tus depressit. Illa nobis Demosthenem, illa Ciceronem dedit: hæc multa fortasse ingenia, quæ ad illorum laudem pervenissent, exstinxit. Liber animus et ingenuus nescio quomodo attollitur semper: nobiliores sententias parit, atque ejusmodi opera edit, quæ non imitari, sed admirari possis. Servitus sensim homines ad adulationem et timorem adducit, quæ ubi vitia semel animum occupaverunt, tum ille jacet, tum nihil magnum et admirabile profert. Præclara est de hac re Philosophi cujusdam sententia apud Longinum in *cap. extr.* *ὡς ἡ δημοκρατία τῶν μεγάλων ἀγαθὴ τιθηνὸς, ᾗ μόνῃ σχεδὸν καὶ συνήκμασαν οἱ περὶ λόγους δεινοὶ καὶ συναπέθανον. Θρέψαι τε γὰρ, φασὶν, ἱκανὴ τὰ φρονήματα τῶν μεγαλοφρόνων ἡ ἐλευθερία καὶ ἐφελκύσαι κ. λ.* Atque etiam ipse Plinius, non recordatus tum, se quoque non liberum esse, se quoque magis egregium adulatorem, quam verum oratorem et præconem laudum Trajani sui esse, *L. VIII, ep.* 14. ingenia *hebetata, fracta, et contusa* esse ait, sublata e medio dicendi libertate. Nam quanquam natura nunquam sterilis est, sed semper se munificam, semper liberalem in dotibus tribuendis atque in formandis ingeniis benignam præbet: tamen si quando egregium ingenium existit, primum non libere, quæ sentiat, loquitur, mox ad adulationem, blanditias, assentationem delabitur. Hac labe infectus animus nihil egregium parit. Non extinguuntur quidem indita a natura semina, sed corrumpuntur tamen; ideoque homines potius *μεγαλοφυεῖς κόλακες*, ut Longinus dicit, quam nobiles poetæ et magnifici oratores fiunt. Cogita scriptores illos, qui sub Cæsaribus vixerunt, et me vera dixisse invenies. At, inquies, ipse tuus Horatius, quem principem poetarum existimas, cui magnum et generosum animum tribuis, nonne sub Augusto vixit? Non ignoro, verum idem etiam scio, eum fuisse Augus-

[*Augustus dicendi libertatem non sustulit.*]

tum principem, cujus de duritie aut fera natura non queri debebant viri docti et poetæ, quorum consuetudine et amicitia delectabatur. Nonne Noster in eodem carmine, quo Augustum laudat, *I*, 12. *Tarquini superbos fasces* et *Catonis nobile lethum* memorat? (Nam Bentleianum *anne Curti nobile lethum* auctori suo relinquemus) nonne potius debebat sedulo effugere nomen viri, qui libertatem Romanam usque ad vitæ finem defenderat, et liber vixerat, mortuus erat liber. vid. Gesnerus, heu! non noster, in *Addend. ad Horat. p.* 637. Eadem libertate poeta *II*, 13. *exactos tyrannos* nominat. Sed in viam redeamus. Neque enim solum primus Romanorum lyrica carmina scripsit, sed ad imitationem Alcæi aliorumque Græcorum adhibuit etiam in iis magna cum audacia licentiam omnem, lyricis præ aliis poetis concessam. Nam et abrupta amat initia, et longius evagatur,

[*In ipsis carminibus lyricis inest audacia.*]

et summa celeritate a proposita re ad aliam transit, et a communi et recepto collocandorum verborum ordine recedit. Videamus de singulis.

[*I. Abrupta carminum initia.*]

Lyricum poetam non eo, quo orator aut Philosophus, ordine procedere, nec sensim præparare animum lectoris, sive auditoris, ad ea, quæ dicturus est, nemini mirum videri debet. Poeta aut gaudio elatus, aut dolore, aut ira, aut amore excitatus, diutius illum igneum vigorem compescere nequit. Arripit lyram, nec quærens verba, quibus ordiatur carmen, non sollicitus, quam formulam primo loco ponat, quodcunque ii, quibus excitatur, motus verbum suggerunt, eloquitur. Quo vehementiores igitur illi sunt, eo vehementius erit carminis initium: quo illi leniores et molliores, eo dulcius leniusque hoc. Possis illum vehementiori animi motu accensum comparare cum fluvio, qui graviter intumescens summa vi aggerem disrumpit. Non aliter enim ille incensus ardentia verba effundit: non aliter vis, non jam amplius comprimenda, e pectore erumpit. Sic poeta admiratus egregia facta Augusti, atque plenus hac cogitatione, Augustique magnitudine excitatus sibi a Baccho abripi videtur. *III,* 25. Hoc œstro percitus exclamat: *Quo me, Bacche, rapis tui plenum?* Atque etiam alio tempore, quasi plenus numine, eundem deum, quem etiam musices deum antiquitas esse voluit, sibi videtur in remotis rupibus vidisse. Obstupefactus hac re animus et recens ab augusto spectaculo tranquillitatem omnem abjicit, statimque erumpit: *Bacchum in remotis carmina rupibus Vidi docentem: II,* 19. mox rem tam magnam elocutus atque rara hominis felicitate commemorata, ad ipsam posteritatem convertitur, eamque alloquitur: *credite posteri;* statim ad Bacchum redit, cujus numen sentit: *Evoe, recenti mens trepidat metu:* sed nondum quietus, nondum illum furorem pectore demittens vehementem, dicit: *Evoe! parce, Liber, parce.* Incidunt sæpe tempora et felicissima quædam momenta, quibus facillime animus poetæ inflammatur, quibus videre credit, quæ nullus alius, immo quæ ipse alio tempore quietus videre nequit. Hac si temporis opportunitate poeta utitur, non potest non magnificum aliquid et nobile provenire. Conferat lector cum duobus his Horatii carminibus hymnum Callimachi *in lavacrum Palladis* et *in Apollinem,* ubi eodem calore incensus esse videtur. Qualia enim videntur hæc?

Οἷον ὁ τ' ἀπόλλωνος ἐσείσατο δάφνιος ὄρπηξ,
Οἷα δ' ὅλον τὸ μέλαθρον. ἐκὰς, ἐκὰς, ὅστις ἀλιτρός.
Καὶ δή που τὰ θύρετρα καλῷ ποδὶ Φοῖβος ἀράσσει.
Οὐχ ὁράας;—ὁ γὰρ θεὸς οὐκέτι μακράν.

Transeamus ad alia. Quintilius mortuus erat. Horatius, audita morte, considerat, quantam jacturam fecerit; reputat, quantum amicum amiserit. Videt sibi virum justum, veritatis studiosum et fidum obiissé. Hac cogitatione plenus incipit: *Quis desiderio sit pudor aut modus Tam chari capitis. I,* 24. Si brevitatem vitæ considerat, et cuivis moriendum esse videt, grave et queribundum ponit verbum: *Eheu fugaces, Posthume, Posthume, Labuntur anni, II,* 14. Ubi etiam repetitioni verbi, *Posthume,* magna vis inest, sed quæ sentiri magis, quam explicari potest. At ubi post Actiacam Augusti victoriam plenus gaudii atque lætitiæ quasi exsultat, alloquitur sodales:

Nunc est bibendum, nunc etc. I, 37. Similiter Alcæus *p.* 14. (*edit. Stephan. a.* 1600. qua editione lyricorum poetarum in hoc libello scribendo usi sumus.) Πίνωμεν. τί τὸν λύχνον ἀμμένομεν; et ibidem: Νῦν χρὴ μεθύσκειν καί τινα πρὸς βίαν πίνειν, atque Anacreon, *p.* 174. Ἱλαροὶ πίωμεν οἶνον, Ἀναμέλψωμεν δὲ Βάκχον. Ubi porro Augusti res gestas atque de Romano populo merita intuetur, tanta hæc esse videt, ut nulli honores, nulla eis digna præmia decerni atque excogitari possint. Admirabundus igitur quærit: *Quæ cura Patrum, quæve Quiritium Plenis honorum muneribus etc. IV,* 14. Quando se jam pertæsum amorum, jam ea ætate virum, quæ lusus renuat, tamen amore tentari sentit, quasi et miretur et timeat, canit: *Intermissa diu, Venus, Rursus bella moves? parce, precor, precor, etc. IV,* 1. quod eleganter imitatus est mollissimus poeta, Marullus, *p.* 56.

> Quo me, sæve, rapis, puer?
> Intermissa diu bella iterum moves,
> Et truces renovas minas? etc.

Unde vero animus lætus et simul inimicissimus magis apparet, quam e carmine, quo Lycen, vetulam meretricem, irridet? *IV,* 13. *Audivere, Lyce, Di mea vota, Di Audivere, Lyce, fis anus et tamen Vis formosa videri etc.* Hæc profecto ipsius lætitiæ verba sunt. Videt Horatius eam Lycen, a qua olim spretus erat, et cui vindictam et pœnam imprecatus erat, vetulam. Abiit venustas et pulchritudo pristina, et, quod pejus est, ea deformis et vetula Lyce more tamen puellarum lascivit. Lætatur poeta, deos preces suas audivisse: hoc illi primum in mentem venit, hoc primum eloquitur: neque semel dicit, sed, quod, quando nimium lætamur, facimus, eadem verba repetit: et denique duobus verbis omnem lætitiæ suæ causam exprimit: *fis anus.* Magna est hujus loci pulchritudo. Denique cum omnia bello civili et intestino arderent, cum Cleopatra et Antonius omnia miscerent, indignabundus et iratus poeta in populum Romanum vehementer invehitur. *Epod.* 7. Videtur sibi totum Romanum populum præsentem, gladios vagina extrahentem atque ruentem in bella, in prælia, videre. Quid igitur poeta? num mollire conatur civium furorem leni oratione? num placido dicendi genere utitur? immo vero vehementissimo. *Quo, quo, scelesti, ruitis? aut cur dexteris aptantur enses conditi? etc.* Hic primum magna est vis interrogationis, et major etiam repetiti *Quo, quo?* maxima vero verbi, *scelesti.* Nihil præcesserat, nulla increpatio, nulla accusatio: repente e pectore poetæ erumpit verissima vox *scelesti:* in mediam rem lectorem adducit: nos ipsi populum furibundum et tumultuantem cernimus et acclamamus: *Quo quo scelesti?* Admirabile profecto totum est carmen et summo ardore conscriptum. Sic ubi multum populum interrogavit, tandem non tam verba fundit, sed fulmina vibrat. Totus populus poetam audire videtur: hic quærit: *Furorne cæcus, an rapit vis acrior? An culpa? responsum date.* Attende repetitionem verbi *an,* quæ orationis vehementiam auget: attende imperatoriam et nobilem brevitatem: *responsum date.* Quid populus? quid respondet? *Tacent: et ora pallor albus inficit, mentesque perculsæ stupent.* Hic primum audaciam

poetæ nota, qui populum Romanum circumstantem atque illam accusationem audientem fingit. Deinde hoc silentium, hic pallor et stupor quam admirabilem vim habent! Conscientia sceleris percellit ac perturbat animos: ne verbum quidem proferre valent: non audent se defendere: immo pallent, quemadmodum scelesti solent, et stupent: hoc silentio, pallore, et stupore scelus suum fatentur. Silentium vero quavis eloquentia sæpe superius esse non ignorabunt, qui e Longini doctrina de virtutibus scriptorum judicare didicerunt (vid. *Sect. IX.*) Addamus etiam hoc. Vix facta hac territi populi descriptione, poeta eum relinquit: non cum eo loqui pergit: sed inciso quasi filo orationis brevibus addit, Remum mortem suam ulcisci. ***Sic est, acerba fata Romanos agunt etc.*** Longius in hoc loco morati sumus, quam nobis initio erat propositum. Sed retinuit nos summa hujus carminis præstantia, quam sicut nos primos observasse lætamur, ita aliis explicare voluimus. Præterea non opus judicamus, reliqua exempla copiosius exponere. Digito tantum præcipua ostendere lubet. Evolvant igitur poetices studiosi *I*, 8. 32. *II*, 13. 17. *III*, 20. 28. *Epod.* 5. 8. 9. 17. Hæc vero inexspectata et abrupta orationis initia proveniunt, ut Longinus ait: *τῆς ἐκβολῆς τοῦ δαιμονίου πνεύματος ὁρμῇ, ἣν ὑπὸ νόμον τάξαι δύσκολον.*

[*II. Longæ digressiones.*]

Altera pars audaciæ in scribendo carmine lyrico est, quod poeta sæpe propositam rem relinquere videtur; de rebus, quæ ad argumentum non pertinent, multa verba facit: longius evagatur, descriptiones et imagines conjunctas quidem aliquo modo cum materia, sed non necessitudine propiori, intexit. Exemplis rem illustrabimus. Horatius *I*, 9. Thaliarchum aliquem ad lætitiam adhortatur, additque ***Permitte divis cætera.*** Hic desinere poterat poeta. Ad sensum nihil requirebatur amplius. Poetæ vero vividum ingenium, dum deos cogitat, statim descriptionem aliquam immensæ potestatis deorum præbet: ***qui simul stravere ventos æquore fervido deprœliantes, nec cupressi nec veteres agitantur orni.*** Malumus enim hunc locum sic interpretari, quam cum Dacierio mysteria nescio quæ quærere. Nam quod hic dicit, irridere Flaccum doctrinam Stoicorum, qui deos vel minutissimarum rerum curam agere putarent, mihi non probatur. In sermonibus et epistolis, non in carmine eoque lætioris argumenti, in Stoicos satyram quæro. Et quid, ubi omnia facillima sunt, ipsas difficultates excogitem? Sed multi, qui poetæ nostri interpretationem aggressi sunt, sæpe nodum quærunt in scirpo, et allegorias, Philosophiam Stoicam et Epicuream somniant, ubi nihil opus est, similes illius, qui in Homeri carminibus Chymiam latere sibi aliisque persuadere voluit. Nobis sententia hujus loci videtur esse hæc: Dei mari et vento imperant: si jubent, tum omnia tranquilla et quieta sunt, ut Virgilius de Neptuno dicit: ***Hæc ait, et dicto citius tumida æquora placat.*** Idem peccatum commisisse nobis videtur Dacierius ad *I*, 34. ubi magnificos versus: ***Quo bruta tellus—concutitur;*** ad Stoicorum sententias irridendas a poeta positos esse dicit. Sed illuc redeamus, unde digressi sumus, *I*, 2. ubi diluvii Deucalionis mentionem facit, per quinque versus illud describit: ***Piscium et summa genus hæsit ulmo etc.***

ubi vetus Scholiastes notat: *Leviter in re tam atroci et piscium et palumborum meminit, nisi quod hi excessus lyricis concessi sint.* Sic *I*, 34. ubi currum Jovis memorat; *I*, 22. ubi lupum, qui ipsi pepercerat, nominat: *IV*, 2. ubi se recepto Cæsare vitulum immolaturum esse dicit, omnia hæc per tres pluresve versus describit. Porro *IV*, 4. comparat Drusum cum aquila, et cum satis fuisset, illa tantum posuisse: *ministrum fulminis alitem:* vagatur tamen latius, additque: *Cui rex deorum regnum in aves vagas Permisit, etc.* De aquila similiter, ut Horatius, Callimachus *hymn. in Jov. v.* 68. θήκαο δ' οἰωνῶν μεγ' ὑπείροχον ἀγγελιώτην Σῶν τεράων, et *Æschylus in Prometh.* 1020. Διὸς δέ τοι Πτηνὸς κύων, δαφοινὸς αἰετός: et Pindarus *Pyth. I.* ἀρχὸς οἰωνῶν.' *III*, 17. postquam Lamiam allocutus est: *Æli vetusto nobilis ab Lamo:* per octo versus evagatur, majoresque Lamiæ commemorat: *Quando et priores etc.* quos versus non resecare debebant nimis delicati homines; non profecto magis, quam *IV*, 4. 18. ubi cum Vindelicos nominat, addit se nescire, unde dextra securim gestent: *Quibus mos unde deductus etc.* Huc etiam referatur: *III*, 4. 60. descriptio Apollinis: *I*, 7. oratio Teucri *III*, 4. descriptio victoriæ, quam Dei a gigantibus reportaverunt: *I*, 16. commemoratio malorum, quæ ab ira oriantur, atque orationes *III*, 5. Reguli, et *III*, 11. Hypermnestræ ad Lynceum suum: talis etiam est *III*, 27. historia Europæ et *I*, 3. exsecratio primæ navis inventoris. Est vero hæc nostra observatio necessaria et perutilis ad aliquot loca Horatii a Criticorum quorundam importunitate defendenda.

[*III. Saltus in carmine ab alia re ad aliam.*]

Porro quando animus poetæ inflammatus est, incredibile est, quot res simul in mentem veniant. Jam præ festinatione nequit omnia, quæ in animo versantur, exprimere, atque, omissis multis, præcipua tantum eloquitur, reliqua tacet. Sunt quidem sententiæ illæ inter se conjunctæ, sed vincula, ut ita dicam, quibus connectantur, non apparent. Facile tamen lector, qui poetico ingenio instructus est, ea, quæ poeta omisit, assequitur. Ita etiam Horatius (noluit enim methodo mathematica, aut, quod pulchrius, *scientifica*, scribere hic philosophus et magnus quidem, licet eheu! nullum compendiolum scripserit, philosophus) ille igitur sæpe ab aliqua re ad aliam tam celeriter transit, nulla ut inter sententias conjunctio esse videatur. Quam tamen, si recte attendimus, facile invenimus. Videtur poeta propositam rem relinquere velle, et novum carmen ordiri. At si accuratius rem tecum consideres, optimus ordo, nempe talis ordo, qui in inflammati potest poetæ animum cadere, adest. Sic. *I*, 7. postquam varias urbes memoraverat, easque dixerat aliis, non sibi placere, addit tandem, nullum sibi locum magis arridere, quam villam Tiburtinam: *Quam domus Albuneæ resonantis. Et præceps Anio et Tiburni lucus et uda Mobilibus pomaria rivis.* Nunc vero vide saltum poetæ! *Albus ut obscuro deterget nubila cœlo Sæpe notus: Sic tu sapiens finire memento Tristitiam vitæque labores Molli, Plance, mero.* Nulla videtur esse hujus sententiæ cum præcedenti conjunctio, atque etiam novum hic carmen quidam incipiunt. Verum omnia bene cohærent. Tu, mi Plance, ait poeta, in exilium abire vis, teque in Græciam conferre? Crede, neque Rhodos, neque Mitylene, neque aliæ urbes tantas sua-

vitates habent, quantas Tiburtina tua villa. Hic igitur maneas, velim, atque curas et ægritudines vino pellas. Nam quemadmodum notus non semper pluvius est, sed cœlum etiam serenat, sic quoque etc. Hic quidem ordo est sententiarum, quem secutus fuisset Horatius, si epistolam scripsisset aut orationem. Verum lyricus poeta has leges rejicit liberiusque exsultat. Longum foret, pluribus exemplis hoc illustrare, præsertim cum, nisi totum carmen perlegamus, res recte intelligi nequeat. Notabimus igitur loca. *II*, 16. inter *v.* 16. et 17. et *v.* 27. 29. *III*, 1. 17. *III*, 3. *III*, 5. 5. et 27. *III*, 29. 29. 49. *III*, 4. 35. *etc.* Huc etiam refer *III*, 5. ubi Regulus (nam antea poeta locutus est,) præter opinionem, ipse nobilem orationem pronunciat, ad quem locum vide Dacierium. add. III, 2. *illum ex mœnibus hosticis Matrona etc.* Transeamus ad reliqua.

[*IV. Turbatus verborum ordo.*]

Meminimus enim, nos supra in iis, quæ felicem Horatii in contexendis carminibus lyricis audaciam indicent, etiam ponere turbatum verborum ordinem, de quo præclara sunt, quæ monet Longinus in *S.* 29. Turbatus animus cogitationes suas frustra eo ordine proferre laborat, quem leges Grammaticæ postulant. Quotidie in iis, qui aut irati, aut læti aut tristes sunt, animadvertimus, eos verborum ordinem sæpe negligere atque invertere. Ita etiam Lyrici poetæ. Illustre exemplum est apud nostrum *IV*, 15. *Phœbus volentem prælia me loqui Victas et urbes increpuit lyra.* Nam verborum ordo est: Phœbus me, volentem lyra loqui prælia et victas urbes, increpuit. Interpretatio atque explicatio Dacierii valde jucunda est. In versione posuit: *Apollon me donna un coup de sa lire*, atque suavius etiam in notis: *Apollon lui donna un coup avec sa lire, et ce coup étoit pour le rendre attentif à ce qu'il lui disoit.* Nempe Apollo, tanquam morosus aliquis ludimagister aut sævus Orbilius, lyram manu tenens Horatio adstitit. Poeta incipit prælia, pugnas et victorias dicere. Tum Apollo iratus bono poetæ lyram capiti impingit, ut mirum sit, ni, ut isti apud comicum, colapho tuber sit totum caput. Elegantem vero Apollinem, elegantiorem Horatium, qui tam bellam historiolam excogitaverit, elegantissimum vero Dacierium! Ejusdem prope argumenti carmen est apud Propert. *III*, 2. ubi, posteaquam narravit, se heroici carminis fontes attigisse, addit. *v.* 13.

Cum me Castalia speculans ex arbore Phœbus,
Sic ait aurata nixus ad antra lyra:
Quid tibi cum tali, demens, est flumine? quis te
Carminis heroi tangere jussit opus?

Addamus alia exempla: *I*, 15. *Pastor cum traheret etc. III*, 3. *Justum et tenacem etc. I*, 17. *Sic tibi copia etc. I*, 24. *Cui pudor etc. III*, 24. *Intactis opulentior etc. III*, 29. *Tyrrhena regum etc. IV*, 4. *Qualem ministrum etc.* ubi in tota comparatione Drusi cum aquila verborum ordo a communi consuetudine recedit. De his notanda sunt verba Longini, *S.* 17. ἐν τάξει τὸ ἡρεμοῦν, ἐν ἀταξίᾳ δὲ τὸ πάθος, ἐπεὶ φορὰ ψυχῆς καὶ συγκίνησις ἐστίν. et Demetrii Phalerei *de eloc. S.* 266. καὶ νὴ τοὺς θεοὺς σχεθὸν ἂν καὶ ἡ ἀσάφεια πολλαχοῦ δεινότης

ἐστὶ, atque *S.* 257. Ποιεῖ δέ τινα καὶ ἡ βία κατὰ τὴν σύνθεσιν δεινότητα· δεινὸν γὰρ πολλαχοῦ καὶ τὸ δύσφθογγον, ὥσπερ αἱ ἀνώμαλοι ὁδοί. Atque hanc observationem aut ignorasse aut potius non meminisse videtur Heineccius, qui in *Fundam. Stili p. m.* 152. illum Horatii locum, quem contra Dacierium vindicavimus modo, non recte cepisse videtur. Ubi, et erro fortasse, sed dicam tamen, licet timidiuscule dicam, ubi mihi in addita nota summus Gesnerus non satisfacit. Meliora docere videtur præclarus vir, Dorvillus ad *Chariton. p.* 271.

[*V. Sensus per plures strophas extensus.*]

Addamusne his aliud præterea audaciæ genus, quod in carminibus Horatii observamus? Si poetæ animus tranquillus est, quietus, nullisque vehementioribus motibus excitatus; tum singulæ strophæ perfectum sensum continent. Certe Grammaticorum filii hanc legem tulerunt, qualibet stropha sensum esse absolvendum. Poeta vero similis est fluvio monte decurrenti. Hunc nihil retinet, nihil moratur; summa vi præcipitat. Sic etiam poeta per duas tresve strophas sensum extendit: atque tum demum subsistit et quasi quiescit. Audax noster Horatius, *IV*, 4. per quinque strophas abripitur, atque demum in *v.* 18. subsistit, mox iterum abreptus in *v.* 28. moratur. Pari modo *I*, 14. *I*, 35. duas strophas connectit, et, *IV*, 15. a *v.* 4. usque ad 16. excurrit. Quid denique dicas de *IV*, 14. ubi prope omnes strophæ aliis sunt intextæ, sensusque per multos versus continuatus? Sed horum exemplorum magna est copia. Facile talia, quibus volupe est, invenient. Omnia quasi conjuncta sunt, quæ adhuc de audaciæ hujus genere diximus in *IV*, 3. *Qualem ministrum etc.* de quo carmine vere Scaliger, pater, judicavit: *Quarta nec Pindaro cedit*, et, ut Dacierius adnotat: *Tota vero cantione hac et se ipsum et omnem Græciam superavit.* Hæc nobis de ipso carminum habitu et compositione dicta sunto.

INQUIRY

INTO THE

CAUSES OF THE DIVERSITY OF HUMAN CHARACTER

IN VARIOUS

AGES, NATIONS, AND INDIVIDUALS;

By the late PROFESSOR SCOTT, King's College, Aberdeen.

No. VIII.—*Continued from No.* XXIV. *p.* 272.

SECT. IV.

Of the Opinions of various Writers concerning the Effects of Climate.

ANOTHER remarkable example of the effects of climate being counteracted by adventitious circumstances, is furnished in the history of

the Mexicans and Peruvians. At the time of the Spanish invasion, these people had made considerable advances towards a polished state of society, while their Northern neighbours were mere hunters and fishers. Thus in the New World it was in the torrid zone only that much progress had been made in the arts of life; and if we may credit the accounts of the first visitors of these regions, the state of manners, government, and civilization, were such as would not have disgraced even the polished nations of the older continent.

When the Spaniards invaded America, the Mexicans were well skilled in agriculture, and by the effects of cultivation were able to produce plenty of maize even in the mountainous country of Tlascala. They also understood gardening, and even botany; for a physic garden belonging to the Emperor was open to every one for the purpose of furnishing medicinal plants. The Mexican women were dexterous spinners; and manufactures of cotton and hair abounded every where. The public edifices and houses of the nobility in the city of Mexico were of stone, and well built. The royal palace had thirty gates opening to as many streets. The principal front was of jasper, black, red, and white, well polished. Three squares, built and adorned like the front, led to Montezuma's apartment, which consisted of spacious chambers, the floors covered with mats of different kinds, and the walls hung with a mixture of cotton-cloth and furs: the innermost room was adorned with hangings of feathers, beautified with various figures in lively colors. The cielings of this building were so artificially formed, that large planks sustained each other without the help of nails.

The great causeway which traversed the lake, in the midst of which the city of Mexico was built, connecting it with the neighbouring shore, was a striking proof of the industry and mechanical skill of this people. They had likewise, we are told, brought water into the city from a mountain at a league's distance. They possessed artificers of great skill in various branches of manufacture. Their drinking cups were of the finest earth, exquisitely made, of different colors, and likewise distinguished by the smell. Their goldsmiths were skilful in moulding gold into various forms, particularly into the shapes of different animals. Their painters constructed landscapes and other imitations by means of feathers, so artfully mixed as to rival the life and coloring of nature. It was by means of such representations that the Mexicans communicated intelligence to a distance, and in some measure supplied the want of written characters. They were not ignorant either of music or poetry; and one of their favorite amusements consisted in the rehearsal of songs celebrating the achievements of their ancestors.

In respect of government, policy, and laws, the Mexicans had made very considerable advances. Their monarchy was elective; but the right of election, as well as the privilege of being elected, was confined to the princes of the royal blood. The Emperor elect, before his coronation, was obliged to perform some warlike exploit; by which institution the military spirit of the empire was supported. A revenue was appointed for the support of the crown, which consisted in mines

of gold and silver, a duty upon salt and other manufactures, and a third part of the rent of all lands, except the estates of the nobles. This privileged order were subjected to no tribute, except the obligation to serve in the army with a number of their vassals, and to guard the person of the Emperor.

Various councils were appointed, among which were distributed the different departments of government. The management of the royal patrimony was allotted to one council; appeals from inferior tribunals to another; the levying of troops and the providing of magazines to a third; while affairs of supreme importance were reserved for a council of state. All these boards were composed of men experienced in the arts of war and peace; and the council of state consisted of those who elected the Emperor.

Police and education were matters of attentive concern in the Mexican government. During the fairs, which were frequent and very numerously attended, judges were appointed, who decided all mercantile differences on the spot; and peace and good order were preserved by inferior officers, who made regular circuits for that purpose. The Spaniards were much amazed at the abundance and variety of the commodities brought to market, and the good conduct observed by such multitudes. There were schools in Mexico allotted for plebeian children, and well endowed academies for the sons of the nobility. The masters of these last were considered as officers of state, as it was their business to qualify young men for serving their king and country. The most honorable of all employments was that of a soldier, but it was judiciously enacted, that when a young nobleman made choice of this profession, he was sent to the army, and made to suffer great hardships before he could be enrolled. Young women of quality were educated with no less care by proper matrons, chosen with the utmost circumspection. So strictly, indeed, was the distinction of ranks observed in Mexico, that the city was divided into two parts, one of which was appropriated to the emperor and nobility, and the other left to the plebeians.

The Mexicans were a warlike people, as was sufficiently evinced by the brave defence which they made against their Spanish invaders. They had a variety of weapons, both offensive and defensive, and were not entirely ignorant of the art of fortification. Military orders were instituted among them with peculiar habits, as marks of distinction and honor; and each cavalier bore the device of his order painted upon his robe, or affixed to it. Montezuma founded a new order of knighthood, into which princes only were admitted, or nobles descended from the royal blood; and the king himself was numbered among its members. The knights of this order had part of their hair bound with a red ribbon, to which a tassel was fixed hanging down to the shoulder. Every new exploit was honored with an additional tassel; a contrivance well adapted to render the knights eager to embrace every new opportunity of signalising themselves.

That the Mexicans had even made some proficiency in science is apparent from the ingenious method which they had adopted of regulating the calendar. The Mexican year consisted of 365¼ days. It

was divided into 18 months, of 20 days each, which in all made 360 days; the remaining five intercalary days were added at the end of the year, and were employed in diversions; and the fourth part of a day was allowed for, by adding 13 days at the end of 52 years, which is equivalent to adding 1 every fourth year. But in the religious system of this singular people, we discover too genuine tokens of the remains of barbarism. They not only practised human sacrifices, but they dressed and ate the flesh of those that were sacrificed. Their great temple was contrived to excite horror, being crowded with figures of venomous serpents, and even with the heads of the unfortunate victims of their faith. It affords a striking proof of the grossness of their superstition, that every emperor, at his coronation, was obliged to swear that there should be no unseasonable rains, no overflowing of rivers, no fields affected with sterility, nor any one injured by the noxious influence of the sun.

The kingdom of Peru, when visited by the Spaniards, was possessed by a people less active and enterprising, indeed, than the Mexicans; and among whom government, and the various arts and improvements of life, had made less considerable progress; but who were, nevertheless, entitled to a respectable rank among civilized nations. The practice of agriculture was far advanced in Peru, as well as in Mexico; and the Peruvians not only understood the use of the plough, but they had constructed numerous aqueducts for the purpose of watering their land. It is singular, that a kind of Agrarian law existed among this people. A large portion of land was allotted to the sovereign, in order to defray the expenses of government; and the remainder was divided among his subjects, in proportion to the numbers of each family. As in the feudal system of Europe, the sovereign was held proprietor of the whole soil; and from time to time the distribution of lands was varied according to the circumstances of families.

In Peru there was no division of labor, nor any artist or manufacturer by profession; every one, therefore, was obliged to do all kinds of work for himself. Blas Valera mentions a law, called *the law of brotherhood*, which obliged the people, without fee or reward, to be mutually aiding each other in sowing and reaping, in building their houses, and in every sort of occupation. It is not, therefore, to be supposed that the arts were far advanced in Peru; but the stupendous fortress of Cusco, in which were stones thirty feet in length, and of a proportionable breadth and thickness, sufficiently evinced the persevering ingenuity of the ancient inhabitants of that country. The Peruvians were fond of music and singing, and even composed and acted a kind of tragedies and comedies. The art of writing was unknown among them, but was supplied by certain silken threads of divers colors, called *quipos*, with knots cast upon them; by which means they were enabled to record certain transactions, and to perform numerical calculations.

The government of Peru was an absolute and hereditary monarchy; and the royal family, or Incas, were reputed sacred, being esteemed the lineal descendants of the great Peruvian deity, the sun. The Pe-

ruvian monarchs thus united in their persons the highest civil and religious authority; but they exercised their power with great moderation, and neither oppressed their subjects, nor disturbed their neighbours. The religious rites of the Peruvians seem to have partaken of the mild and gentle character of the people. One of their most remarkable characteristics was the dedication of virgins to the Sun, who, like the vestal virgins of Rome, were under a vow of perpetual chastity. The Peruvians seem to have made no progress in the sciences, and they were less skilful in war than the Mexicans; but they were an eminently gentle, humane, and friendly people.

Such was the remarkable situation in which these nations of the New World were found by the Spaniards. Without any channel of intercourse with the civilized nations of the ancient continent, and situated in a climate which is not naturally favorable to the energy of the human character, they displayed a considerable advancement in the science of government, in military skill, and in many of the useful and ornamental arts of life.

It may be thought that I have now adduced abundance of examples to prove, that the influence of climate, in determining the human character, may be counteracted by various adventitious circumstances; that in regions which are naturally unfavorable to the progress of cultivation and the advancement of the arts of life, nations have been found who are entitled to a high rank in the scale of civilization; while in the most favorable situations, no effectual barrier has been interposed to mental degeneracy, and a relapse from the most advanced state of improvement and energetic exertion to inactivity and barbarism.

There is yet an example of the influence of moral, as well as physical, causes in determining the human character, which I cannot refrain from adducing, as it establishes the reality of this influence in a manner peculiarly satisfactory. It is an example of two nations, of whose history we possess the most authentic records, and which, though they florished at the same period of time, and in regions which were almost contiguous to each other, and in no respect different in their physical influence, were yet remarkably distinguished in their manners, their pursuits, and their progress in the arts and improvements of life. The nations to which I allude, are the ancient Athenians and Lacedemonians.

In many important particulars these celebrated nations closely resembled each other. The same military ardor, the same love of glory, and the same enthusiastic patriotism, were conspicuous alike in both. Both, too, were ardent lovers of liberty, and zealous defenders of the laws and constitution of their country. But the particulars in which they differed, and were even directly opposite to each other, were still more remarkable than those in which they agreed; and illustrate, in a very striking manner, the powerful influence of positive institutions in regulating the character, manners, and pursuits of a people.

The Lacedemonian republic, as governed by the laws and institu-

tions of Lycurgus, affords one of the most singular political phenomena that the page of history contains. It exhibits a people patiently submitting to the most painful restrictions, and suffering the greatest privations, with a view to fit themselves for military enterprize, and the advancement of the glory of their country. It furnishes an example of a nation in a constant state of discipline fitted to qualify them for enduring hardship, danger, and fatigue, and sacrificing to this object some of the strongest propensities and most engaging feelings of the heart. And it proves to what an extent the natural dispositions of man may be checked, and how greatly his desires may be modified by adventitious motives, and the steady application of a system of positive institutions.

It seems to have been the sole object of Lycurgus, in the laws which he framed for the republic of Sparta, to render his countrymen formidable in war and steady lovers of their country; and he appears to have been little solicitous about the sacrifices which the attainment of this object might require. The Lacedemonians were to be rendered temperate, robust, and invincible in the field; and if this was accomplished, it was of no importance whether they were at the same time amiable and humane, and under the guidance of just and virtuous principles.

The most rigid temperance in the indulgences of the table was practised at Sparta. Every inhabitant of that city, even the kings themselves, were obliged to take their repast in the public halls, and to content themselves with what was set before them.[1] The fare was of the most frugal kind, neither choice in its nature, nor nicely dressed. To appear too well fed was considered as a crime, and subjected the offender to chastisement.—(Ælian. Var. Hist. l. 14, c. 7.) It was equally against the laws to wear sumptuous apparel, or to bathe and perfume but on stated days; although it was ordained that no one should be seen in tattered clothes.—(Ælian. ut supra. Xenoph.)

The same frugality was prescribed to the Lacedemonians in their houses and furniture; and even their pleasures and amusements were restricted by the same rigid spirit. It was enacted by an ordinance of Lycurgus, that the cielings of houses should be made with an axe only, and the doors by a saw, without the aid of any other tool. Into such houses as these, says Plutarch, no man was so foolish as to carry either stately beds, costly tapestry, vessels of gold and silver, or any other kind of magnificence.—(In Lycurg.) In fact, by ordaining that no other money should be current in Sparta but heavy pieces of iron, Lycurgus effectually provided against the love of wealth, and the luxury which naturally attends it.

The diversions of the Spartans were of the most serious kind. They admitted, indeed, of music and dancing; but this amusement was so

[1] Agis, one of the kings of Sparta, having returned from gaining a victory over the Athenians, thought he might sup at home with his wife. He sent, in consequence, for his allowance; but the Polemarchs refused to give it, and he was obliged to go and eat it at the public table.—(Ælian. Var. Hist. l. 3, c. 34.)

contrived, as to become a sort of military exercise. Theatrical representations, which were the delight of all the other cities of Greece were positively prohibited at Sparta. The exercises of the gymnasium and hunting were the only relaxations permitted to the Lacedemonians; the rest of their time was occupied in conversations in the public halls, where they assembled daily for that purpose; but even the subject of their discourse was limited and regulated by the laws. At the same time they were prohibited from exercising any mechanic art, or cultivating the ground, which employments were entirely entrusted to slaves; and they held the sciences and belles lettres in utter contempt; so that the time of the Lacedemonians, unless when they were employed in the field, must have hung very heavy upon their hands. Hence the celebrated bon-mot of Alcibiades, who, when he heard it boasted that the Lacedemonians showed an utter contempt for death, "I do not wonder at it," said he, "it is the only means they have to free themselves from the miseries of their dull and constrained way of life."—(Ælian. Var. Hist. l. 13, c. 38.)

The intention of Lycurgus in imposing such restraints upon the Lacedemonians, seems to have been to render warfare a state of enjoyment to them. The austerities of his discipline commenced from the earliest period of life, and even at the very instant of their birth. The children were immediately torn from their parents, and placed under the care of certain persons appointed to bring them up. Their education was of the severest kind; they were ill lodged, poorly fed, and slightly clothed; they were restricted from the usual diversions of youth; and obliged in their schools to answer with alacrity the most grave and serious questions, or submit to be punished without mercy. The annual festival of Diana affords a curious instance of the severity of the Spartan discipline. It was the practice, in honor of that goddess, once a year to whip all the children upon all her altars till the blood flowed copiously; and some have been known to expire during the ceremony.(—Plut. in Lycurg. Paus. l. 3, c. 16.)

On certain days of the year, also, it was the practice of the Lacedemonian youth to divide themselves into bands, which repaired by different roads to a place previously appointed. Upon a given signal the opposing parties fell upon each other with the utmost animosity, kicking, biting, and bruising with all their force, and even tearing out each others' eyes. "They might be seen," says Pausanias, "fighting desperately, sometimes opposed one to one, sometimes by little bands, sometimes all together, each troop making the utmost efforts to drive back the other, and to overthrow it in the water which surrounded the field of battle."—(L. 3, c. 14.)

The necessary effects of such institutions evidently were to give to the people a severe, ferocious, and gloomy character. The Lacedemonians were indeed patient of hardships, and valiant in war; but their valor was not tempered by humanity, and their victories were not adorned by acts of magnanimity and generosity. They cared not by what means they achieved their purpose, and thought it not less honorable to subvert an enemy by cunning and breach of faith, than

by open and avowed hostility. Of their cruelty and perfidy their conduct to their wretched slaves, the Helots, affords but too many examples. Not content with loading these unhappy victims with the severest tasks, and punishing them unmercifully for the slightest offence, they were accustomed frequently to put many of them to death, on no other pretence but the fear that their numbers might render them dangerous to the state. From time to time the stoutest of their youth were armed with poniards, and provided with food for a certain number of days; they were then commissioned to lie in *ambuscade*, and take the best opportunity of dispatching all the Helots that fell in their way.—(Plut. in Lycurg. Athen. l. 14.)

History also informs us, that on a certain occasion the Lacedemonians, apprehensive that the Helots had become too numerous, and not daring to attack them openly, pretended to give freedom to a certain number of them, and to enrol them among their troops. Deceived by these promises, the most robust and valiant of the Helots presented themselves; from whom two thousand were selected, who were instantly crowned with flowers, and conducted in great pomp into the temples, as if preparatory to their new honor. These men, however, soon after disappeared; nor was it ever known what had become of them.—(Thucyd. l. 4, n. 80. Diod. l. 12.)

The treachery and cruelty of the Lacedemonians were equally evinced in their conduct to the Athenians, over whom they obtained a temporary superiority during the Peloponnesian war. It was by treachery that they, at that time, procured the death of Alcibiades, the Athenian general, then an exile in Persia. When they had rendered themselves masters of Athens, they gave an unbounded scope to their revenge and ferocity. They put to death, says Xenophon, more persons in eight months of peace than the enemy had killed in thirty years of war.—(Hellen. l. 2.) Those of the Athenians, who had it in their power, fled for an asylum to foreign lands; but the Lacedemonians had the inhumanity to endeavour to deprive them of this last refuge. They forbade, by a public edict, the cities of Greece to afford them shelter, and commanded them, under the penalty of a fine, to deliver up the fugitives to the thirty tyrants who then ravaged Athens.—(Diod. l. 14. Plut. in Lysand.)

If we contemplate the Spartans in their private and domestic relations, we shall not find them more worthy of esteem, than in their public conduct. The absurd practice of separating children from their parents, immediately after their birth, tended effectually to counteract the principles of parental and filial affection, and at the same time to weaken all the ties of domestic union. In fact, conjugal fidelity was in no repute at Sparta, and was violated even with the sanction of the laws. It was customary for an old man, who had a young and handsome wife, to allow of her having intercourse with a robust and well-made youth, and to bring up the offspring of this adultery as his own. Nor was this all: a stout and handsome young man might at any time demand admission to the wife of another, under pretence of supplying the state with able-bodied citizens. In short, under this pretence, the

Lacedemonians mutually lent their wives without any breach of decorum, and thought all was well if the strength of the commonwealth was supported.—(Xenoph. de rep. Lac. Plut. in Lyc.)

This relaxation of morals was perfectly agreeable to the institutions of Lycurgus, by which it was enjoined, that the public baths should be common both to men and women, and that on certain solemnities the young persons of both sexes should dance and fight naked promiscuously with each other.—(Plut. in Lyc.) The consequences of such practices were what might naturally be expected; and all ancient writers agree, that the Lacedemonian women were immodest and dissolute in excess; they dressed in a very indelicate manner, so that the form of their limbs was discovered at every step. They made no scruple of satisfying their appetites whenever they thought fit, insomuch, that Euripides calls them *Ἀνδρομανεῖς, virorum cupidissimæ*, (Androm. v. 595) and Aristotle complains that all the disorders at Sparta sprung from the irregular conduct of the women.—(De rep. l. 1, c. 9). Yet these women possessed a great ascendancy over their husbands, for which they were probably indebted to their personal charms, which, according to Athenæus, were very remarkable, (l. 13) and to their resolution and undaunted fortitude in encountering danger.

To sum up at once the character of the Lacedemonians, they were a martial, brave, and enterprising people, steady and politic in their designs, and patiently submitting to the greatest hardships in order to accomplish them. But at the same time they were crafty, deceitful, haughty, cruel, and perfidious; capable of sacrificing every thing to their interest and ambition, and holding in contempt the liberal and elegant arts, and even the common decencies and moralities of life. After the victories of Lysander, they degenerated from the austere and rigid discipline of Lycurgus, and lost even that semblance of virtue which they derived from their temperate diet and hardy manner of life. The use of gold and silver was then introduced into Sparta, and brought along with it all the excesses of luxury and sensuality.

Let us contrast with this ferocious and dissolute people the refined, the accomplished, the amiable and generous Athenians. The most distant states can hardly exhibit more opposite dispositions and pursuits than were discernible in these two neighbouring commonwealths; nor can the force of positive institutions be in any manner more plainly evinced than as exhibited in the effects of the different systems of regulations adopted by the two most eminent legislators of antiquity, Lycurgus and Solon.

In the system of Lycurgus every thing is rigid and constrained, unless where constraint was peculiarly requisite, the article of morality. In the system of Solon all was left free, unless the power of injuring others. An Athenian might feed, clothe, and lodge himself as he thought proper. He was at liberty to cultivate any art or science for which he had a taste, and to make choice of that profession for which he felt a preference. Lycurgus enjoined idleness to the citizens of Sparta; but Solon, on the contrary, ordained punishments for such as had no manner of employment; and it was the business of the Areo-

pagus to guard against the prevalence of sloth, and to take cognizance of the means which individuals employed for their subsistence.—(Plut. in Sol.)

The effects of this wise policy were, that at Athens all the arts and sciences greatly florished; it was there that commerce, navigation, manufactures, architecture, sculpture, painting, literature, philosophy, eloquence, and, in fact, every kind of knowledge that can exalt or distinguish a nation arose to the most remarkable eminence. There were found the most ingenious artists, the profoundest philosophers, the most pleasing poets, and the most persuasive orators of all antiquity. Nor did these elegant pursuits at all impair the military ardor or patriotic enthusiasm of the citizens of Athens. The Lacedemonians themselves were not more distinguished for martial achievements; and if they had to boast of the contest at Thermopylæ, and their victories during the Peloponnesian war, the Athenians derived no less honor from the hard won battles of Marathon, Salamis, Platæa, and Mycale. According to a remark of Athenæus, the Athenians were perhaps the only nation of the universe who, clothed in purple, and decked in all the ornaments of dress, have dispersed and vanquished formidable armies.—(Lib. 12.)

It must be confessed that the love of splendor and the taste for pleasure were carried to a blameable excess in Athens. The tables of the rich were served with exquisite luxury. The extensive commerce of the Athenians enabled them, as Xenophon remarks, to live voluptuously, and to procure all the delicacies which foreign countries could then supply.—(De rep. Ath.) The youth delighted in expensive equipages, in rare dogs, in fine and numerous horses, and in keeping female dancers and courtezans. Their houses were fitted for all the purposes of luxurious enjoyment; they contained spacious banqueting rooms, furnished with the finest pictures, statues, and vases; they had bathing apartments, supplied with every thing necessary for refining upon that pleasure; and spacious gardens within their walls, disposed in the most commodious manner for every kind of amusement.—(Xenoph. de rep. Ath.)

But the luxury of the Athenians was always tempered by decorum and good taste. Although their women were remarkably studious of their dress and external appearance, they never were reproached with indecency, or that depravity of manners so prevalent at Sparta. They were remarkable for their attention to domestic affairs, and seldom appeared in public, or mingled in the society of the men. Even the courtezans preserved a considerable degree of external decorum, and were no less studious to please by the charms of their conversation than the attractions of their persons. At the banquets of the Athenians, one of the principal gratifications consisted in a flow of sprightly, learned, and polite conversation; of which we have very pleasing specimens in the banquets of Plato and Xenophon. To this they added the charms of music, poetry, and dancing. Drunkenness, at least if publicly exposed, was considered as a very heavy reproach. A citizen, who had been seen to enter a tavern to eat and drink, was disho-

nored for ever. No more than this was necessary to cause a senator to be banished from the Areopagus.—(Athen. l. 12.) An archon convicted of being drunk, was, for the first time, condemned to a heavy fine; and, in case of a relapse, was punished with death.—(Diog. Laert. in Sol. l. 1.)

Thus the Athenians were refined and elegant even in their pleasures; they took great delight in conversation, even when not at table, and were generally allowed to be the most polite and polished people of all antiquity. The Atticism distinguished them as remarkably as the Urbanity afterwards characterized the inhabitants of Rome. Yet, if we were to judge of their politeness by a modern standard, we should not be disposed to estimate it highly. In the comedies of Aristophanes, which were highly applauded at Athens, we meet with the grossest obscenities; and we find the accomplished orators, Demosthenes and Æschines, heaping upon one another the foulest abuse. But it ought to be remembered, that modest women were not admitted to the public spectacles, and that the unlimited freedom of the Athenian government was thought to require and warrant an uncontrolled license of speech.

In no respect was there a greater contrast between the Athenians and Lacedemonians than in the usage of their slaves. At Athens these unfortunate beings were treated with an uncommon degree of humanity. They might prosecute their masters for any act of outrage or oppression. If the fact was proved, the master was obliged to sell his slave, who, while the process depended, might retire into an asylum destined to secure him from all violence.—(Plut. de superst. & in Thes.) It was not uncommon for a master to reward a faithful slave with his liberty; and if the slave had amassed a certain sum, the law allowed him at any time to purchase his freedom. The humanity of the Athenians was extended even to brutes, of which Plutarch has furnished us with a remarkable example. When the temple called *Hecatonpedon* was completed, the Athenians ordained, that all the beasts of burden which had been employed in that work should be set at liberty, and suffered, for the rest of their lives, to feed at large in the best pastures. Sometime after, a mule, which was among the number of these franchised animals, presented itself of its own accord to work, and headed those which drew the carriages to the citadel. The people, charmed with this action, made a decree that this mule should be particularly attended, and plentifully fed at the public expense.—(De solert. anim.)

It appears, then, that the Athenians were as remarkably characterised by humane generosity and refinement of manners, as the Lacedemonians were by harshness, cruelty, and rusticity. They were at the same time a valiant and a courteous people, proficient in science, and adepts in the elegant accomplishments of life. The most unfavorable part of their character was their extreme fickleness and caprice, by which they were often led into actions of the greatest injustice and ingratitude. Their conduct to many of their most successful generals, as Miltiades, Themistocles, and Alcibiades, and above all,

their sentencing to death the virtuous and inoffensive Socrates, prove too fully the justice of this reproach; and cast a veil over the splendor of their most illustrious actions.

I shall now assume it as fully proved, that great as the influence of physical causes doubtless is in determining the characters of men, there are other circumstances, besides mere climate and geographical situation, upon which much of this important effect depends. It will be the object of the remaining part of this work to point out what the most remarkable of these circumstances, or moral causes which influence human character are, to illustrate their operation by the details of history, and to deduce the practical inferences to which such illustrations may naturally give rise.

ANALYSE
DU PREMIER VOLUME
DU PAUSANIAS DE M. CLAVIER;[1]
PAR A. LETRONNE.

Si tous les prosateurs grecs qui ont échappé au ravage des temps, devaient être anéantis pour jamais, à l'exception d'un seul qu'il fût permis de choisir, le philosophe hésiterait entre Aristote et Platon; l'historien entre Hérodote et Thucydide; l'homme d'état s'emparerait de Polybe; l'orateur, de Démosthènes; le géographe, de Strabon; mais l'artiste et, peut-être, l'antiquaire ne balanceraient pas à choisir Pausanias.

Pausanias est, en effet, la source principale où les modernes ont puisé leurs idées sur l'art chez les anciens. Les renseignemens qu'il renferme, éclaircis par l'étude approfondie des monumens, images encore vivantes du génie des Grecs, ont servi de base pour fixer l'état des beaux arts chez le peuple le mieux organisé qui ait paru sur la surface du globe.

Pausanias voyageait en Grèce, sous l'empire d'Adrien, à l'époque où cette belle contrée, qui n'existait plus depuis long-temps comme état politique, était encore la plus intéressante du monde connu, par les monumens de tous genres dont elle était couverte. On juge de quel intérêt doit être la description de ce pays, par un homme profondément instruit de la langue et des usages des Grecs, de leurs traditions et de leur mythologie, et qui joignait à ces connaisances celle de l'histoire de l'art depuis son origine.

Aussi l'ouvrage qu'il nous a laissé ne contient pas seulement le catalogue raisonné et la description de tous les objets qu'il a vus

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[1] See a short notice of this work in *Class. Journ. No.* XX. p. 353.

dans son voyage; mais, comme il a su entremêler ce récit de digressions sur l'histoire, on y trouve une mine abondante de traditions précieuses qu'on chercherait vainement ailleurs.

La manière de Pausanias est simple et sans art, il raconte ce qu'il voit : observateur soigneux, rien d'un peu important ne lui échappe; homme instruit, il rattache à l'indication d'une statue ou d'un tableau, une foule de souvenirs intéressans pour nous; ses digressions sont longues, souvent étrangères au sujet; mais nous aurions mauvaise grâce de nous en plaindre; un peu plus de soin de sa part, pour le public, nous eût ravi plusieurs de ces digressions dont la perte serait irréparable. Quoique Pausanias mette parfois assez d'ordre dans ses récits, il lui arrive souvent de vous transporter, sans vous en prévenir, bien loin du lieu où il vous avait laissé. Il entre dans les villes et dans les temples, il en sort, et ne prend pas toujours la peine de vous en avertir; le lecteur, désorienté, a besoin d'un peu de temps et d'attention pour pouvoir se reconnaître.

En général, un moderne aurait mieux arrangé sa narration; il y eût mis plus de netteté, de précision et d'ensemble; il aurait tâché que les objets se succédassent dans l'ordre convenable. C'est à quoi Pausanias songe rarement; et, quand on a voyagé soi-même, on reconnaît-là le voyageur, qui, pressé de satisfaire son active curiosité, va, vient, court d'un lieu à l'autre, sans ordre et quelquefois sans but; attiré par mille objets divers, il examine tout ce qui l'intéresse, et ne s'inquiète guères si ce qu'il voit aujourd'hui ne serait pas un peu loin de ce qu'il a vu la veille. Ainsi Pausanias s'écarte souvent de sa route; il se livre au plaisir de décrire tout ce qu'il trouve, et de rapporter tout ce qu'il entend dire : plus occupé de ses souvenirs que de son lecteur, il a l'air de raconter pour lui-même plutôt que pour les autres.

On s'aperçoit bien cependant qu'il songe quelquefois au public; mais l'on voudrait qu'il l'eût toujours oublié : nous posséderions maintenant des notions éternellement regrettables; car, s'il s'attache à décrire longuement les lieux peu fréquentés des voyageurs et par conséquent peu connus; par la même raison, il ne dit rien de tout ce qu'il suppose bien connu des Grecs; c'est cette attention poussée trop loin, qui nous a privés de la description du temple de Delphes; de celui de Thésée à Athènes; du Parthenon, et de tant d'autres monumens qui faisaient l'ornement de la Grèce.

Quant au style de Pausanias, on ne doit y chercher ni la simplicité élégante de Xénophon, ni la naïveté gracieuse d'Hérodote : il est simple, sans doute, mais non élégant; tantôt précis, tantôt diffus, rarement très clair, souvent incorrect. Pausanias ne trouve pas toujours l'expression propre; il recherche les anciennes tournures.[1] Ses phrases, courtes et sèches, deviennent embarrassées et chargées de parenthèses, quand il veut les rendre plus longues.

On ne cherchera pas non plus dans sa narration le genre d'intérêt qu'offrirait l'ouvrage d'un moderne, qui aurait vu les mêmes objets, et

[1] Hemsterh. ad Lucian. Somn., t. i, p. 4.

dont le goût serait éclairé ou par la pratique des arts, ou par quelques méditations sur la théorie du beau. Supposez, à la place de Pausanias, un Winckelman, un Visconti ou un Lessing, un Reynolds, un Mengs ou un Quatremère de Quincy, alors que de rapprochemens curieux, que de jugemens délicats sur les beautés et les défauts des tableaux ou des statues, que de détails intéressans sur les procédés de l'art ! Mais, il faut en convenir aussi, leur critique sévère n'aurait pas fait grâce à beaucoup de traditions qui leur auraient paru puériles ; leur goût éclairé aurait rejeté bien des petites discussions dont il était difficile de deviner l'importance pour l'avenir ; nous aurions gagné des aperçus, des réflexions judicieuses ; mais nous aurions perdu des faits. Ainsi, nous devons peut-être nous féliciter encore de ce que Pausanias aimait à dire tout ce qu'il savait, de ce qu'il était plutôt un voyageur curieux qu'un critique fin et habile, et de ce qu'il possédait plus d'érudition que de lumières.

On doit s'étonner qu'un ouvrage historique aussi important ait été en général assez négligé par les hellénistes. Il est à regretter que les philologues aient préféré de déployer toute leur érudition sur des auteurs du second ordre, tels qu'Elien, par exemple, dont la rapsodie mal digérée n'a pas même le mérite d'être passablement écrite, plutôt que de chercher à répandre la lumière sur le texte et la narration de Pausanias.

L'édition de Sylburge (Francfort, 1583) est la première édition critique de cet auteur. Elle fut réimprimée, en 1613, à Hanau, mais sans aucune augmentation. L'édition de Leipsick, 1696, n'en est qu'une réimpression dont fut chargé le savant Kuhnius, et à laquelle il ajouta de fort bonnes notes, mais sans y travailler *ex professo*, et sans avoir consulté aucun manuscrit. Enfin la dernière édition (Leipsick, 1796, 4 vol. in 8vo.) n'est encore qu'une entreprise de librairie. L'éditeur, M. Facius, pressé par le temps, n'a pu faire tout ce qu'on devait attendre de lui : il a cependant eu la collation de deux manuscrits : mais cette collation ne paraît pas avoir été bien faite. En sorte que, sur *trois* éditions critiques, il n'y en a vraiment qu'une seule, celle de Sylburge, à laquelle un philologue ait voulu consacrer des soins particuliers.

La traduction française de Gédoyn doit être comptée pour rien sous le rapport de la critique. Gédoyn, homme d'esprit, et écrivant assez bien sa langue, savait très peu le grec et n'entendait absolument rien aux antiquités. Il s'est donc bien gardé de jeter les yeux sur le texte original ; il a traduit le latin d'Amasée ; et s'il s'écarte quelquefois de son guide, c'est, de sa part, oubli, distraction ou négligence, mais point du tout esprit de révolte. Aussi, dans tous les endroits difficiles, sa traduction est-elle un peu plus obscure que la version latine, qui l'est elle-même un peu plus que le texte grec.

Le monde savant manquait donc encore d'un texte correct de Pausanias, et notre littérature en particulier avait besoin d'une bonne traduction de cet auteur, faite avec le même soin, le même scrupule et dans le même esprit que celle d'Hérodote, par le respectable Larcher. Mais ce double travail exigeait la réunion de bien des connaissances ;

il fallait un homme à la fois profond dans la langue et versé dans presque toutes les branches de l'antiquité, un homme qui possédât également bien la science des mots et celle des choses.

On dut s'applaudir de voir que M. Clavier se chargeait de remplir les vœux des littérateurs. Peu de savans étaient en état de parcourir avec autant de succès cette carrière longue et pénible, mais glorieuse. Sa traduction d'Apollodore et les notes qui l'accompagnent l'avaient déjà fait connaître comme un habile helléniste et comme l'un des hommes de l'Europe qui avaient le plus approfondi les mythes et les traditions anciennes des Grecs; son histoire des premiers temps de la Grèce, qu'il publia ensuite, ne fit qu'augmenter le désir de voir enfin paraître sa traduction et son commentaire de Pausanias.

L'impression de cet important ouvrage, retardée par les circonstances, est commencée et se continue sans relâche. Le premier volume vient de paraître; il renferme le texte et la traduction des deux premiers livres, intitulés les *Attiques* et les *Corinthiaques*. Le second volume est sous presse et contiendra, outre les deux livres suivans (les *Laconiques* et les *Messéniques*), les notes critiques sur les quatre premiers livres. L'ouvrage entier aura six volumes dont un de *Tables*.

On trouvera peut-être qu'avant de parler en détail de cet ouvrage, il aurait fallu attendre la publication du second volume, où se trouveront les notes critiques; mais il nous a semblé qu'il n'était pas nécessaire de voir le second volume pour juger du système suivi et du plan adopté par M. Clavier, relativement à la critique du texte et à la traduction. Il vaut mieux, d'ailleurs, donner dès à présent au public une idée de la manière dont tout l'ouvrage sera traité.

Un travail, du genre de celui-ci, doit se recommander par deux titres principaux: la correction du texte et la fidélité de la version. Ce sont ces deux genres de mérite qui distinguent éminemment l'ouvrage de M. Clavier. Nous parlerons d'abord de tout ce qu'il a fait pour parvenir à nous donner un texte moins altéré que dans les éditions précédentes.

Pour arriver à donner au texte d'un auteur toute la correction dont il est susceptible, d'après le nombre ou la bonté des manuscrits qu'on possède, il faut collationner attentivement les manuscrits et noter les variantes. Mais ce n'est pas tout; si l'on se bornait à mettre au bas des pages les nouvelles leçons recueillies, on aurait ébauché plutôt qu'achevé une édition; on doit encore discuter chacune de ces variantes, examiner si elle convient davantage au sens, à l'idée de l'auteur, à sa manière habituelle, au génie de la langue, et décider ensuite si elle mérite de passer dans le texte. Or, cette tâche pénible, qui semble ne demander qu'un mérite secondaire, n'en est pas moins très difficile et très délicate; car elle suppose une grande sûreté de critique, la connaissance parfaite de la matière, un sentiment profond de la langue en général et du style de l'auteur en particulier.

Sous ce rapport, le texte donné par M. Clavier est d'une perfection très remarquable. Les excellentes leçons qu'il y a insérées sont très

nombreuses : j'en ai compté plus de cent cinquante pour le livre premier. Il a mis à contribution les variantes des deux manuscrits de Facius, celles des manuscrits de la Bibliothéque royale, et jusques aux corrections de Sylburge, de Kuhnius, qu'il a fait passer dans le texte, quand elles lui ont semblé certaines. En cela il n'a fait que suivre l'exemple des autres éditeurs ; mais il y a mis beaucoup de réserve et un discernement qu'on appréciera bien mieux, lorsque ses notes critiques nous auront appris les motifs de son choix.

Dès à présent, on peut s'en faire une idée : en voici deux exemples pris au hasard : Pausanias, parlant de la descente des Perses, dans l'Attique, ἔστι δὲ ἀπωτέρῳ ναὸς Εὐκλείας, ἀνάθημα καὶ τοῦτο ἀπὸ Μήδων, οἳ τῆς χώρας Μαραθῶνα ἔσχον (i, c. 14, p. 97).[1] Le mot Μαραθῶνα semblait faire d'autant moins difficulté qu'on le retrouve encore dans un passage du même auteur ὁ μὲν δὴ Θήσεως σηκὸς Ἀθηναίοις ἐγένετο ὕστερον ἢ Μῆδοι Μαραθῶνα ἔσχον (i, c. 17, p. 113). D'ailleurs, on sait que le verbe σχεῖν se construit le plus souvent avec ἐς[2] ou κατὰ[3] qui gouvernent l'accusatif, et qu'on sous-entend quelquefois.[4] Cependant, comme les deux manuscrits de Facius donnent Μαραθῶνι, M. Clavier a cru devoir recevoir cette dernière leçon appuyée par l'usage des classiques[5] et par celui de Pausanias lui-même ; ταύτῃ τῆς Ἀττικῆς ἔσχον οἱ Βάρβαροι (i, 32, p. 230.).

C'est avec le même esprit de critique qu'il paraît avoir discuté toutes les variantes. Il en est une cependant sur laquelle je serais assez disposé à avoir une opinion différente de la sienne. C'est lorsque Pausanias, après avoir dit que les Trézéniens sacrifient, sur le même autel, aux muses et au sommeil, ajoute : λέγοντες τὸν ὕπνον θεῶν μάλιστα εἶναι φίλον ταῖς Μούσαις (ii, c. 3, p. 546) ; c'est-à-dire, "ils disent que le sommeil est la divinité la plus chérie des muses." Au lieu de θεῶν, les manuscrits de M. Facius donnent θεὸν, et M. Clavier a reçu cette leçon. Mais il semble que θεῶν est préférable : il convient parfaitement à l'usage des Grecs, qui construisent μάλιστα avec le génitif. Ex.: ὃ δὲ μάλιστα τῶν ἄλλων θαυμάζειν ἄξιον,[6] phrase entièrement semblable à celle-ci de Pausanias, καὶ τῶν ἔργων τῶν φειδίου θέας μάλιστα ἄξιον (i, 28, p. 194). Elle est d'ailleurs tout-à-fait dans la manière de Pausanias : Ex.: Ἀθηναῖοι δὲ μάλιστα μὲν τῶν Ἑλλήνων ἀπειρήκεσαν (i, 4, p. 29) : Πτολεμαῖον δὲ λέγουσιν οἱ τῶν ἑταίρων ἀμῦναι (i, 6, p. 37). &c. &c. Les exemples suivans décident en faveur de θεῶν .... καὶ διὰ τοῦτο θεῶν μάλιστα Ἀπόλλωνα τιμῶσι (ii, c. 9, p. 398) : καὶ ἐλέου βωμὸς ᾧ μάλιστα θεῶν ἐς ἀνθρώπινον βίον καὶ μεταβολὰς πραγμάτων ὅτι ὠφέλιμος

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[1] Dans les citations de Pausanias, je rapporte les chapitres, afin que ceux qui ne posséderaient pas l'édition de M. Clavier puissent retrouver, dans les éditions de Kuhnius ou de Facius, les passages indiqués.

[2] Thucyd. iii, 34. iv, 3, et 29. v, 2. vi, 92, 109.

[3] Id. i, 110.

[4] Herodot. ap. Kuhn. ad Paus. p. 39. Cf. Thucyd. i, 104.

[5] Thucyd. vii, 1.

[6] Dionys. Halicarn. de Compos. verbor. §. 20. p. 282. ed. Schaefer.

(f. ὄντι ὠφελίμῳ), *μόνοι τιμὰς Ἑλλήνων νέμουσιν Ἀθηναῖοι*, (i. 17. p. 109): *μικρὸν δὲ ἀπὸ θαλάσσης ἄνω, Νεμέσεώς ἐστιν ἱερὸν, ἣ θεῶν μάλιστα ἀνθρώποις ὑβρισταῖς ἐστιν ἀπαραίτητος.* (i. 33. p. 237.)

Enfin, quand tous ces secours lui ont manqué, M. Clavier a proposé lui-même des corrections. J'ose dire qu'on reconnaîtra encore ici l'habile critique. Les corrections ont toujours été l'écueil des hellénistes; car elles supposent, outre les qualités nécessaires pour le choix des variantes, un grand degré de sagacité et un sentiment plus intime de la langue. Qu'un passage altéré se présente dans un auteur, le demi-savant, loin de soupçonner qu'il peut y avoir une faute, se consume en de vains efforts pour donner à la phrase un sens raisonnable; tandis que l'homme plus habile, apercevant promptement l'altération, trouve, dans la connaissance de la langue et de l'histoire, les moyens de la faire disparaître. C'est donc avec raison qu'un savant critique anglais a dit qu'il est bien plus facile de donner un sens quelconque à un passage altéré, que de découvrir, à travers l'altération elle-même, la leçon primitive.[1] Aussi est-ce par le nombre, mais surtout par la justesse de leurs conjectures que se sont distingués les grands hellénistes, les Casaubon, les H. Etienne, les Valckenaer, les Hemsterhuis, les Toup, les Bentley, les Brunck, les Porson, &c.; et quoique beaucoup de savans aient abusé et abusent encore, pour tourmenter les textes, de leurs grandes connaissances, on ne peut nier que le genre de sagacité qui fait démêler à l'instant un passage corrompu, et trouver le moyen de lui rendre sa pureté première, ne soit celui qui ait rendu les plus grands services aux textes des auteurs anciens.

Pausanias est, sans contredit, le plus altéré de tous les prosateurs grecs, et celui qui, par conséquent, exigeait, au plus haut degré, chez son éditeur, le talent des corrections. Sylburge et Kuhnius en étaient éminemment doués; mais quoique ce qu'ils ont fait soit étonnant, il restait encore bien davantage à faire. Le nouvel éditeur a, sous ce rapport, infiniment ajouté à leur travail.

Les corrections de M. Clavier sont de deux espèces: 1°. Quand la phrase ne présentait absolument aucun sens, obligé qu'il était d'en donner un raisonnable à sa version, il a traduit d'après la correction, et, pour que le lecteur pût suivre sur le texte, il y a inséré le mot qui servait à compléter le sens, en ayant le soin de mettre le mot entre des crochets; 2°. Lorsque la phrase, offrant un sens probable, semblait ne pécher que par un défaut de syntaxe ou par quelqu'autre qui ne suffisait pas pour dénaturer le sens, il s'est contenté de renvoyer ses corrections et celles de ses prédécesseurs au bas des pages, où elles sont distinguées des variantes par le mot *ἴσως (peut-être)* qui les précède.

Ces corrections sont toutes fort ingénieuses; il en est un grand nombre d'incontestables; telles sont:

Pour le livre premier.

Ἐξιέναι δὲ ὅμως ὥρμηντο εἰς τὰς Θερμοπύλας σὺν τοῖς ἐλθοῦσι τῶν Ἑλλήνων (c. 4. p. 29.) M. Clavier lit ἐθέλουσι, excellente correction

[1] M. Payne Knight, in the Edinburgh Review, No. xxviii. p. 435.

appuyée par des phrases parallèles, Ex. Κεστρῖνος μὲν σὺν τοῖς ἐθέλουσιν Ἠπειρωτῶν (i. c. 11. p. 70); Κορινθίων καὶ τῶν ἄλλων συμμάχων τοῖς ἐθέλουσιν ἔδωκαν οἰκῆσαι (i. c. 39. p. 278.) Il est vrai qu'on pourroit lire aussi *θέλουσι*, comme au liv. ii. c. 13. p. 413; en admettant un changement pareil à celui que propose un habile critique qui lit dans Xénophon *αὖθις ἔλθῃ*, au lieu de *αὖθις θέλῃ*;[1] et alors, il n'y auroit à faire qu'une transposition de deux lettres, semblable à celle qu'on remarque dans *ὁπλίτης*, *ὁπλιτικὸς* pour *πολίτης*; *πολιτικὸς*,[2] etc. Au reste, cette manière de parler se retrouve dans les bons auteurs; car la phrase de Pausanias revient exactement à celle-ci de Thucydide: *ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι, ἔτεσι δύο καὶ τριάκοντα ὕστερον, ἐποίκους μυρίους, σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον, πέμψαντες κ. τ. λ.*[3]

Λέγουσι δὲ καὶ ὡς Λυσίμαχος ——— εἶναι δὲ οὐδὲν ἔτι οἱ πλέον ἠρημένῳ φίλον ἐς τὸ ἔσχατον (c. 10. p. 66); M. Clavier propose ἠρημωμένῳ φίλων. Il corrige encore Πύῤῥου ἔργων, pour ἔργων (c. 12. p. 78); ἐν ὀλίγοις pour ἐν λόγοις. (c. 19. p. 125); ἀγάλματα pour ἄγαλμα (c. 23. p. 154); ἄλλος μὲν pour ἄλλο μέν (c. 25. p. 169); ἐς Ἀθηναίους pour ἐπ' Αθ. (c. id. p. 173); παρέχοντα pour περιέχοντα (c. 35. p. 253.); ἤ δὴ pour ἤδη (c. 39. p. 277.); Σαλαμῖνος pour Σαλαμῖνα, (c. 40. p. 285); Ἠλίου ὂν Μέμνονα pour Ἠλεῖον M. (c. 42. p. 298), etc.

Pour le livre second:

Μετὰ δὲ αὐτὸ ἐπὶ τῷ ῥεύματι τῷ διὰ τῆς θαλάσσης Ποσειδῶνος χαλκοῦν (c. 2. p. 337); il corrige ζεύγματι; cette correction est encore appuyée par cette phrase de Thucydide: *καὶ παρῆλθε παρὰ τὴν χηλὴν διὰ τῆς θαλάσσης βαλλόμενός τε καὶ χαλεπῶς.*[4]

Τοῦ θεάτρου δέ ἐστι τοὐδε πόῤῥω γυμνάσιον (c. 4. p. 354); M. Clavier ajoute οὐ devant πόῤῥω. Peut être en effet faudrait-il lire τοῦ θεάτρου δέ ἐστιν οὐ πόῤῥω γυμνάσιον.

Καὶ ἔπη τούτῳ πεποίηκεν Ἄσιος ὁ Ἀμφιπτολέμου (c. 6. p. 369); il ajoute encore ἐπὶ, et lit ἔπη ἐπὶ τούτῳ. Cette correction est préférable à celle que Valckenaer avait proposée sur le même passage.[5]

Κατάγαιον οἰκοδόμημα, ἐπ' αὐτὸ δὲ ἦν ὁ χαλκοῦς θάλαμος (c. 23. p. 489): on doit lire selon M. Clavier ἐν αὐτῷ.

Si mon opinion pouvait compter pour quelque chose, je ne craindrais pas d'affirmer que plusieurs de ces corrections sont tellement certaines, que les éditeurs futurs ne manqueront pas de les recevoir dans le texte avec une entière confiance.

D'autres corrections, sans être aussi certaines, sont aussi ingénieuses, ainsi καπυροὺς pour καὶ πυῤῥούς (lib. i. c. 23. p. 157); ἀποκτείνασιν ἀκουσίως pour ἀπ. ὡς (c. 28. p. 201); εἴ τινες pour οἵ τινες (c. 23. p. 154); peut-être celle-ci n'est-elle pas absolument nécessaire; dans cette

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[1] Courrier, sur l'équitation de Xénophon. p. 101.
[2] Schaefer ad Gregor. Corinth. p. 241.
[3] Thucyd. iv. 102.
[4] Thucydid. i. 63.
[5] Valck. diatr. in Eurip. Dram. deperdit. p. 59.

phrase Διαφορα δὲ ὅμως ἐστὶ καὶ ταῦτα, ὡς Ἱερώννυμος ὁ Καρδιανὸς ἔγραψε (i. 13. p. 93) il propose ὧν ἔγραψε. Cette correction, sans être de toute certitude, est fort bonne, en ce qu'elle est tout à fait conforme à la manière de Pausanias. Les copistes confondent souvent ὧν et ὡς. Ainsi, dans Strabon—τῶν ἀντιδοξούντων, ὡς αὐτὸς ὁ Ἵππαρχος κατονομάζει,[1] Casaubon lit ὧν et les traducteurs français veulent οὓς κατονομάζει.[2] On lit de même dans Fl. Josèphe ὧν ἔφαμεν; un seul manuscrit donne ὡν ἔφ.[3] Voici une autre bonne correction: au lieu de τέμενος τὴν ἐπίκλησιν Ὀλυμπίας (c. 18. p. 118), M. Clavier lit τῆς γῆς τὴν ἐπίκλησιν; l'addition du mot γῆς est indispensable; mais il faut retrancher τὴν et lire τέμενος γῆς ἐπίκλ. Ὀλυμπίας; car jamais Pausanias ne met l'article devant ἐπίκλησιν construit de cette manière.[4] Si par hasard on trouvait l'article, ce serait peut-être une faute.

J'ai remarqué plusieurs corrections qui ne m'ont pas semblé d'une nécessité absolue. Quoiqu'il soit très-probable que je me trompe, je prendrai la liberté de soumettre au savant éditeur mes doutes sur deux conjectures.

1°. Pausanias dit que Cassandre donna pour tyran, aux Athéniens, Démétrius, fils de Phanostrate, qui était célèbre par sa sagesse, Δημήτριον τὸν Φανοστράτου, τὰ πρὸς δόξαν εἰληφότα ἐπὶ σοφίᾳ (i. c. 25. p. 174). M. Clavier propose τὰ πρόσθεν δόξαν; mais il me semble que τὰ πρὸς δόξαν est une périphrase équivalente à τὴν δόξαν, et que πρὸς a ici la même signification que ἐς, dans les exemples suivans du même auteur, τὰ ἐς δόξαν ἐγένετο οὐκ ἀφανής (i. c. 28. p. 194): τὰ ἐς δόξαν δεύτερος (i. c. 43. p. 305), etc. etc. Pausanias affectionne beaucoup cette manière de parler; et il n'y a rien de si commun dans la langue grecque; ainsi dans Diodore τὰ πρὸς τὴν στρατείαν est pour τὴν στρατείαν,[5] et dans Strabon τὰ πρὸς τὸν βίον pour τὰ τοῦ βίου,[6] en vertu de l'ellipse du verbe προσήκοντα ou de tout autre.

2°. Ἰοφῶν δὲ Κνώσσιος τῶν ἐξηγητῶν κ. τ. λ. (i. c. 34. p. 246), c'est-à-dire: "*Iophon de Gnosse, l'un des Exégètes.*" M. Clavier propose de lire εἷς τῶν ἐξηγ., ainsi que dans un autre endroit (i. c. 35. p. 253); l'insertion de εἷς est inutile: l'ellipse de εἷς, si commune en grec, est très-fréquente dans Pausanias (Cf. ii. c. 6. p. 369).

Malgré tant de soins pour donner au texte de Pausanias la plus grande pureté possible, on doit penser que M. Clavier n'a pu faire disparaître toutes les fautes qui s'y trouvent. Ceux qui ont quelque teinture de la critique savent que cela ne se peut guère. Quelles que soient la sagacité et la science d'un éditeur, la quantité des fautes qui lui échappent dans un texte est toujours en raison directe du nombre de celles qu'il y avait à corriger. Sylburge et Kuhnius ont restitué beaucoup de passages, M. Facius en a corrigé un grand nombre d'autres,

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[1] Strab. ii. p. 120. B. [2] Trad. franc. de Strab., t. i. p. 179.
[3] Joseph. in vitâ suâ. § 44. p. 115. ed. Hencke.
[4] Paus. i. c. 19, init. 26, 38, 40, 44. (bis) ii. c. 2, 4, 10, 11, 21, 22, 24, 27, 30, 31, 34, (bis) 35. iii. 22, 23. ix. c. 8, etc.
[5] Diod. Sicul. xiv. p. 405. ed. Græc. H. Steph.
[6] Strab. xi. p. 765. c.

M. Clavier a fait plus que son prédécesseur ; et cependant les éditeurs futurs trouveront encore à glaner après tous. Aussi M. Clavier avoue-t-il franchement, dans sa préface, " qu'il y a dans Pausanias beaucoup de passages qui ne peuvent s'expliquer ou se corriger que par la connaissance des lieux et des monumens qu'il décrit." Quoi qu'il en soit, le texte qu'il nous donne n'en est pas moins destiné à faire loi, jusqu'à ce qu'on découvre d'autres manuscrits de Pausanias ; encore ne saurait-on espérer que le texte de cet auteur parvienne jamais à l'état de pureté où sont maintenant ceux de la plupart des prosateurs grecs.

Parmi les passages où une lecture attentive du texte de M. Clavier m'a fait soupçonner encore quelques traces d'altération, j'en choisirai quelques-uns, sur lesquels je me permettrai de hasarder une opinion, quoique je n'aie pas l'honneur d'être helléniste ; mais, comme le dit élégamment Hemsterhuis, " *medicinam tentare juvat, non sanandi fiduciâ, sed feliciorum aliorum operam proliciendi spe.*" [1]

LIVRE PREMIER.

Ch. 4. p. 29. *ἐς ταύτην Γαλάτας ἐλαύνουσιν ἀπὸ θαλάσσης.* Les mots *ἐς ταύτην* n'ont point de sens ; lisez *ἐς τὴν γῆν*, comme au chap. 8. p. 50.

Ch. 10. p. 66. *ἤδη δὲ ἔγραψαν ὡς Ἀγαθοκλέους ἀφίκοιτο ἐς ἔρωτα ἡ Ἀρσινοή.* Il manque ici quelque chose. Je pense qu'on doit lire *ἤδη δέ τινες ἔγραψαν.* C'est ainsi que parlaient les Grecs, comme l'a remarqué un ingénieux et savant critique.[2]

Ch. 14. p. 98. *δῆμος δέ ἐστιν Ἀθηναίοις Ἀθμονέων οἱ κ. τ. λ.* D'après l'usage des Grecs de faire dépendre le nom spécifique du nom générique, je pense qu'il faut changer ici les cas, et lire *Ἀθηναίων Ἀθμονεῦσιν* ; construction qui se retrouve deux fois dans cette même page, et ailleurs *ἕτερος Πλαταιεῦσι βοιωτῶν* (c. 32. p. 230) ; ou bien on lira les deux mots au datif, comme au c. 26. p. 181. Je sais bien qu'on pourrait à la rigueur faire dépendre *Ἀθμονέων* de *δῆμος* ; mais il faudrait alors, si je ne me trompe, que ce dernier mot fût précédé de l'article *ὁ*.

Ch. 17. p. 109. *Ἐν δὲ τῷ γυμνασίῳ, τῆς ἀγόρας ἀπέχοντι οὐ πολὺ, Πτολεμαῖον δὲ ἀπὸ τοῦ κατεσκευασμένου καλουμένῳ κ. τ. λ.* Je lirais *Πτολεμαίου δέ.* C'est ainsi que s'exprime ordinairement Pausanias. Ex. *ἔχει δὲ γυμνάσιον Ἑρμοῦ καλούμενον* (i. 2. p. 14) ; *καὶ ὅτι μὲν ἐτάφη Πανδίων ἐν Αἰθυίας Ἀθηνᾶς καλουμένῳ σκοπέλῳ* (i. 41. p. 293).

Ch. 18. p. 121. dans cette phrase, *κατάκειται δὲ ἐς αὐτὸ βιβλία· καὶ γυμνάσιόν ἐστιν ἐπώνυμον Ἀδριανοῦ*, M. Facius a très-bien vu que *ἐς αὐτὸ* n'avait point de sens, il lit *ἐνταῦθα.* Cette correction ne suffit peut-être pas pour expliquer complètement le passage ; je serais disposé à croire qu'il n'y a ici qu'une de ces transpositions si fréquentes dans le texte de Pausanias, et qu'on doit lire *καὶ γυμνάσιόν ἐστιν ἐπώνυμον Ἀδριανοῦ· κατάκειται δὲ ἐς αὐτὸ βιβλία*, en rap-

[1] Hemsterh. ad Xenoph. Ephes. p. 219. ed. Locella.
[2] Courrier, sur le commandement de la cavalerie, par Xénoph. p. 51.

portant *αὐτὸ* à *γυμνάσιον*, et l'on sent qu'il est tout naturel qu'on eût rassemblé des livres dans un gymnase, lieu fréquenté par les philosophes, les sophistes et les rhéteurs, et destiné à l'éducation de la jeunesse. "Ceux qui connaissent les manuscrits savent comment ces transpositions ont eu lieu. Les mots omis par erreur s'écrivaient en marge, et le copiste suivant les remettait dans le texte, mais hors de leur place."[1] Je ne crois pas même qu'il soit nécessaire de rien changer à *ἐς αὐτό*. On sait que l'emploi de *ἐς* pour *ἐν*, en vertu d'une ellipse, est fort ancien dans la langue grecque.[2] Reitzius le retrouve dans Démosthènes,[3] MM. Wyttenbach[4] et Heindorf[5] dans Platon; mais il devint surtout fort commun chez les écrivains de l'empire. Aux exemples rapportés par les auteurs cités, on ajoutera ceux-ci de Pausanias lui-même, *οἰκεῖν εἰς πόλιν* (liv. ii. c. 38. p. 598), qui se trouve dans saint Matthieu;[6] *ἐς μεσόγαιαν* pour *ἐν μεσογαίᾳ* (iv. c. 9. p. 301. Kuhn.); *οἱ ἐς τὴν πόλιν* (x. c. 33. p. 883. Kuhn.); et cet autre de Xénophon d'Ephèse, *κεῖσθαι εἰς τὴν γῆν*.[7] On trouve encore *ἐς* avec *μείνειν*,[8] et avec *γένεσθαι*,[9] etc.

Ch. 28. p. 197. *ὅσον ὑπὸ τὰ προπύλαια, πηγή τε ὕδατός ἐστι.* Il manque encore ici un mot: car a-t-on jamais dit, dans aucune langue, *une source d'eau*, à moins de vouloir spécifier si cette eau est *chaude, froide, douce, salée, saumâtre*, etc. ou d'avoir l'intention de comparer cette source avec une autre d'une nature différente, ainsi que l'a fait Lucien, qui dit *πηγὴ ὕδατος*, par opposition avec *πηγὴ μύρου, πηγὴ μέλιτος*, etc.:[10] il faut donc nécessairement un adjectif quelconque avec le *πηγὴ ὕδατος* de Pausanias, comme on le trouve partout ailleurs, *ὕδατος πηγὴ ψυχροῦ* (i. c. 38. p. 273), et *γλυκέος ὕδατος πηγή*. (iii. c. 23. p. 269. Kuhn.), etc. Or, il est certain que la source dont parle Pausanias, est celle qui existe encore au pied de l'Acropole d'Athènes, du côté de l'ouest; et, comme cette source est amère et saumâtre,[11] il est évident que Pausanias n'a pu passer sous silence une circonstance aussi singulière, et que c'est précisément le mot qui indiquait cette particularité remarquable que les copistes ont passé: on doit donc lire *πηγή τε πικροῦ ὕδατος*, c'est ainsi qu'il s'exprime ailleurs (iv. 36. p. 371. Kuhn.)

Ch. 23. p. 153. *ταύτην ἐσαναβὰς ἐκ θαλάσσης εἶλε.* Je préférerais *ἐπαναβὰς*, qu'on trouve ailleurs (i. c. 18. p. 115). Thucydide se sert aussi de ce mot en parlant du même événement.[12]

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1 Courrier, sur le Traité de l'Equit. p. 110.
2 Coray, sur Héliodore, p. 41.
3 Reitz. ad Lucian. Asin. § i. t. ii. p. 568.
4 Wyttenb. Biblioth. Critic. i. 49.
5 Heind. ad Plat. Gorgiam. p. 272.
6 Matth. ii. 23. Ce passage est moins formel.
7 Xen. Ephes. p. 18. l. 6. ed. Locella.
8 Procop. Bell. Gothic. iv. 34. p. 660 D.
9 Appian. Bell. civ. i. § 120. Xenoph. Ephes. p. 104. l. 9. etc.
10 Lucian. Ver. Hist. ii. 13. t. ii. p. 112.
11 Chandler, Voyage en Grèce, t. ii. p. 416. trad. fr.
12 Thucyd. vii. 29.

Ch. 31. p. 222. λέγουσι δ' οὖν καὶ βωμὸν Ποσειδῶνος, M. Facius a bien vu que ce passage est altéré ; M. Clavier corrige λέγουσι δ' ὅμως καὶ ἔχουσι βωμὸν Π. Cette correction explique tout, il est vrai, mais elle est trop loin de la leçon des manuscrits. Il n'y a que deux manières de corriger ce passage, ou l'on changera λέγουσι en ἔχουσι, changement d'autant plus admissible, que les variantes de Pausanias en fournissent un exemple au livre ii. c. 35. p. 577, et de lire ἔχουσι δ' οὖν κ. β. Π. ; ou bien, et ceci me paraît la vraie leçon, on lira λέγουσι δ' εἶναι καὶ βωμ. Π., car Pausanias dit ailleurs λέγουσι δὲ εἶναι καὶ Ἰφιγενείας ἡρῷον (i. c. 43. init.). Le changement déjà si simple de οὖν en εἶναι ne paraîtra pas même une correction à ceux qui connaissent la paléographie : c'est tout simplement un mot mal lu ; car on sait que les copistes n'écrivent du mot εἶναι que la première syllabe εἶ, avec un signe qu'il leur arrive souvent d'oublier ; et nous apprenons, du savant et judicieux Bast, que εἶ a été souvent confondu avec οὖν.[1]

Ch. 33. init. Μαραθῶνος δὲ ἀπέχει τῇ μὲν Βραυρὼν, ἔνθα Ἰφιγένειαν τὴν Ἀγαμέμνονος ἐκ Ταύρων φεύγουσαν. κ. τ. λ. ἀποβῆναι λέγουσαν. Comme la suite de la phrase n'offre point τῇ δὲ, pour répondre à τῇ μὲν, je pense que la vraie leçon est ἀπέχει τι μὲν Βραυρὼν, c. a. d. *Brauron est à quelque distance de Marathon.*

Ch. 33. p. 238. τὸ γὰρ πρὸς τῷ Ἄτλαντι ὕδωρ, τρισὶ παρεχόμενον ἀρχὰς ῥεύμασιν, οὐδὲν τῶν ῥευμάτων ποιεῖ ποταμὸν, ἀλλὰ πᾶν ὁμοίως αὐτίκα ἔχει συλλαβοῦσα ἡ ψάμμος. Je lis τὸ γὰρ πρὸς τοῦ Ἄτλαντος ὕδωρ, c. a. d. *Les eaux qui descendent de l'Atlas :* πρὸς doit être ici synonyme de ἐκ qui se trouve plus bas, τὸ δὲ ὕδωρ τὸ ἐκ τοῦ Ἄτλαντος θόλερόν τέ ἐστι.

Ch. 35. p. 253. τὸ δ' ἐμοὶ θαῦμα παρασχὸν Λυδίας τῆς ἄνω πόλις ἐστὶν οὐ μεγάλη, Τημένου θύραι. Ἐνταῦθα περιῤῥαγέντος λόφου διὰ χειμῶνα, ὀστᾶ ἐφάνη τὸ σχῆμα περιέχοντα ἐς πίστιν ὡς ἔστιν ἀνθρώπου. c. a. d. " Voici encore ce que j'ai vu d'étonnant dans une petite ville de la Lydie Supérieure, nommée les *Portes de Temenus ;* une colline du voisinage s'étant fendue par *la rigueur du froid,* on y apperçut des ossemens d'une grandeur si demesurée, etc." Mais il paraît assez singulier qu'une colline *se fende par la rigueur du froid.* J'avais d'abord cru qu'il fallait lire τάφου au lieu de λόφου : cette correction me semble inutile, puisque λόφος tout seul peut signifier un *tumulus,* ou *grand amas de terre* qui servait de tombeau dans l'origine. Toutefois comme il est difficile de croire que le froid fasse fendre un *tumulus,* je pense qu'il est convenable de donner à χειμὼν le sens, qu'il a très souvent, de *grandes pluies* d'hiver ou d'été ; dès lors la circonstance rapportée par Pausanias devient toute naturelle, en ce qu'elle n'est plus qu'un éboulement des terres du tumulus causé par l'abondance des pluies. Cette même cause produit tous les jours dans les pays de montagnes de bien plus terribles effets. C'est ainsi que la chute du mont Conto, qui, le 4 Septembre 1618, détruisit le bourg de Pleurs, dans la vallée de Chiavenna, fut causée par les pluies qui tombèrent du 25

[1] Bast, Commentatio Palæographica, p. 760. 776.

août au 3 septembre ;[1] et que de nos jours (le 2 septembre 1806), à la suite des pluies du mois d'août, une partie de la couche supérieure de la montagne de Rouffiberg roula dans la vallée d'Art, située entre les lacs de Zug et de Lowertz, et ensevelit les beaux villages de Lowertz et de Goldau.

LIVRE SECOND.

Ch. 1. p. 329. *ἐπὶ Κεγχρείας.* Je crois que *ἐπὶ Κεγχρείαις* serait préférable.

Ch. 18. p. 442. Le commencement de ce chapitre me semble altéré. Le moyen d'y entendre quelque chose serait peut-être de considérer comme en parenthèse le membre *ἔχει — τέμενος*, de réunir *καὶ Δίκτυος* avec *ἡρῷον*, et de lire, en admettant une légère correction : *Ἐκ Μυκηνῶν — ἐστιν ἡρῷον* (*ἔχει μὲν δὴ καὶ ἐνταῦθα τιμὰς παρὰ τῶν προσχωρίων· μεγίστας δὲ ἔν τε Σερίφῳ καὶ παρ' Ἀθηναίοις ἐν Περσέως τεμένει*), *καὶ Δίκτυος καὶ Κλυμένης βωμός κ. τ. λ.*

Ch. 31. p. 550. *φασὶν ἀπ' αὐτῶν ἀναφῦναι δάφνην ἣ δὲ ἐς ἡμᾶς ἐστιν ἡ πρὸ τῆς σκηνῆς ταύτης* ; il ne semble pas d'abord qu'il y ait quelque chose à dire ici ; mais ce n'est pas ainsi que parle ordinairement Pausanias ; je suis presque certain qu'on doit lire *ἣ δὲ* (forte *ἣ δὴ*) *ἐς ἡμᾶς ἔτι ἦν πρὸ τῆς σκηνῆς ταύτης*, (c'est-à-dire, *qui subsistait encore de mon temps*) ; car Pausanias joint le plus souvent *ἔτι* à *ἡμᾶς* (*Cf.* i. 40. *Fin.* 44. ii. 3, 12, 20, 29, etc.) ; la correction est d'autant plus naturelle, que la confusion de *ἔτι* et *ἔστι* est fort commune dans les manuscrits,[2] et surtout dans ceux de Pausanias,[3] et que cet auteur dit très-souvent *ἐς ἡμᾶς ἔτι ἦν*, comme dans ce passage : *τὰ δὲ οἰκοδομήματα καὶ ἐς ἡμᾶς ἔτι ἦν.* (i. c. 29. *Fin.* p. 217.)

Ch. 32. p. 558. *ἐπὶ θάλασσαν δὲ τὴν ψιφαίαν* (*lege ψηφαίαν Camerar.*) *πορευομένοις κ. τ. λ.* Voilà encore un passage suspect. Qui a jamais entendu parler de la mer *Psiphœa ?* Il serait donc possible que *ψιφαία*, au lieu de se rapporter à *θάλασσα*, fût le nom de quelque lieu obscur, et qu'il manquât ici une préposition : en sorte que je ne serais pas éloigné de lire *ἐπὶ θάλασσαν δὲ πρὸς τὴν ψιφαίαν πορευομένοις*, c'est-à-dire, "en approchant de la mer, vers le canton Psiphæa, on trouve un olivier sauvage, etc." Pausanias aime à mettre ainsi deux prépositions à côté l'une de l'autre ; ex. : *ὁδὸς — πρὸς Ἀρκαδίας ἐπὶ Τέγεαν* (lib. ii. c. 24. p. 494).

Tels sont les passages qui m'ont paru plus ou moins altérés. D'après ce qui a été dit plus haut du style de Pausanias, on se doute bien qu'il doit s'exprimer quelquefois de manière à désespérer son traducteur : l'obscurité qui couvre un grand nombre de passages, tient moins à la recherche des tours élégans ou des expressions rares, comme dans

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[1] Ebel, Manuel du Voyageur en Suisse, art. Chiavenna, t. ii. p. 390.— Edit. Franç. Zurich, 1811.

[2] Boissonad. Bast et Schaefer ad Greg. Corinth. p. 95.

[3] Cf. Paus. i. 14. p. 97. Sylburg. ad Paus. x. 19. p. 844. M. Clavier propose de changer *ἔστι* en *ἔτι* au ch. 20 du liv. i. p. 120.

les écrivains du même temps, qu'à un certain embarras de construction qui laisse l'esprit indécis entre deux explications également probables : on en trouve un exemple dans l'endroit où Pausanias parle de la statue de Jupiter Olympien. Πρὶν δὲ ἐς τὸ ἱερὸν ἰέναι τοῦ Διὸς τοῦ Ὀλυμπίου, Ἀδριανὸς ὁ Ῥωμαίων βασιλεὺς τόν τε ναὸν ἀνέθηκε, καὶ τὸ ἄγαλμα θέας ἄξιον οὐ μεγέθει μὲν (ὅτι μὴ Ῥωμαίοις καὶ Ῥοδίοις εἰσὶν οἱ κολοσσοὶ τὰ λοιπὰ ἀγάλματα ὁμοίως ἀποδείκνυται) πεποίηται δὲ ἔκ τε ἐλέφαντος καὶ χρυσοῦ, καὶ ἔχει τέχνης εὖ πρὸς τὸ μέγεθος ὁρῶσιν, (i. 18. p. 119) ; si ce passage n'est pas altéré, on doit convenir que c'est là une de ces phrases *Thucydidéennes* sur lesquelles il est permis d'avoir trois ou quatre opinions différentes. Voici la version latine : *Olympii vero Jovis templum Adrianus imperator dedicavit, et in eo signum quod magnitudine cum Romanis et Rhodiensibus colossis conferri possit. Videas ibidem et alia signa ex ebore et auro, in quibus æque artem ac magnitudinem admirere :* ce qui n'a aucun rapport avec le grec. Toute la difficulté consiste dans la parenthese ὅτι μὴ ἀποδείκνυται ; et le traducteur n'y a rien compris. Voici la version de M. Clavier : " C'est l'empereur Adrien qui a fait eriger la nef du temple de Jupiter Olympien, et une statue de ce dieu, admirable, moins par sa dimension (car, a l'exception des colosses qu'on voit à Rhodes et à Rome, les autres statues colossales sont à peu près de la même taille), que parcequ'elle est entierement d'or et d'ivoire, et que malgré sa grandeur, elle est travaillée avec beaucoup d'art." Il me semble qu'il était difficile de donner à cette parenthese un sens plus probable que celui qu'a adopté M. Clavier, en sous-entendant κολοσσιαῖα ou κολοσσικὰ après ἀγάλματα. On pourrait aussi sous-entendre τοῦ Διὸς τοῦ Ὀλυμπίου, ainsi que le veut un célèbre antiquaire : mais la premiere explication me parait préférable.

Il y a encore d'autres passages dont le sens est sinon obscur, du moins assez incertain, pour qu'on désire de le voir définitivement arrêté dans les notes du savant éditeur. Par exemple :

Livre I. c. 2. p. 14. πρόσωπόν ἐστιν οἱ μόνον ἐνῳκοδομημένον τοίχῳ. M. Clavier *mais ce n'est qu'une tête enchassée dans le mur :* πρόσωπον est littéralement ce que les artistes appellent *le masque* de la tête ; ce n'est que la partie d'un tout. Le mot *tête* ne convient point ici.

Ch. 4. p. 31. Ἀσία ἡ κάτω ne signifie pas *l'Asie mineure ;* mais *l'Asie inférieure :* les premiers mots désignent toute la peninsule appelée maintenant *Anatolie :* mais Ἀσία ἡ κάτω le borne à la partie occidentale de cette peninsule et comprend la Mysie, les trois colonies grecques, et la Lydie.

Ch. 7. p. 46. ἀνήγαγε σφᾶς ἐς νῆσον ἔρημον διὰ ποταμοῦ est très-bien traduit par Amasée, *eos in desertam insulam per Nilum deduxit.* Car διὰ ποταμοῦ dépend de ἀνήγαγε (Paus. i. c. 29. p. 209) ; δ. ποτ. ἀνάγεσθαι signifie *remonter un fleuve ;*[1] au reste, comme δ. ποτ. tout seul veut dire *par le fleuve,* soit en *montant,* soit en *descendant,*

[1] Zozim. iii. 5, 3. ed. Cellar. Ce que cet historien exprime ailleurs par διαπλεῖν (v. 29. 3).

c'est le verbe qui détermine le sens.[1] Cette locution se rencontre pluz particulièrement chez les écrivains de l'empire.

Ch. 14. p. 98. τὸ δὲ ἄγαλμα ὁρῶν τῆς Ἀθηνᾶς γλαυκοὺς ἔχον τοὺς ὀφθαλμούς, Λιβύων τὸν μῦθον ὄντα εὕρισκον: M. Cl. "*et en voyant la couleur bleue foncée des yeux de la déesse, j'ai reconnu que c'etait une tradition Libyenne.*" γλαυκὸς ne signifie pas *bleu foncé*, mais *bleu tirant sur le jaune*, ou *verdâtre:* c'est à proprement parler la *couleur des eaux de la mer.*

Ch. 28. p. 197. init. Je ne sais si les mots Σικελοὺς τὸ ἐξαρχῆς ὄντας ne signifient pas *étant Sicules d'origine;* les Siciliens se disaient Σικελιῶται. *Voyez* là-dessus Mazzochi.[2]

Ch. 28. p. 203. Ἔστι δὲ τοῦ Πειραιῶς πρὸς θαλάσσῃ Φρεαττύς. M. Cl. "*le Phreattys est dans le Pirée.*" Le sens est plutôt "*le Phreattys dépend du Pirée.*"

Ch. 29. p. 217. ᾠκοδόμησε — καὶ τὸ πρὸς τῷ Λυκίῳ καλουμένῳ Γυμνάσιον (*il bâtit — le Gymnase qui est auprès du Lycée*, M. Clavier). Ceci me laisse encore des doutes. Car on sait que le Gymnase était *dans* le lieu appelé Lycée, et non *auprès*. Ainsi le faux Plutarque, en rapportant le même fait, dit presque dans les mêmes termes καὶ τὸ ἐν Λυκείῳ γυμνάσιον ἐποίησε.[3] C'est ce qui me fait croire que πρὸς est ici pour ἐν, comme dans beaucoup de passages des auteurs grecs de l'empire; telles sont ces phrases: Ἀλεξάνδρεια πρὸς Αἰγύπτῳ qu'on trouve dans Marinus[4] et ailleurs;[5] Κόρινθος πρὸς τῇ Ἑλλάδι;[6] Ἄγκυρα πρὸς τῇ μικρᾷ Γαλατίᾳ, dans Socrate le scholastique;[7] ce que le même auteur exprime ailleurs par Ἄ. ἐν τῇ μικρᾷ Γαλατίᾳ,[8] et par Ἄ. τῆς μικρᾶς Γαλατίας;[9] Ἀμάσεια ἡ πρὸς Πόντῳ,[10] de Sozomène, ne veut pas dire *Amasée près du Pont-Euxin*, mais *Amasée dans le Pont.*

En voici d'ailleurs un exemple pris de Pausanias lui-même; il parle des *Taures* οἳ ἐν τῇ Σκυθικῇ (i. c. 43. p. 302); d'autres manuscrits donnent πρὸς τ. Σκ., M. Clavier a reçu cette préposition; et avec raison, ce me semble, car c'est sans doute la leçon primitive. La synonymie de πρὸς et de ἐν a causé la différence des leçons. Un copiste aura écrit en marge ἐν comme glose de πρός; un autre, moins instruit, prenant la glose pour une variante, l'aura introduite dans le texte, comme préférable à l'autre leçon.[11] Mais il n'en résulte pas moins que

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[1] Cf. Zozim. iii. 10, 2-13, 2-18, 10-19, 5. iv. 34, 2. Xenoph. Ephes. p. 91. l. ii. etc.

[2] Mazzoch. ad Tabul. Heracl. p. 15. not. 16.

[3] Pseud. Plut. de X. Orat. t. ii. p. 841. A.

[4] Marin. in Vitâ Procli, c. 8. p. 6. ed. Boissonad.

[5] Strab. ii. 196. Auctor Geoponic. xiv. 7, 30. D. Eustath. ad Dion. P. 920, etc.

[6] Simeon. in Vitâ S. Cyriac. p. 101. t. iv. Mon. Eccles. Græcæ.

[7] Socrat. Hist. Eccl. ii. 20. p. 105. l. 10. [8] Id. i. 36. p. 72. in.

[9] Id. ii. 15. in. p. 92. vi. 18. p. 335. l. 34.

[10] Sozom. Hist. Eccl. vii. 2. p. 280. l. 44.

[11] Il y en a un autre exemple dans cette phrase de Xénophon: ἐντεῦθεν ἐξελαύνει . . . . . εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην ἐν τῇ Μυσίᾳ χώρᾳ

Ταῦροι οἱ πρὸς τῇ Σκυθικῇ signifie, les *Taures, peuple de Scythie*, et non pas *voisin de la Scythie*.

Est locus in Scythia (Tauros dixere priores), etc.[1] C'est dans le même sens que Pausanias, en parlant de l'affaire de Sphactérie, a dit, τὸ — ἔργον πρὸς τῇ Σφακτηρίᾳ (i. 13. p. 89), c'est-à-dire, ἐν τῇ — Σφακτηρίᾳ, comme s'exprime Platon.[2]

Liv. II. c. 13. p. 538. — Τροιζήνιοι σεμνύνοντες, εἴπερ καὶ ἄλλοι τινὲς, τὰ ἐγχώρια, ne signifie-t-il pas : " *Les Trézéniens sont plus fiers que les autres peuples, de leurs traditions nationales ?*"

C. 7. p. 370. αὐτοὶ δὲ Σικυώνιοι τὰ πολλὰ ἐοικότι τρόπῳ θάπτουσι, pourrait signifier aussi : " *C'est à peu près ainsi que les Sicyoniens enterrent le plus souvent les morts.*" Pausanias emploie très-fréquemment ἐοικὼς, et presque toujours en ce sens. (Cf. c. ii. p. 402-17, 441, etc.)

Jusqu'à présent, j'ai considéré l'ouvrage de M. Clavier sous le rapport de la critique du texte, il me resterait à donner une idée de la traduction ; mais cela n'est pas facile ; je pourrais bien, selon la méthode des journalistes, en transcrire des pages entières ; mais, outre que pour en apprécier tout le mérite, il faudrait avoir le texte sous les yeux, il m'a toujours semblé que ces longues citations ne servent à rien autre chose qu'à grossir un article de journal, parce que le critique, tout en protestant qu'il prend au hasard, manque rarement de choisir les morceaux les meilleurs ou les plus mauvais, selon sa disposition à l'égard de l'auteur.

Il vaut donc mieux renvoyer le lecteur à l'ouvrage même ; qu'il lise la traduction avec soin, qu'il la compare au texte, et il sera convaincu que dans notre langue il existe peu de traductions aussi scrupuleusement fidèles. M. Clavier s'est profondément pénétré de Pausanias, et a embrassé le seul système qui convînt à cet auteur. Un écrivain comme Pausanias, rempli de détails techniques et minutieux, exige le plus souvent, dans son interprète, la même précision scrupuleuse que s'il s'agissait de traduire Ptolémée et Euclide ; tout en cherchant à atteindre cette simplicité élégante qui ne nuit point à la clarté, il faut que le traducteur s'attache surtout à débarrasser la pensée de Pausanias de tous les nuages qui la déguisent ou la cachent tout à fait ; et, quand il l'a bien saisie, il doit tâcher que sa traduction, semblable à une glace fidèle, la réfléchisse sans la moindre altération sur l'esprit du lecteur. Car une bonne traduction de Pausanias n'est pas précisément celle qu'un homme du monde lira d'un bout à l'autre avec plaisir : c'est celle qu'un artiste ou un historien pourront consulter toujours avec confiance, et qui leur présentera, sur le point dont ils s'occupent, une idée aussi claire, aussi nette, aussi précise, que celle qu'ils trouveraient dans le grec, s'ils entendaient la langue.

La lecture de ce premier volume fait naître le plus vif désir de voir promptement paraître les autres volumes, avec les notes critiques qui

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(Anabas. i. 2. 10). Les MSS. 1640. 1641. et celui d'Eaton, donnent πρὸς τῇ χώρᾳ.

[1] Ovid. I. Pont. II. 80.

[2] Plat. in Menexen. § 13. p. 44. ed. Gottleb. (ἐν τῇ Σφαγίᾳ.)

doivent les accompagner; mais on se consolerait difficilement si l'on devait être privé du commentaire historique, dans lequel M. Clavier a dû répandre l'instruction profonde qu'il a acquise sur toutes les branches de l'histoire des Grecs. Si la publication de ce commentaire dépend du succès de la traduction, nous devons concevoir la plus grande espérance de jouir bientôt de ce précieux travail; car l'ouvrage qu'il nous donne en ce moment intéresse plus d'une classe de lecteurs; l'helléniste y trouvera le texte le plus pur d'un écrivain important de l'antiquité; l'historien, l'antiquaire, l'artiste, posséderont la traduction la plus exacte d'un auteur qu'ils ont besoin de consulter sans cesse.

INSCRIPTIONS AT SKRIPÚ.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

The following Inscriptions, which I transcribed at Skripú, the ancient *Orchomenos*, in *Bœotia*, will probably be acceptable to many of your readers. Some others from the same place have recently been given to the public by Dr. Clarke, in the last volume of his travels. These, and the former, together with two or three more, in a very mutilated state, make up, I believe, the entire collection of Inscriptions, which existed at Orchomenus at the time I visited that place in the years 1802 and 1806. The spelling of *EPXOMENOΣ* for *OPXOMENOΣ*, which occurs in some of these Inscriptions, explains a silver coin in Hunter's collection, which on one side has the Diota with the legend *EPXO*, and on the other the Bœotian shield, with an ear of corn upon it. It illustrates also another silver coin of smaller size, in the Imperial collection at Vienna;[1] upon one side of which is the *Shield*, and on the obverse the letters *EPX*, within a garland formed by two ears of corn. These coins, which undoubtedly belong to *Orchomenus*, had been assigned to the *province* of *Bœotia*, the letters *EPXO* having been taken for a magistrate's name.

[1] Catal. Musei Cæsarei, Pars I. p. 110.—I have seen two others with the same legend and types;—one of them is now in my possession.

No. 1.

On a Stone in the outer Wall of the Monastery at Skripú.

ΜΥΡΙΧΟΣΠΟΛΥΚΡΑΤΙΟΣΙΑΡΩΝΥΜΟΣΔΙΟΓΙΤΟΝΟΣ
ΑΝΔΡΕΣΣΙΧΟΡΑΓΕΙΣΑΝΤΕΣΝΙΚΑΣΑΝΤΕΣΔΙΩΝΥΣΟΙ
ΑΝΕΘΕΙΚΑΝΤΙΜΩΝΟΣΑΡΧΟΝΤΟΣΑΥΛΙΟΝΤΟΣΚΛΕΙΝΙΑΟ
ΑΙΔΟΝΤΟΣΑΛΚΙΣΘΕΝΙΟΣ

Μυριχος Πολυκρατιος, Ιαρωνυμος Διογιτονος, ανδρεσσι χοραγεισαντες νικασαντες Διωνυσοι ανεθεικαν, Τιμωνος αρχοντος, αυλιοντος Κλεινιαο, αιδοντος Αλκισθενιος.

Μύριχος Πολυκράτεος, Ἱερώνυμος Διογείτονος, ἄνδρασι χορηγήσαντες νικήσαντες Διονύσῳ ἀνέθηκαν, Τίμωνος ἄρχοντος, αὐλέοντος Κλινίου, ᾄδοντος Ἀλκισθένεος.

No. 2.

On a Stone in the Wall of the Monastery of Skripú.

Θ Ι Ο Σ

ΤΙΟΥΧΑΝΑΓΑΘΑΝΑΛΕΥΑΡΑ
ΧΟΝΤΟΣΕΔΟΞΕΤΥΔΑΜΥΕ
ΧΟΜΕΝΙΩΝΑΓΕΔΙΚΟΝΔΑ
ΦΙΤΑΟΗΟΛΕΙΑΑΠΑΛΕΞΑΝ
ΔΡΕΙΑΣΠΡΟΞΕΝΙΟΝΕΙΜΕΝ
ΗΕΥΕΡΓΕΤΑΝΤΑΣΠΟΛΙΟΣΕ
ΧΟΜΕΝΙΩΝΚΗΑΥΤΟΝΚΗΕΣ
ΟΝΩΣΚΗ*ΙΜΕΝΑΥΤΥΓΑΣ
ΓΥΚΙΑΣΕΠΑΣΙΝΚΗΑΣΦΛΑΙ
ΚΗΑ*ΕΛΙΑΝΚΗΑΣΟΥΛΙΑ
ΗΚΑΤΑΓΑΝΚΗΚΑΤΑΘΑΛΑΤ
ΙΝΚΗΠΟΛΕΜΩΚΗΚΑΤΑΣΙΩ
ΑΣ*ΗΤΑΛΛΑΟΠΟΤΤΑ
ΤΥΣΑΛΛΥΣΠΡΟΞΕΝΥΣ
ΕΥΕΡΓΕΤΗΣ

Θιος τιουχαν αγαθαν. Αλευαραχοντος, εδοξε τυ δαμυ Ερχομενιων Αγεδικον Δαφιταο Ηολεια απ' Αλεξανδρειας προξενιον ειμεν κη ευεργεταν τας πολιος Ερχομενιων κη αυτον κη εσγονως κη ειμεν αυτυ γας κη Γυκιας επασιν κη ασφαλιαν κη ατελιαν κη ασουλιαν κη κατα γαν κη κατα θαλατταν κη πολεμω κη κατα σιωπας κη τα αλλα οποττα τυς αλλυς προξενυς κη ευεργετης.

Θεὸς τύχην ἀγαθὴν. Ἀλεύα ἄρχοντος ἔδοξε τῷ δήμῳ Ὀρχομενίων Ἀγέδικον Δαφίτου Αἰολέα απ' Ἀλεξανδρείας πρόξενον εἶναι καὶ εὐεργέτην τῆς πόλεως Ὀρχομενίων καὶ αὐτὸν καὶ ἐκγόνους καὶ εἶναι αὐτῷ γῆς καὶ οἰκίας ἔμβασιν καὶ ἀσφάλειαν καὶ ἀτέλειαν καὶ ἀσυλίαν καὶ κατὰ γῆν καὶ κατὰ θάλασσαν καὶ πολέμου καὶ κατασιωπῆς καὶ τὰ ἄλλα ὁπόσα τοῖς ἄλλοις προξένοις καὶ εὐεργέταις.

No. 3.

In the Church of the Monastery of Skripú.

ΒΟΙΩΤΟΙΤΟΝΤΡΙΠΟΔΑΑΝΕΘΕΙΚΑΝ
ΤΗΣΧΑΡΙΤΕΣΣΙΚΑΤΤΑ*ΜΑΝΤΕΙΑΝ
ΤΩΑΠΟΛΛΩΝΟΣ ΑΡΧΟΝΤΟΣ
ΣΑΜΙΑΟΙΣΜΕΙΝΙ**ΤΑΟΘΕΙΒΗΩ
ΑΦΕΔΡΙΑΤΕΥΟΝΤΩΝ
ΜΕΛΑΝΝΙΟΣΝΙΚΟΚΛΕΙΟΣΕΡΧΟΜΕΝΙΩ
ΗΣΧΡΙΩΝΟΣΘΕΡΣΑΝΔΡΙΑΟΚΟΡΩΝΕΙΟΣ
ΑΝΙΟΚΛΕΙΟΣΑΝΙΟΧΙΔΑΟΑΝΘΑΔΟΝΙΩ
ΑΡΙΣΤΩΝΟΣΜΕΝΝΙΔΑΟΘΕΙΣΠΙΕΙΟΣ
ΠΡΑΞΙΤΕΛΙΟΣΑΡΙΣΤΟΚΛΙΔΑΟΘΕΙΒΗΩ
ΘΙΟΜΝΑΣΤΩΕΡΜΑΙΚΩΤΑΝΑΓΡΗΩ
ΠΟΥΘΩΝΟΣΚΑΛΛΙΠΟΝΟΣΩΡΩΠΙΩ
ΓΡΑΜΜΑΤΕΥΟΝΤΟΣ
ΔΙΟΚΛΕΙΟΣΔΙΟΦΑΝΤΩΠΛΑΤΑΙΟΣ
——— ΑΝΕΡΧΟΜΕΝΩ ———
——— ΠΡΟΠΙΟΝΤΟΣ ———
——— ΕΡΧΟΜΕΝΙΩ
——— ΑΤΕΥΟΝΤΟΣ
——— ΕΡΧΟΜΕΝΙΩ [1]

Βοιωτοι τον τριποδα ανεθεικαν της Χαριτεσσι κατταν μαντειϊαν τω Απολλωνος· αρχοντος Σαμιαο Ισμεινι . . ταο Θειβηω,— αφεδριατευοντων Μελαννιος Νικοκλειος Ερχομενιω, Ησχριωνος Θερσανδριαο Κορωνειος, Ανιοκλειος Ανιοχιδαο Ανθαδονιω, Αριστωνος Μεννιδαο Θεισπιειος Πραξιτελιος Αριστοκλιδαο Θειβηω, Θιομναστω Ερμαικω Ταναγρηω, Πουθωνος Καλλιπονος Ωρωπιω,—γραμματευοντος Διοκλειος Διοφαντω Πλαταιϊος -- -

Βοιωτοὶ τὸν τρίποδα ἀνέθηκαν ταῖς Χαρίτεσσι κατὰ τὴν μάντειαν τοῦ Ἀπόλλωνος· ἄρχοντος Σαμίου Ἰσμηνί . . τοῦ Θηβαίου—ἀφεδριατευόντων Μελαννέως Νικόκλεος Ὀρχομενίου, Αἰσχρίωνος Θερσανδρίου Κορωνέως, Ἡνιόκλεος Ἡνιοχίδου Ἀνθηδονίου, Ἀρίστωνος Μεννίδου Θεσπιέως, Πραξιτέλεος Ἀριστοκλίδου Θηβαίου, Θεομνήστου Ἑρμαϊκοῦ Ταναγραίου, Πύθωνος Καλλείπωνος Ὠρωπίου—γραμματεύοντος Διόκλεος Διοφάντου Πλαταιέως -- -

To the foregoing Inscriptions, curious for their peculiarity of dialect, your readers may not be displeased at my subjoining an epitaph in common Hellenic, which I transcribed at Vodhená in *Macedonia*.

[1] These lines are inscribed upon a semicircular pedestal about four feet in diameter, exactly corresponding to another in the same church. There are the vestiges of two separate Inscriptions upon each. This alone can be decyphered, and with difficulty.

Inscription on a Soros at Vodhená.

ΗΔΕ ΠΕΤΡΟϹ ΚΕΥΘΕΙ ΓΡΑΦΙΚΟΥ ΔΕΜΑϹ Ε ΑΡΩΝ ΔΕ ΦΥΧΗΝ ΘΕϹΠΕϹΙΗΝ
ΘΗΚΕ ΘΕΟϹ ΠΕΔΟΝ
ΟΥΝΕΚΕΝ ΗΝ ΠΑΝΑΡΙϹΤΟϹ ΕΝ ΗΓΑΘΕΟΙϹ ΔΕ ΠΟΛΕΙΤΑΙϹ
ΠΡΩΤΑ ΦΕΡΩΝ ΠΙΝΥΤΗϹ ΚΥΔΟϹ ΕΚΑΡΠΙϹΑΤΟ
ΕΥΞΑΤΟ ΔΑΥ ΜΑΚΑΡΕϹϹΙ ΚΑΙ ΕΙΜΕΡΤΗΝ ΠΑΡΑΚΟΙΤΙΝ
ΤΟΥΔΕ ΛΑΧΕΙΝ ΤΥΜΒΟΥ ΓΗΡΑΟϹ ΕΥΤΕ ΤΥΧΟΙ
ΧΑΙΡΕ ΓΡΑΦΙΚΕ

Ἥδε πέτρος κεύθει Γραφικοῦ δέμας, ε(ἰς μακ)άρων δὲ
Ψυχὴν θεσπεσίην θῆκε θεὸς πεδίον·
Οὕνεκεν ἦν πανάριστος, ἐν ἠγαθέοις δὲ πολείταις
Πρῶτα φέρων πινυτῆς, κῦδος ἐκαρπίσατο·
Εὔξατο δ' αὖ μακάρεσσι . καὶ εἰμερτὴν παράκοιτιν
Τοῦδε λαχεῖν τύμβου γήραος εὖτε τύχοι·
Χαῖρε Γραφικέ.

Vodhená (Βοδενὰ), a town consisting of about 1500 Turkish and 500 Greek families, stands upon the site of the ancient *Ægæ* or *Edessa*, celebrated as the burying-place of the kings of *Macedonia*, and their residence before the time of Philip the Great, who transferred the seat of government to *Pella*. The modern town is built upon the crest of a precipitous rock, over which fall several cascades, formed by the separated waters of a river, which three miles above the town, near the village of Vládova, falls in a single body over the rocks in a woody gorge of the mountains.

Vodhená stands at the head of a small valley, branching from the N. W. angle of the great Macedonian plain, and seems to occupy the site of the *Acropolis* only of Ægæ, remnants of the ancient walls being found as well on the edge of the rocks, as in many parts of the vale below, which is now occupied by vineyards and gardens. From its elevated situation, the town commands a noble prospect over the great plains of *Bottiæa* and *Amphaxitis*, extending for fifty miles as far as Salonika, and including a view of the lake of *Pella* and the head of the *Thermaic* gulf. On the north rise a ridge of snow-capt mountains, separated only by the vales of Vládova and Vodhená from the range, which, bounding the great plains to the westward, runs southward to meet *Olympus*. The beauty of the nearer objects around Vodhená is not less striking than the sublimity of the more distant. The groves and gardens, both above and below the town, particularly on the latter side, form, together with its cataracts and its precipices, crowned by the picturesque buildings of the town, a great variety of enchanting scenery. There are perhaps few situations in Greece, that exceed *Ægæ* in beauty; and the traveller's taste might not be very blameable, who should apply to it the verses of Horace in praise of Tibur, and prefer it to *Mitylene*, *Athens*, or the *Thessalian Tempe*.

> *Me* nec tam patiens Lacedæmon,
> Nec tam Larissæ percussit campus opimæ,
> Quam domus albuncæ resonantis
> Et præceps et lucus et uda
> Mobilibus pomaria rivis.

W. M. L.

BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

No. VI.—[Continued from No. XXV. p. 144.]

In Aves.

In Argument. 3. *Καλλίου*: lege *Καλλιστράτου*: vid. Argum. 2. [v. Brunckium post Kusterum.]

v. 5. et 7. lege *πιθόμενον*.

11. In Schol. Ald. *γὰρ*: lege *κὰρ* [ita Kuster.]

31. In Schol. Bentl. legit *Ἀκέστορα γὰρ ὅμως Σάκαν εἰκὸς λαβεῖν πληγὰς ἐὰν μὴ συστρέφῃ τὰ πράγματα.*

35. *ἀνιπτάμεθ'* Suid. in *Ἀμφοῖν*: lege *ἀνιπτάμεσθ'*.

40. lege *ᾄδουσ'* [ita quoque Bentl. ad Philemon. Fragm. 101. p. 159.]

41. *δοκῶν* Suid. in *κράδη*.—47. Scal. *δεομένοιν*.

48. Ald. *πέπταται*.—55. lege *ὁ ψόφος* [ita MSS.]—59. *τί*: fo. *δή*.

63. *Οὕτω 'στὶ δεινὸν οὐδέ*: in Schol. Ald. *οὕτως τι*: lege *ΠΕΙ. οὗτος, τί δεῖ νῳ τοῦδε, κάλλιον λέγειν. Heus tu, melius est ut dicas quid nos eum velimus.* [Br. et Hotibius *οὗτος*.]

90. lege *ἐστ'·* [vid. Elmsl. ad Ach. 178. in Auct.]

92. Fo. *πύλην* [male: vid. Porson. ad Orest. 1081.]

110. Ergo *ἡλιαστὰ* non *ἡλιαστά*.—132. *λουσάμενος* Suid. in *Πρώ*.

134. Ald. *τότε γ'*: at *ποτ'* Suid. in *Μή μοί ποτ'*: et mox *καλῶς—ἐναντίον γὰρ ἡ παροιμία—κακῶς*. At MSS. Kusteri contra illic *κακῶς*, hic *καλῶς*: et sic Schol. hic [necnon ed. Med. Suid.]

140. Ald. *ἀπιόντ'*.—147. Vet. ed. *ἔθεν* [certe Ald.]

160. Frob. *μήκωνα*.—164. Ald. *πιθώμεθ'*.

170. *οὐδὲν*: fo. *οὐ δὴν, non diu:* sed vide Nub. 538. At *οὐδὲν* Suid. in *Τελέας*.

177. Ald. *τί γ'*: 179. Ald. *δῆτ' ἐστὶν* [Frob. *δήπου 'στίν*.]

180. lege *Ἐπ. πόλος; τίνα τρόπον; ΠΕΙ. ὥσπερ* [Ita Kust.]

192. *τῆς* quod deest in Frob. addit Suid. in *Ὡς Πυθῶδε* et *Χάος*. [vid. et 1228. ubi versus idem.]

204. Inter Schol. *καλοῦμεν αὐτοὺς* Ald. recte *καλοῦμεν* pro *καλέσομεν*: sequitur enim *οἱ δὲ νῷν* [ita Rav.]

210. *Λῦσον* Suid. in *Λῦσον* i. e. *Αισον* [ab *ᾄδω*.]

214. lege *χώρει* [ita Reisk.]—215. Ald. et Schol. *μίλακος*.

228. Suid. in *Ἐποποῖ* habet *Ἐποποῖ ποῖ ποποῖ ποποί*: unde legendum *Ἐποποῖ ποποῖ*, &c. ut senarius sit idem ut sequens.

243. *τοτοβρὶξ* et *κικκαβᾶν* in 262. Suid. in *Ἐποποί*.

246. *κάμπτεθ'*: lege *κάπτεθ'* [ita Kust.] Suid. in *Ἐμπὶς* habet

κἄμπτετε: sed Portus κάπτετε emendavit.

255. Fo. δουλιχοδείρων. Anapæsti sunt.

266. εἰς abest a Suid. in *Ἐπωάζειν*.

269. lege οὐκ ἀλλ': vulgo deest οὐκ. [P. i. e. ni fallor, Porsonus voluit ἄλλ' i. e. ἄλλος pro ἀλλ' teste Tyrwhitto.]

276. lege ἕτερος δῆτα χοὗτος [ita MSS.] vid. 282. χοὗτος ἕτερος.

277. lege *Τίς πότ' ἐσθ'* [vid. Schol.]—ὄρνις ὀροβάτης: ut ὀρότυπος, ὀροφοιτῶν apud Hesych. [Vulgo ὄρνις, ὀρειβάτης: at] *Ὄρνις* ultimam producit: vid. 70. [ita Rav. et Br. excepto ὀριβάτης.]

282. lege ἕτερος αὖ. *ΕΠ.* οὗτος [at αὖ hiatum facit: prope tamen accedit ad ἀλλ' Rav.]—288. dele ὡς.

292. Ald. non habet ἐσθ': lege ἐπὶ vel potius ἡ τῶν ὀρνέων [ita MSS.]

293. *Λόφον* hic *collem* significat non *cristam*: et jocus est ex ἀμφιβολίας. Ergo ἢ ἐπὶ τὸν δίαυλον ἦλθον *an collem ceperunt*, ut diaulon melius spectarent? Non: sed ut Cares in montibus degunt.

298,9. Epopi tribuit Bentl.—300. lege *ΠΕΙ. τίς γὰρ—ΕΠ.*

302. *ΕΠ.* χαὐτηί.—303. *ΕΠ.*

319. Ald. λεπτὼ λογιστά.—327. Ald. ὑμῖν εἰμ'.

328. στρ. 343 ἀντιστρ. [e Schol.]—335. dele γε.

338. lege ἀπουλόμεσθ' [ita Br.]

349. ὃ δέξεται Suid. in *Πόλιον*. An legendum ὃ δεδέξεται [at δεδέξεται est passivum.]

356. Ald. μέντε: lege μένοντε: vid. Schol. [ita Kust.]

359. lege πρὸ σαυτοῦ. [Ita Seager in *Class. Journ.* N. IV. p. 709.]

363. Suid. in Ελελεῦ et *Ῥύγχος* habet μένειν [ita Rav.]

367. lege συγγενῆ Attice. [ita Br.]—370. Fo. *Εἴ γε.*

376. Ald. μάθοις ἂν οὐδὲν ·—— αὐτὸς ἐξηνάγκασεν. lege ἂν τοῦθ' e Suid. [in *Ἀπ'* ἐχθρῶν] et mox αὐτό σ'.

384. Ald. ἐναντιώμεθα. lege ἐνηντιώμεθα [ita Porson. Miscell. Crit. p. 35.]—386. lege ἡμίν.

391. lege ἄντην ὁρῶντας: ut Homer. *Il. T.* 15. ἄντην εἰσιδέειν.

394. lege κατορυγησόμεσθα [ita Dawes.]

419. Fo. τῶν ἐχθρῶν [ita MSS. 2. et Reisk.]

446. Citat Suid. in *Ταυταγί*.

451. στρ. 539. ἀντιστρ. [e Schol.]

454. Fo. παρορᾶτ': i. e. παρορᾶται.

457. ὁρᾷς: lege ὦ 'τᾶν: vid. Antistr. [546. ubi ἥκεις] vel ἐῶρας vid. Nub. 325. [ubi Bentl. ἑώρων] et Av. 1572. ἐώρακα.

456. φρενὸς ἔν τισι οὐ κεῖται teste Schol. vid. Antistr. 545. [ubi κατὰ inseruit Br. e. conjectura.]

460. Simplicius et rotundius legas: *Ἀλλ' ἐφ' ὅτῳ περ πράγματ' ἂν ἥκεις τὴν σὴν γνώμην ἀναπείσας* vel *πράγματί γ' ἥκεις* vel *Ἀλλ' ἐφ' ὅτῳ περ τὴν ἡμετέρην*: at *τὴν σὴν* [tuetur] 628.

463. lege κατακεῖσθε.—464. lege *ΕΠ.* [ita MS.]
476. lege *ΕΥ.* [ita Br.]—477. lege *ΠΕ.* [ita Tyrwhittus.]
480. dele *ΕΠ.* et lege ὡς [ita Ald.]—481. lege ἦρχον τῶν ἀνθρώπων.
486. lege *ΕΥ.*—491. lege σκυλοδέψαι [ita Br. post Kuster. ad Plut. 514.]
492. lege *Τορνευτολυρασπιδοπηγοί.* et ita Suid. [vid. Porson. Præf. Hec. p. 52.]
495. lege *Κάρτ' ἐκάθευδον.*
496. Ald. κἄτι: lege κᾆτα i. e. καὶ εἶτα.—499. lege γ' οὖν—πότε.
505. lege τότε γ' οἱ [ita Kuster. in Not.]
507. lege *ΕΥ.* ibid. In Schol. ὅλοι. Fo. ὄχλοι [vocem omittit Suid. in Ψωλός.]
515. Fo. ἐπέχων [ὄρνιν ἔστηκεν ἔχων TYRWHITTUS et Rav.] ibid. κεφαλῆς. Fo. χειρός.
517. Ald. οὖν ἕνεκα: lege οὕνεκα [vid. Porson. ad Hom. *Od. I.* 199.]
520. lege ὤμνυε τότ' οὐδεὶς: vel τότε γ': vel ὤμνυ [ita Br.]
521. dele τις [ut Br.] Suid. in *Λάμπων* habet ἐξαπατᾷ τινά.
531. Fo. κοὐδ' ἂν, ἔπειπερ.—534. lege συντρίψαντες: vid. Schol.
538. lege κενεβρείων [ita Br.]
Ibid. Inter Schol. " Locum ex Aristophane [inter Supplem. Fragm. Brunck. 143. Vol. III. p. 170.] Erotianus [citat] *Κενεβρεῖα, τὰ νεκριμαῖα κρέα οὕτω καλοῦνται, ὡς Ἀριστοφάνης· Οὐκ ἔσθ' ὁ Κενεβρεῖον. ὅταν θύῃς τι, κάλει με*: lege *Οὐκ ἔσθω non edo.* Emendandus et castigandus Suidas in *Νεβρείην* et *Νεβρὸς*, hæc Babrii citans, *Πεινῶσα Κερδὼ καρδίην δὲ νεβρείην Λάπτει πεσοῦσαν ἁρπάσασα λαθραίως.* Quid sibi vult istud δέ? lege sine dubio κενεβρείην. Kusterus non vidit." [Neque Tyrwhittus in Dissertat. de Babrio p. 42.]
543. lege παραδόντες.—545. Bentl. addit τινὰ: vid. Antistr. 456.
548. lege οἰκίσω [ob metrum.]—558. Canterus ἐστυκόσι.
559. ἐπίωσι βάλλειν: lege ἐπίωσ' ἐπιβάλλειν [ita MS.]
565. ὃ: lege ὃς [ita MSS.]
566. Fo. Ἄρν' (vel οἶν,) Ἀφροδίτῃ θύων—θύσει vel θύου.
567. Ald. νύττῃ.—570. ἐνόρχην Suid. in *Σέρφος.* [ita MS.]
576. Fo. Ἥρην δε γ': vid. Schol. [Rav. δέ γ'.]
577. Si ἡμῖν, tum loquitur *ΕΥ.* [et MSS. ἡμῖν.]
582. lege *ΕΥ.*—590. *ΕΥ.* ἀλλὰ———εἷς [et MS. εἷς.] ut μία in 592.
594. forte *Πρῶτα μὲν αὐτοῖς.*
596. lege Ὥστ' οὐκ ἀπολεῖται ναυκληρῶν. Ald. ὥστ' οὐκ.
601. οὗτοι: lege οἵδε.
602. lege ἥδει [at] οἵδε Suid. in Ὄρνις [ita MSS.]
604. lege δώσομεν: ut in 593.—Ibid. lege παιδάρι' ὄντ' [ita Kust.]
610. lege πέντ' ἀνδρῶν γενεάς [ita Br.]

611. lege vel *πόλυ* [cf. Plut. 1150.] vel *πολλῷ γε κρείττους*: et *αἰβοῖ* erit extra versum, ut alibi. Immo *αἴβ' ὡς*.

612. lege *πρῶτον μέν γ'*.

644. lege *ΠΕΙ. ἀλλὰ ῥᾴδιον Ἐμοὶ* [ita MSS.]

646. *ΕΤ.* mox *Θριῆθεν*: al. *Κριῶθεν* Schol. [ubi] lege *Θριῆθεν* vid. Steph. Byz.

647. lege *δεχόμεθα* [ita Br.]

649. Suid. in *Ἐπανακροῦσαι* habet *δεῦρ' ἐπανακροῦσαι πάλιν*. lege *Ἀτὰρ, τὸ δεῖνα, δεῦρ' ἐπανακροῦσαι πάλιν· Φέρ' ἴδω. φράσον νῷν πῶς ἐγώ τε χούτοσί* [ita MSS.] cf. [quod ad *τὸ δεῖνα*] Vesp. 522. et Pac. 267. [quod ad *φέρ' ἴδω*] Av. 1153. Immo et *πῶς* Suid. in *Πῶς ἐγώ*.

656. *διατρώγοντες ἕστον* Suid. in *Πῶς ἐγώ*.

659. Ald. *ἄγω——σαυτοῦ*. Suid. *τούτους μὲν ἄγων μετὰ σοῦ διὰ τουτὶ Ἀρίστισον εὖ*. recte. [modo expellantur *σὲ λέγω*.]

661. *πέσωμεν* Suid. in *Ἐκβιβάσας*.

686. lege *ΑΗΔ*. [i. e. *Ἀηδὼν*] Clemens Alex. p. 211=492. citat *Ἄγετε φύσιν——πλάσματα κηροῦ——ἀμενηνοί*.

688. lege *πρόσχετε* [ita Porson. ad Toup. p. 436.]

699. *μιχθεὶς* et 702 *ἐγένετ'* Suid. in *Χάος*.

705. lege *συμπετόμεθα γὰρ* vel *πετόμεσθ' ἀεί*: vid. Suid. in *Ἀεὶ τοῖς ἐρῶσι* [ita quoque Porsonus Append. Toup. p. 436.]

Ibid. In Scol. " lege, *Ἐγὼ μὲν ὦ λευκιππε δεξιὴ σίττη*, Scazon."

715. Ald. *πέκειν*. lege *πεκτεῖν* [ita Kust.] mox *τόκον* [si bene memini.]

718. *ἐς ὄρνις——ἔργα τράπεσθε* Suid. in *Ἄμμων*.

720. Suid. in *Ὄνον ὄρνιν* habet *ὅσα περὶ μαντείας*, in *Ὄρνις, ὅσα μαντείας*.

735. *σκοπιᾶν* Suid. in *Πλουθυγίειαν*: et *κοπιᾶν* in *Γάλα*.

738. lege *Μοῦσ' ὦ*.

743,4. Sic colloca *β'. α'.* quin et Suid. in *Ξουθῆς* sic habet *Δι' ἐμῆς——Πανί*.

744. *ἑζόμενος* Suid. in *Μελία*.—747. lege *σεμνά τε*.

764. lege *Φρυγίλος*: vid. 874. [ita Kust. et MSS.]

770. *τοιάδε* et *συμμιγῆ* et *ἴσχον*, Suid. in *Κρέκουσα*.

778. dele *τε*: et lege *φῦλα τὰ* [MSS. *φῦλά τε*.]

788. lege *τρυγῳδῶν* [et sic alii, teste Scal.]

789. dele *ἂν* et lege *ἡρίστησ' ἄν*.

791. *Προκλείδης* Suid. in *Ἐξίδησε, Χεζᾶς* et *Χεζητιῶν*.

Ibid. Inter Schol. " Ald. *προκλείδης*: sed in textu *Πατροκλείδης* ut Pollux. v. c. 14. § 191. *χέσας Πατροκλείδης*: lege *χεσᾶς*" [ut interpretes ibi.]—797. Ald. *καθέζετο*.

799. lege *ὡς ὁ Δίτρεφὴς*: vid. 1442. At Suid. in *Πυτιναῖα* non habet. [vide tamen Porson. Hec. Præf. p. 50=56.]

Ibid. Inter Schol. " Iambic.—*καὶ ξένον Τὸν μαινόμενον*."

805. Frob. *οἶδ'*: Ald. *οἶσθ'* et Suid. in *Πτίλον*.

Ibid. *ᾧ*: Suid. in *Κῆπος* et *Πτίλον* habet *ὡς*.

807. σὺ δὲ Suid. in [*Κῆπος* ubi et *Κομψίᾳ* et] *Κόψυχος* [necnon et *Σκάφιον* ubi tamen *κοψίχῳ*.]

808. εἰκάσμεθα Suid. in *ταυτί*.

810. lege *ΕΥ*. [et sic per totam scenam Bentl.]

813. lege *τοὔνομ'* [ita Br.]

817. *χαμεύνη πάνυ γε κειρίαν γ' ἔχων* Suid. in *κειρία* et *Χαμεύνης*. male Kusterus. lege sic: id est, *οὐδ' ἂν χαμεύνη σπάρτην θείμην ἂν εἰ κειρίαν ἔχοιμι*. Sic et Eustath. *Ιλ. Α.* p. 191=145. [Mentem Bentlei non satis intelligo. Certa est Kusteri emendatio.]

819. Citat Suid. in *Χαυνόν*.

822. lege *ἀτεχνῶς σὺ* [Br. *σύ γ' ἀτεχνῶς*.]

824. dele *τά*.—Ibid. lege *λᾷον* i. e. *ὄνομα* [ita Reisk.]

826. Ald. *κᾆθ' ὑπερηκόντισαν* lege *καθυπερ*—[ita Kuster. Suid. *Καθυπερηκόντισαν*.]

833. dele *ΠΕΙ.* et lege *τίς δαὶ*: vid. 827. [ita MS. et Elmsl. ad Ach. 105. in Auct.]

834. lege *ΠΕΙ.*—835. Fo. *ὅπερ*——*δεινότατον*.

836. Pro *ΠΕΙ.* lege *ΕΥ*.—837. Schol. *ὥσθ' ὁ* [id monuit et Beck.]

852. *στρ.* 896. *ἀντιστρ.* [ita Hotibius.]

857. lege *προβάτιον*.—858. dele *τῷ*. [ita Hotib.]—863. dele *ΕΠ*.

871. *Λητοῖ ὀρτυγομήτρα*. Paronomasia ab *Ὀρτυγίη*: vide Commentar. ad Callimach. [H. in Apoll. 58.] Deinde illud quod sequitur [præcedit] parodiæ est versus *Ὦ Σουνιάρατε χαῖρ' ἄναξ Πελασγικέ*.

[873. Inter Schol. nihil hic adnotavit Bentl. cujus tamen conjecturam in Callimach. Fragm. 77. Tyrwhittus adscripsit.]

874. Inter Schol. "Post *ὁ Θεὸς* addit *ὁ Ἀμφίθεος* Holsten: ex Harpocrat. [V. *Σαβῶ*.]"

887. Schol. *ἐδωλίῳ* [vid. Bent. ad Callim. *Περὶ Ὀρνέων*.]

893. Ald. *τοῦτό γ'*.—895. Ald. *τουτογί*.—896. lege *ἆρα*.

900. In Schol. pro *ἑαυτοῦ* "lege *ἑνικόν*."

903. *γένεια καὶ* Suid. in *Θύματα*: et Schol. omittit *τ'*.

904. lege *πτερίνοις* [ita MSS.]—[907. *νέαις* Tyrwhittus.]

921. lege *πόσου*.—926. *οἵαπερ* Suid. in *Ἀμαρυγή*.

934. Inter Schol. "Ald. *καὶ βύσσα*. lege *λίβυσσα* [ita Kust. e Suid. in *Σπολάς*.]"

954. Fo. *τηλέθροον* vel *τ' ἤλυθον ἀλαλαί*: vid. 1761. [ita Beck.]

958. lege *πέφευγας* [ita MSS.]

964. lege hic et in 1024. *τοὺς Νεφελοκκυγιεῖς*.

969. Inter Schol. "lege *Εἰ τὸ μέσον κτήσαιο* [ita voluit Kuster. e Suid. in *Εἰ τὸ μέσον* et Athen. v. p. 219.]"

989. In Schol. "lege *Κόννῳ*," [ita Flor. Chr. ad Vesp. 379.]

994. lege *τί δαὶ σὺ* [ita Elmsl. ad Ach. 105.]

998. In Schol. *λευκωνιεὺς*: "lege *Κολωνιεὺς*," [Suid. *Λυκονιεύς*.] [Ibid. *χωρίου*, qu: *χαβρίου*: vid. Argument. Tyrwhittus.]

1008. Ald. *ἀστέρες*. lege *ἀστέρος* [ita Kuster.]

1012. lege *πιθόμενος*: [contra Dawesii regulam de ictu vocis hyperdissyllabæ.]

1040. lege *Νεφελοκοκκυγιεῖς τοίοισδε* et 1057. *τοῖς*.

1060. lege *εὐχαῖς* [ita Br.]

1062. Scal. *εὐθαλεῖς* [ita Kust.] lege *εὐαλδεῖς*.

1065. lege *γενύσιν*——Ald. *αὐξανομένα*.

1066. lege *ἐφεζόμενον*, et 1068. *φθείρουσιν*.

1072. lege *ἀνηγορεύετο* vel *ἐπαναγορεύεται*: et sic plane Suid. in *Διαγόρας*.

1073. In Schol. *Μένανδρος*: "lege *Μελάνθιος*: vid. Athen. [vii. 325. C.] et Schol. Plut. 846."

1078. lege *ἀγάγῃ τις* [fortasse e Schol.]

1081. Suid. *Ἔγχει, ἔμβαλε.*—1085. Ald. *ἡμῶν*.

1095. Bentl. olim deleverat *ἐν*: postea scripsit "vel *τ' ἐν κόλποις ναίω*," [et sic MSS. excepto *τ'*.]

1096. Frob. *ὑφ' ἡλιομανῆς*, Bentl. delet *ὑφ'* et citat Suid. in *Ἡλιομανής*. [ita Br.]

1103. lege *οἳ* [Dawes *ὅσ'*.]—1105. lege *πρῶτα* [ita Kuster.]

1115. Pro *ἂν μὴ* lege *οὐ*.

1121. Citat Suid. in *Ἀλφειόν*. [et in *Ἀλλ' οὑτοσὶ*]

1131. *ἑκατοντόργυιον* Suid. in *Δούρειος*: at *ἑξατοντόργυιον* in *Ἐξωκοδόμηται*.

1138. Citat Suid. in *Τύκος*.

1147. *ἂν ἐργασαίατο*: lege *ἀπεργασαίατο* [sed vide Bentl. Eq. 659.]

1163. lege *δρά*. [e Schol.] Suid. *Δρᾶ*.

1157. lege *πελεκώντων* [ita Dawes. et MS.]

1164. Fo. *πάσχεις* [sed cf.] Pac. 681. [Br. quoque voluit *πάσχεις* collato 1044.]

1185. Pro *ΧΟ.* legit Bentl. *ΠΕΙ.* et delet *ΑΓΓ.* in 1186. [ita Br.]

1187. *στρ.* 1262. *ἀντιστρ.* [ita Hotibius.]

1198. *δίνης* Suid. in *Πεδάρσιος*.

1208. lege *τοῦτο* [ita Kust. et MSS.]—1217. Ald. *οὕτως*.

1229. *σὺ* abest ab Ald. lege *φράσον δὲ δή μοι*.

1239. *δειλὰς* Suid. in *Μάκελλα*: at *δεινὰς* in *Μῶρα*.

1241. Habet *περὶ πτύχας* et mox delet *σοῦ* Suid. in *Λιγνύς*.

1242. lege *καταιθαλώσῃ* [male: vid. Dawes.]

1243. Inter Schol. *ἀναζητημάτων*: lege *ἀναζεμάτων* [sic Kust.]

1253. lege *σοῦ δ'*.

Ibid. *διακόρου*——et *τὰ σκέλη* Suid. in *Διεμήρισαν*.

1256. lege *στύομαι*: ut Suid. in *Τριέμβολον* [ita Kust. in Notis.]

1258. In Schol. "lege *ἀρὰς ἐπάταξα*" [cf. Aristoph. Eq. 1127.]

1259. lege *ἦ μήν σε παύσει* [recte vid. Nub. 863. *Ἦ μήν συ* et 1244. *Ἦ μήν συ τούτων τῷ χρόνῳ δώσεις δίκην*.]

1264. *γε* delet Suid. in *Ἀποκεκλήκαμεν* [ita MSS.]

1281. Ald. *πάντες*: lege *ἅπαντες* [ita Kuster.]

1283. Suid. *Σκυταλιεφορόρουν* una voce, recte.

Ibid. Inter Schol. ad *ἐκτείνεται* adscripsit Bentl. "Falsum: vid. Lys. 990."

1285. lege *Φιλοκλέει* [ita MSS.] 1287. lege *ὑμεῖς*.

1297. lege *Συρακοσίῳ* [ita Porson. Miscell. Crit. p. 35.]

Ibid. In Schol. sic legit Bent. *Συρακόσιος δ' ἔοικεν ἡνίκ' ἂν λέγῃ Τοῖς κυνιδίοισι τοῖσιν ἐπὶ τῶν τειχέων· Ἀναβὰς γὰρ ἐπὶ τὸ βῆμ' ὑλακτεῖ περιτρέχων* [ita fere Porsonus l. c.]

1298. *καλεῖται* Suid. in *Ἥκει*.

Ibid. lege *ΠΕΙ. Καὶ γὰρ ἦκεν* ab *εἴκω* [ita Schol.] Suid. *Ἥκει*.

1299. *Ὑπὸ στυφοκόμπου*. Ex corrupta hac lectione nunc habemus *Στυφόκομπος* apud Hesych. Polluc. Etymol. et Suid. Nota. Nullum alium auctorem laudant. Etymol. vero non prior ille et vetustus sed in 2da. edit. interpolatus. lege *ὑπ' ὀρτυγοκόπου* in Schol. e Suid. et Polluc. pro *Ὀρτυγοκόμπου*. [et sane Dionysius *ὁ Ζώπυρος* legebat *Ὑπ' ὀρτυγοκόμπου*, teste Schol. Etenim Midias fuit *ὀρτυγοκόπος*: vid. Plato Alcibiad. p. 221. 28. Bas. 2. emendatum ope Athenæi XI. p. 506. D. a Schweighæusero post Kusterum ad Suid. in *Ὀρτυγοκόπος*.]

Ibid. Inter Schol. ad *Μεταγένης* scripsit Bentl. "fo. *Θεαγένης*: vid. Schol. ad 823." mox pro *συκοφαντίᾳ* legit *συκοφαντίαις*.

1313. *στρ.* 1325. *ἀντιστρ.* [ita Porson. Hec. 1169. et Hotibius.]

1314. lege *καλοῖ* [ita MSS. vid. Porson. l. c.]

1326. Scal. *ἐξόρμα*. 1328. lege *ἐστί τις* [ita Porson. l. c.]

1335. Scal. *οὗτοι* [ita MSS.]—1340. lege *ψευδαγγελήσειν*.

1372. In Schol. ad *Ἀνακρέοντος* adscripsit Bentl. "Hephæst. p. 30."

1377. lege *τε νέαν* [ita MSS.]—1378. Vid. Athen. xii. p. 551.

1384. lege *ἀναπτάμενος* [ita MS.]

1387. lege *ΚΙ. κρέμαται——ἡμῶν* ex Ald. [ita Kuster.]

1392. Inter Schol. adscripsit Bentl. "Suid. *Διθυράμβων νοῦν*."

1403. In Schol. *Δήμαρχος*· "lege *Δικαίαρχος*" [ita Kust.]

1407. Fo. *καταγελῶν*.

1410. Inter Schol. "Lege *γ' ἄρ' ἀπὸ πειράτων*" [quæ conjectura præstat Blomfieldianæ in Musæo Critico, N. iv. p. 430.]

1426. *ὑπαὶ*: cf. Ach. 969.

1432. Suid. in *Ἐπίστω* habet *σκώπτειν*: quod male præfert Kusterus: sed in *Οὐκ ἐπίσταμαι* habet *σκάπτειν*: ubi Kusterus tacet.

Ibid. Schol. corrigit Bentl. e Schol. ad Vesp. 953.

1442. lege *γέ μου* Suid. *τέ μου* in *Διϊτρέφης*: et *τέ με* in *Πυτιναῖα*.

[1455. Pro *ἐγκεκληκὼς* voluit, ut opinor, Bentl. *ἐγκεκυκληκὼς*: vid. Vesp. 1466. ubi Scal. e Schol. emendavit *εἰσκεκύκληκεν* pro *εἰσκέκληκεν*.]

1463. Inter Schol. pro *Ἀριστοφάνης* legit Bentl. *Ἀριστοτέλης* [ex Hesych. V. *Κερκυραῖα*.]

1467. ἀπολούμενος Suid. in *Οὐκ ἀπολιβάξεις*: at οὖν ὦ κάκιστ' ἀπολούμενε in *Ἀπολιβάξεις*.

1470. στρ. 1482. ἀντιστρ. [ita Ald.]

1471. lege θαύμ-αστά γ' ἐπετόμεσθα vel—μαστ' ἀνεπτόμεσθα.

1477. δεινὸν Suid. in *Ἔκτοπον*.

1478. τοῦτο μὲν οὖν Suid. in l. c.: lege τοῦτο τοῦ μὲν [ita Porson. Miscell. Crit. p. 29. diu ante Fiorill. ad Herod. Attic. p. 38.]

1480,1. Uno versu: vide Schol. et alibi.

1484. λύχνων ἐρημία. Parodia e *Σκυθῶν ἐφημία* [e Schol.]

1490. ἐντύχοι et ἥρωι Suid. in *Ὀρέστης*: lege ἥρῳ. [Pierson. ad Mær. p. 177. ἥρω.]

1495. lege ἐστ' [at ἔα est monosyllabon.]

1497. dele τὸν [sic MSS.] vel *Δι'*: vid. Ran. 1421.

1498. ὥρα Suid. in *Πηνίκα*.

1500. Frob. βούλητος MS. βούλυτος [quis sit ille MS. nescio.]

1503. In Schol. ἐκκαλύψομαι. MS. ἐκκεκαλύψομαι [ita legitur in Schol. φησὶν ἐκκεκαλύψομαι.]

1504. MS. ὦ φίλε [ita Kust.]

1506. ὀλέσεις. MS. ὀλέσει lege ὀλέσει μ' [ita Beck.]

1508. σκιάδιον Suid. in *Ὑπόδυθι*.

1520. Inter Schol. ἀνώτερον MS.—1528. lege ἐστὶν; *Τριβαλλοί*.

1548. Suid. *Τίμων ἦν δὲ καθαρός*. allūdit ad h. l. Male Kusterus mutavit in κατάρατος.

1551. Froben. δίφρον φορεῖ. lege δίφρον γε διφροφορεῖ: et sic Schol. Ald. *Καὶ τὸν δίφρον γε διφροφορεῖ*] ἐπειδή.

1552. στρ. 1693. ἀντιστρ.

Ibid. lege *Σκιάποσιν*: Suid. τοῖς in *Ψυχαγωγεῖ* [ita Hermann. de Metr. p. 112.]

1556. Frob. ἢ: lege ἦ ut Suid. in *Πεισάνδρου*.

1560. lege *Οὐδυσσεὺς* et mox *ἀνῆλθ'* [ita Hotibius.]

1562,3. Uno versu.

1562. An legendum πρὸς τὸ λαῖγμα. Hesych. *Λαίγματα, πέμματα ἱερα, ἀπάργματα*. Photius in Lex. *Λάγματα, ἱερα ἀπάργματα*. sic in sua serie.

1568. Inter Schol. " Cas. [ad Athen. vii. p. 327. E.] φιλύλλιος—πλυντρίαις — *αἰκίας* et *Στράττις*." [" Casaub. *αἰτίας* vel *αἰκίας*: recte nam *αἰτία* est morbus. Athen. xiii. p. 584." E folio ad calcem libri.]

1589. lege ὀρνιθεῖα λίπαρ' εἶναι [ita Elmsl. ad Ach. 93.]

1613. Ald. omittit σύ. lege ταυταγὶ: vid. 171. 446.

1614. Suid. *Βαβακατρεῦ*.

1615. Fo. συναινεῖ: [mox legit Bentl.] *ΠΕΙ.* ἕτερον [sed in margine] lege *ΗΡ.* ut infra.

1619. lege ἀποδιδῶ μισητία. Suid. *μισητίαις* in *Μενετοί*.

Ibid. Inter Schol. " lege περὶ σφυρὸν deleto καὶ" [ita Kust.]

1626. lege ἔγωγε et dele γ' [ita fere MSS.]

1629. lege *εἴ τοι*: vid. Lys. 167. [ita Dawes.]
1648. Ald. *ἀκαρῆ* ut alibi [Vesp. 699.]
1647. Inter Schol. " lege *εὑρημένη*" [ita Porson. Advers. p. 283.]
1660. Citat Suid. in *Ἀγχιστεία*.
1670. Ald. *αἰτίαν*. fo. *αἰκίαν*. vid. Schol. [ita Kust. et MSS.] sic *πυῤῥίχην βλέπειν* 1169. et alibi *σκύτη βλέπειν* [Vesp. 641.]
1672. Fo. *ὀρνίθων τε*.
1678. lege *λέγει* ut bis [scil. in 1679 et 1682.]
1680. lege *βαβάζειν* vel *βαβάζει γ'* [Reisk. *βαβακίζει γ'* et confert *Βαβάζειν* Hesych.]
1687. lege *ἆρα* [ita Br.]—1692. *ἀλλὰ γαμικήν*: lege *γαμήλιον*.
1693. Inter Schol. *Κλεψύδρα κρήνη ἐν Ἄργει*. lege *ἄστει*.
1712. *ὀσμὴ*: ita quidem Suid. in *Ὀσμή*. Sed quomodo *ἀνωνόμαστος innumerabilis?* quomodo *ὀσμὴ* est *θέαμα?* Lege sine dubio *Πομπὴ* [at confer Æsch. Prom. 115. *ὀδμὰ προσέπτα μ' ἀφεγγής*.]
Ibid. Scal. *κύκλῳ*. at *κύκλου* Suid. et *δ' Αὖραι διαπνέουσι*. sed vide in *Διαψαίρουσι*.
1715. Frob. *θεαῖς*. Ald. *θεᾶς* [ita Kust.]
1727. lege *ὑμεναίοις νυμφιδίοισι δέχεσθ'*.
1730. lege *Ἥρᾳ—Ὀλυμπίᾳ* [ita Reisk. aliique.]
1733. lege *ξυνεκοίμισαν* [ita Dawes. aliique.]
1738. Citat Suid. in *Πάροχος*.—1743. Citat Suid. in *Χθονίας*.
1761. Fo. *Παιήων*: vid. Lys. 1293.
In folio ad calcem libri scripsit Bentl.
" Erotianus in Lexico *Βλακεύειν*——*οὗ μέμνηται Ἀριστοφάνης ἐν Ὄρνισι*: quære locum." [Immo respexit Lexicographus ad v. 1313. *βλακικῶς*.]

In Concionantes.

2. Faber *εὐσκότοισιν*. Scal. *ἐξησκημένον*: lege *εὐσκόποισιν* [ut vulgo] *ἐξηρτημένον* [ita Palmer.]
10. Scal. *λορδουμένων* ut Suid. in *Λορδουμένων*.
13. Fab. *ἀφεύων*: recte: vid. Thesm. 223.
14. Scal. *Βακχίου*. at *βακχείου* Suid. in *Στοά*.
17. Lege *συνείσει* [ita Bisetus.]
23. Scal. *ἐγκαθιζομένας* [ita Br.] vid. 98. lege *κἀγκαθ*—vel *δεῖν*—*κἀγαθιζομένας*: vid. Hesych. et Etymol. *Ἀγαθιζομένη*.
26. Ald. *θαιμάτια*, vid. 75. et 275.
31. lege *προσιουσῶν* [ita Faber.]
34. lege *θρυγανῶσα* ex Hesych. Suid. *Τρυγονῶσα*.
36. Suid. *Κνῦμα*: vid. Thesm. 488. [ita MSS.] *κνῦμα* Gry. [De illa editione vid. ad Thesm. 2.]
45. *ἡμῶν* Ald. Gry. et Suid. in *Χοᾶ*.—46. lege *Ἀλλ. Γύ*. [ita Br.]

51. Ald. φικιδωρίπου.—53. Ald. πάρεστ'.

56. Suid. 'Εμπλημένος : at πεπλησμένος in *Τριχίδες* : et sic Schol. ad Equit. 659. At vid. Vesp. 422. [et 1122.]

67. Faber. προσφερές : recte.—70. lege καλόν γ' [ita Rav.]

79. ἐπιτήδειος scil. ὁ Λάμιος : male Faber. ad σκύταλον refert.

95. Frob. τύχῃ. Ald. Gry. τύχοι [ita Kuster.]

97. Ald. et Edd. Vet. τό. lege τὸν ut Suid. in *Φορμίσιος*.

102. τὸν *Πατρονόμου* Suid. in 'Αγύρριος : at recte *Προνόμου* in *Πρόνομος*.

104. πράττει : latet forte obscænum. Theocrit. Id. 11. 143. 'Επράχθη τὰ μέγιστα καὶ ἐς πόθον.

105. lege τουτί γε [sed vid. Elmsl. ad Ach. 108. in Auct.]

106. Gry. τοσοῦτόν γ : et sic Schol. recte : male Faber.

109. Inter Schol. "lege ὅκ' ἀργύριον ἦ."

129. Faber. πάριθ' : [cf. Ach. 44.] mox ληρῶν Suid. in 'Αριφράδης.

139. Faber. μεθυόντων. [ita Br. tacite] et sic Suid. in *Παραπεπληγμένα*.

141. Gry. τοσαῦτ' Ald. τοιαῦτ'.

144. Frob. κάθησ' : Ald. κάθιζ' : [sed] vid. 169. κάθησ'.

161. lege ἐκκλησιάσουσ' [ita Kust. in Not.] mox οὔδ' ἂν προβαίην τὸν ἕτερον πόδα——ταῦτ' Suid. in 'Ακριβωθήσεται : ubi Kusterus οὐ προβαίην ἂν : sed nos rectius οὐδ' [cum Suida.]

167. μὰ Δι' οὐκ 'Επίγονόν γ' ἐκεῖνον ἄνδρα νομιστέον ἀλλὰ γυναῖκα ex sententia est. Male Faber. [quocum tamen facit Br.]

Ibid. Ald. εἴ τι βλέψασα [unde firmatur aliquatenus conjectura Elmslei ad Ach. 178. in Auct.]

173. Citat Suid. in *Μέτα*.—178. Ald. et Gry. γίγνεται.

180. Ald. δυσαρέτως [Suid. ut editum in *Δυσαρεστούμενος*.]

190. lege ὤμνυσας.

195. lege δὴ δ' [ita Br. e. MSS.] : vid. 315. et 822. [et Elmsl. ad Ach. 10.]

202. lege ὠστίζεται vel ὠθίζεται : vid. 300.—204. lege ὦ 'νήρ.

215. πρῶτα μιτάρια Suid. in *Βάπτουσι*.

234. Faber ἐπιθυμήσουσιν [et sic Rav.] : at Scal. inserit μάλ' [et sic Br.]

239. lege γ' ἄν.—240. Ald. διείξετε. Gry. διάξετε.

243. lege *Πνυκί*. [ita MSS.]

244. lege vel ἀκούσασ' vel ἀκούουσ' ut Gry.

246. Bentl. olim voluit στρατήγιδ' : at postea nihil mutandum vidit ob 489. 496. et 722.

255. lege μὲν ἂν εἶπον Suid. in *Τούτῳ* habet μὲν εἶπω.

276. lege ἐπαναβάλεσθε [sic Toup. ad Suid. 1. p. 186.]

281. lege *Πνύκ'* et 283. πνύκα ut Suid. in 'Υπαποτρέχειν.

282. lege σπεύσαθ' [ita MS.]

283. ὀρθρίοις Suid. in 'Υπαποτρέχειν [et sic Porson. ad Hec. 987.]

284. Scal. πάσπαλον: sed potius πασπάλην [ita Faber et Br. collato Vesp. 91. at editum habet] Suid. in πάτταλος.

287. ὁ γὰρ κίνδυνος Suid. in Ἐξολίσθη.

288. Faber ἐνδυόμεναι: vid. 832.

289. στρ. 300. ἀντιστρ. [ita Dawes.]

290. Faber ὃς: ut Suid. in Κεκονιαμένος [et MSS.]

Ibid. οὓς Suid. in Πρῶ.

291. ἥκει Suid. in Κεκονιαμένος.

292. Pro στέργων quod agnoscit Suid. in Ὑπότριμμα legerim βλέπων ὑπότριμμα κἀρ-εύγων σκοροδάλμην: sic alibi κρομμυοξυρεγμίας [Pac. 518.]

293. lege Χαριτιμίδη [ita Br.]

294. lege σαυτῷ προσέχων νοῦν cum Fabro et σαυτῷ Suid. in Παραχορδιεῖς. (sic) recte.

299. Ald. Gry. χρῆν μ'.—301. ἐλθόντ': lege ἰκόντ'.

307. αὖ: lege ἔν—α καὶ

315. Faber. ἤδη 'κεῖνο. lege ὅτε τῇδ' ἐκεῖσε: immo δὴ δ': vid. 822. [ita MSS.]

324. Ald. γυναῖχ'.—329. Citat Suid. in Τί τοῦτο.

332. Ald. κροκώπιον: lege κροκώτιόν γ': mox Fab. οὐγεδύετο vid. 341.

344. Faber ἔγωγε [et Br. tacite.]—345. Ald. ἔτυχεν, Gry. ἔτυχον.

352. dele τὴν [ita Br. e MSS.]

354. lege νῦν [ita Kust. in Not. et MS.]—363. Ald. ἂν οὖν.

364. lege τῶν κατὰ πρωκτὸν [ita MS.] ut Plato διδάσκαλος τῶν κατὰ μουσικήν.

366. Ἀντισθένη Suid. in Πρωκτὸς [et Χεζητιάων: et sic MSS. vid. Elmsl. in *Quarterly Rev.* N. XIV. p. 453. ad Suppl. 928.]

368. Ald. βουλέπω, Suid. [bis] βουλέται.

374. Ald. τριβώνιον [et sic MSS. at χιτώνιον Junt.]

377. dele τὸν [ita MSS. mox] lege ΒΔ. ὄρθριον et ΧΡ. Καὶ δή.

381. Ald. νῦν. Gry. νὴ Δί'.

382. lege ΒΔ.—ἦλθες. ΧΡ. ὥστ' [si bene memini.]

384. Ald. Gry. οὐδεπώποτ': mox lege ἦλθ' [ita MS.]

385. lege ut Suid. Σκυτοτόμοις, [et sic Faber.] vel σκυτομεῖ': mox Ald. ἠκάζομεν.

387. Ald. λευκοπληθὲς [λευκοπληθὴς Suid. in Οὐ γὰρ]

398. Citat Suid. in Παρείρπυσεν et 411. in Δημότικα [ubi exstat] σωτηρίας δεόμενον at δε—σω—in Τετραστατήρου.

402. Faber. ὃς [ita MSS.]: et in 416. τραπῇ: ut Suid. in Κναφεύς.

417. ἂν ὑμῶν οὐδένα βλάψοι Suid. in Κναφεὺς: ut editum in Τετραστατήρου.

420. " Ἐς τῶν σκυλοδεψῶν. Ita Aldi editio et Suid. in Σκῦλα. Legitur καὶ σκύτος ἀμφιδόρου in Ἀμφίδωρον Ἀχαΐνη et Ἀχαϊνη: quod

tu tamen ex integro Epigrammate recte dedisti in Θίασος [ubi] dixeram *Τὸ σκύλος ἀερέης*: sed postea incidi in Suidæ locum *'Αγρεία. Τὸ σκύτος ἀγρείης εἵνεκα τῆς πλατάνου.*" Hæc sunt ex Addend. Epist. Prior.

Ibid. Faber. *ἀποκλείῃ*. Suid. in *'Αλφιταμοιβούς*, habet *ἀποκλίνῃ τὴν θύραν*.

426. Inter Schol. ad *Ναυσικύδους — ἀλφιταμοιβούς*. adscripsit Bentl. "Xenophon. *'Απομνήμ.* lib. 2." [p. 440. H. Steph.]

428. lege *ἀνεπήδησ'* [vid. Elmsl. ad Ach. 178. in Auct.]

438. Frob. *κλέπτειν* [ideoque mox *συκοφαντεῖν* voluit Bentl. at Ald. *κλέπτην*.]—440. *ἄλλως* Ald. et Gry.

441. Ald. *γυναῖκα δ' ἔφη πρᾶγμ' εἶναι* Suid. in *Νουβυστικόν*. ut editum.

442. Faber. *κοὔτε τἀπόῤῥητ'*: et sic Gry.

447. *χρυσίον*, Suid. in *Συμβαλεῖν*: an *χρυσόν*.

453. dele *τε* [ita MS.]

464. Citat Suid. in *'Αστενακτί*.—468. Ald. et Gry. *κινεῖν*.

468. Post h. v. inseruit Bentl. e Gry.

ΒΔ. Ἄριστον οὐ δώσουσι. ΧΡ. σὺ δέ γε νὴ Δία | Δρᾶ ταῦθ' ἵν' ἀριστᾷς τε καὶ κινῇς ἅμα.

472. Faber *μῶρά τε*: sed lege *ἦ μῶρα*: Suid. in *Γεραίτερος* et *Μῶρα* habet *χ' ἡ μῶρα*.

473. Vid. Nub. 594.—482. Ald. *ἡμῖν δ'*: lege *δέ γ'* vel *δ' ἄρ'*.

485. *Καὶ*: lege *εὖ*: et cum Fabro *τἀκεῖσε καὶ τὰ 'κδεξίας*. [ita Rav.]—488. Scal. *εἶμεν*.

493. sic dividit Bentl. *Χήμῶν——επτη | 'Αλλ'——σκιᾶς | 'Ελθ—χιον | Παρα——ρῳ | Παλ——σαυτ—ὴν——ῆσθα*. [et sic Rav.]

494. Citat Suid. in *Παραβλέπουσα*, et 507. in *Παρερπύσασα*.

509. Frob. *ὅθενπερ*: dele *περ*. [ita Kust.] mox Ald. *ἃ 'ξενέγκαμεν*.

510. lege *κεῖται δ' ἤδη* vel *δή τοι* [Br. *ἤδη κεῖται*.]

512. Ald. *ξυμμιξασ'* [ita Suid. in voce ipsa.]

514. lege *χρήσωμαι* [ita Br. tacite]—523. lege *μοῦ* [ita Rav.]

532. an *ἐπιβαλοῦσα* [ita Kust. in Not. et MSS.]

533,4. Citat Suid. in *Ὄιχου*.

536. Frob. *ἵνα λεαίνοιμι*: lege *ἵν' ἀλεαίνοιμι B.* [fortasse ed. B. Juntæ: sed vid. ad 919.] vid. Suid. *'Αλεαίναιμι*: qui ita legit [et sic Kuster. in textu.]

539. dele *καὶ* [et sic Rav.]: Ald. *καὶ κατίσχ' ἡ* Gry. *κἀστὶ χή* [ut MSS.]

546. Ald. *ἔφην ἔγωγ' ᾠχόμην*: lege *ἐφ' ἣν ἐγὼ 'χόμην* [ita Rav.] B. et Gry. *ἐφ' ἣν* [De isto B. vid. ad 536.]

550. Frob. *κάθισο*. Scal. *κάθησο* [ita Kust.]

577. lege *ἀλλὰ πετέσθαι* vid. Lys. 55. [et 321. *πέτου* sed *ἅπτεσθαι* stare potest; nam] Faber. *τῆς διανοίας*. recte.

593. Gry. *τόνδ' οὐδ'* [ita B. Junt. et MS.]

591. lege *μου* [ita Faber. et MS.]

592. [δὲ est Kusteri.] lege γὰρ vel οὖν.

599. lege *ΒΛ.* κἀν μὴ καταθῇ. *ΠΡ.* ψευδορκήσει.

601. lege οὐδὲν [ita Faber. et Br.]

607. lege βούληται σκαλαθῦραι omisso τοῦτον et sic Suid. in Σκαλαθῦραι.

608. Ald. et Gry. ἀφελῶν : ab ἀφελής.—615. lege συνῶμεν.

617. H. v. post ἐρείδειν inseruit Bentl. et ad oram libri scripsit, "Illum ordinem versuum serva et lege, οὐχὶ μαχοῦνται ; *ΠΡ.* περὶ τοῦ ; *ΒΛ.* περὶ σοῦ. *ΠΡ.* καὶ σοὶ τὸ τοιοῦτον ὑπάρξει. ubi περὶ σοῦ intellige *sexum muliebrem :* ut σοὶ in 199."

619. lege ὑμέτερον [ita B. Junt.] Ald. [enim] delet *ΠΡ.* et *ΒΛ.* in 620.—621. lege ἐπὶ τοὺς δέ.

626. Frob. Λυσιστράτους. Ald. Λυσικράτους : recte [ita Suid. in Λυσικράτης.—627. lege γ' ἢ [ita Br. et Suid. in Καταχήνη.]

629. Forte propria nomina sub illis latent, Ὅταν Ἐμβαδία γ' εἴπῃ Πρότερος.

632. lege γὰρ ἅπαντες [ita Faber.]

639. Faber. μὴ τὸν ἑαυτοῦ : male.

644. lege τ' αἰ—646. lege ἆρ' ἐπεπόνθειν. vel—θη. Attice [vid. Porson. ad Med. 863.]

648. lege λιπαρῷ [Rav. et MS. λιπαρὸν] χωρεῖν : ut alibi [scil. Plut. 616.] λιπαρὸς χωρεῖν ἐκ βαλανείου.

Ibid. Inter Schol. "Casaub. ad Athen. VI. c. 10. [emendat ;] licet Suidas [in Δεκάπους] ut in vulgatis.

651. lege δίκην τῳ.—653. δὲ abest ab Ald. lege vel γε vel γ' ὁπόσους.

654. lege *ΑΝ.* [voluit fortasse. *ΧΟ.* cui Rav. tribuit Νὴ τὴν Δήμητρ' εὖ γε διδάσκεις : ubi Bentl. adscripsit *ΑΝ.* sed vid. 720.]

Ibid. Ald. et Gry. *ΠΡ.* τοῦ.—657. *ΒΛ.* delent Ald. Gry.

659. Ald. Gry. κλέπτοντες : alii τύπτοντες : lege ληφθέντες.

662. lege οὐδεὶς οὕτως [ita Br.]

663. πῶς γὰρ κλέψαι μετὸν αὐτῷ Suid. in Μετόν.

664. lege *ΑΝ.* οὐκ ἦν.—665. *ΠΡ.* οὐδ' ἦν.

676. Gry. γε. Ald. τε [male. vid. Porson. Advers. p. 33.]

680. στοὰν Suid. in Κληρώσω. [sed vid. Elmsl. ad Ach. 548.]

683. lege *ΒΛ.* ἵνα κάπτωσιν ; *ΠΡ.* μὰ Δί' ἀλλ' ἵν' ἐκεῖ δειπνῶσιν. *ΒΛ.* ὅτῳ [ita Br.]

Ibid. Ald. et Suid. πάμπτωσι : Gry. κάπτωσι. mox Suid. οὕτω—— ἐξελῶσιν ἅπαντες.

685. Ald. Gry. et Suid. ἐστί.—689. Citat Suid. in Προσπίπτουσαι.

697. lege τοῖς εὐπρεπέσιν δ' [ita Porson. Miscell. Crit. p. 38.]

704. lege προθύροισι [ita MSS.]

706. lege νῦν vel γ' ἄρ'. [Br. τ' ἆρ' sed βαδιστέον γ' ἄρ' in Ran. 669.]—714. lege τουτογὶ [ita Koen. ad Gregor. p. 56.]

719. lege κατωνάκη, τὸν : citat Suid. in Κατωνάκης.

720. lege *AN.* i. e. maritus Praxagoræ: vid. 516. [ubi Frob. *AN.* sed Kuster *BA.*]

730. lege *οὐδαμῶς*: vel *οὐ γὰρ ἦ* vel *οὐ γὰρ οὖν.*

732. Faber. *ἴθ' ἡ* [ita MS.] Suid. in *Ἴστω* ut editum.

736. Citat Suid. *ἀωρὶ τῶν νυκτῶν* in *Ἀωρία.*

738. lege *Κόμιζε, καὶ θάλλους καθίστη* [ita Scal.]—741. Ald. *AN.*

742. Scal. *νὴ Δί' ἔσομαι.* Gry. *ἀνὴρ ἔσομαι* [ita MS. E nota Brunckii patet edit. Gry. aut ignotam illi fuisse aut neglectam.]

742. *γ' ἐκτημένος B.* [vid. ad 536.]—743. fo. *οὐδέπω· ἀλλά.*

746. In Frob. *οὕτως* abest. Supplet Bentl. e Suid. in *Οὐδὲν πρὸς ἐπὸς* [ita olim Bisetus.]—751. Gry. et Scal. *οὕτως.*

752. Inter Schol. "lege *πιπρασκόμενα.*"

771. In Frob. deest *σ'*: id reposuit Bentl. ex Ald. Gry. quæ mox *ἐπιτρίψουσι γάρ.*

775. Gry. *τἀγάλματα*: deest in Ald.—784. Ald. *τί δρᾷς*;

787. Ald. *διύξειεν*: lege *διἀξειεν* [ita Kust. in not.]

789. Frob. *μ' ἦχοιμ'*: lege *μὴ 'χοιμ'* vel *μὴ σχοίμ'.*

805. Faber: *εἰσοίσει*: *AN. τί*; *ΦΕ. πλείω*: Gry. *πλεῖον.*

806. dele *AN.*—807. adscribe *AN.* et lege *ΦΕΙ. τί* [ita omnia in Kust.]

813. Ald. *γλίαθον.*—818. Ald. *AN.* lege *ΦΕ.* [ita Kust.] mox *ἡμεῖς* deest in Frob. non Gry.

820. Scal. *ἐπόρισ'* [ita MSS.]

822. lege *δὴ δ'*: vid. 195 et 315. [ita Br.]

823. Scal. *ἤρεσεν.*—825. lege *AN.* [ita Kust.]—826. Gry. *ΦΕΙ. ἆς* [ita Kust.]

828. Scal. *σὺ* [ita Br. e MS. et Suid. in *Ἀνάφορον.*]

837. Scal. *ἑστᾶσ'* [ita Rav.] et *φρύγεται* in 844. [ita Br.]

841. Citat Suid. in *Σμοιός.*—844. lege *καχλάζων* vel *καχνάζων.*

846. *ὁ* deest in Ald. supplet Bentl.

850. Pro *KH.* legit Bentl. *AN.* hic et in sequentibus.

852. lege *πρίν γ' ἂν* [ita MS.] Ald. *ἀπενείκῃς*——et *πηνίκα*:

855. Ald. *ὅπως*: lege *ὅμως* [ita Kust.]

864. Vice: *O. M.* legit Bentl. *ΦΕ.*

871. Ald. *μελητέον*: lege *μελλητέον* [ita Kust.]

881. Distingue post *τρυγήσειν*, [vid. Vesp. 632.]

885. Faber. *κἀποχώρησον* [ita Br.]

888. 900. Hos dimetros facit Bentl., exceptis 893,4. *μᾶλλον ἢ 'γὼ | τὸν φίλον ὦ ξυνείην*: et mox in 898. ubi legit *ἐπήνθηκ | εν—— λεξαι | κἀντέτριψαι | τῷ—μα.*

899. Faber deducit a *παραλέχομαι*: non *παραλέγομαι.*

901. Scal. *τρίμμα.*—909. Ald. *ἄλλη.* lege *ἄλλῃ* [ita Kust.]

911. Scal. *ὀρθραγόραν*——Faber. *οὕτως*—916. Scal. *ὑφαρπάσαις.*

919. *παράκυφθ'* Faber. *παράκυπθ' B.* [non Bern. Junt. si fides sit Brunckio.]

921. Totum versum *NE.* tribuit Bentl. et legit καὶ νῦν γ' [et sic Tyrwhitt.]

923,4,5. lege ἀλλὰ τί; Ἥγγουσα——*ΓΡ.* τί μοί——*NE.* σὺ δὲ [ita Br.] mox Suid. Ἄγχουσα.

933. μέτρα τῶν σκολίων [vid. Hermann. de Metr. p. 416.]

934. ἀνασποδῆσαι Suid. in Ἀνάσιμον.—946. dele *NE.* [sic Br.]

947. στρ. 954. ἀντιστρ. Δεῦρο.

949. lege εὐφρόνην [ita MS.]——Faber εἴσει.

957. Fo. φλιῶν: [sed] vid. 947.—958. dele τῆς.

960. Ald. et Gry. τήνδ' [immo Ald. τὴν, ἐγεύνην, sic.] Frob. τόνδ' [at Kust. τήνδ'.]

964. με Suid. in Ἀσπάζου [ita MS.]

965. Ald. χρυσοδαίδαλμον: alii—δαλον Suid.—δαλτον in Δαιδαλόχειρ et Θρύψις. Julianus Epist. 18. ἵνα σὲ τὸ μέλημα τοὐμὸν, ὡς φησὶν Σαπφὼ, περιπτύξωμα.

966. Suid. in Θρύψις et Χαρίτων habet θρύμμα. recte, etsi neget Kusterus. [atqui probat Kust. in Not.]

972. σὲ βινοῦνθ'; lege Σεβῖνον: illum Sebinum, qui τῷ δήμῳ Ἀναφλύστιος erat. Vid. Ran. 430. Σεβῖνον ὅστις ἐστὶν Ἀναφλύστιος.

980. lege οὐδ' ἐδείπνεις.

981. lege οἶδ' οἶδ' [cf. 990. ubi οἶδ' bis Ald.]

985. Ald. πρός γε.—986. lege μέλ' ὀρρωδῶ [ita Br.]

995. γραδιον Suid. in Ἔξὸν et Κρεάγρα [sic semper Bentl.]

997. lege ὦ τᾶν.—1016. Frob. ἐλθόντες: lege ἐλθών τις ut Gry.

1019. Faber. ἀλλὰ κλᾷέ συ.—1025. Alii καθαροῦ.

1027. Faber. ἥνπερ δεῖ γε: lege ἡνπερί γ' ut νυνμενὶ [in Pac. 616.] mox Gry. κηρίνων [quam suam vocat conjecturam Brunckius] lege κειρίων.

1035. Faber. λόγον.—1047. Frob. τῆς. Scal. τῆσδ' [ita Kust.]

1048. Gry. ἕλκει σ' [ita MS. et B. Junt.]

1049. Ald. ἡμφιεσμένην.—1055. lege πλέον γ': sine γ' Ald. [non Kust.]—1059. Ald. εἴ τις.

1065. Ald. νεκρῶν: lege πλειόνων. vid. Suid. Πλειόνων [ita Canter.]

1071. Ald. ἡμῶν: lege ὑμῶν [ita Kust.]

1079. ἥτε Suid. in Πορθμεῖς.

1081. Ald. κακόνου: Quidam κοννώνου, Hesych. Κανώνου.

1084. Citat Suid. in Βολβός.

1088. Ald. ἔν. Gry. ἐνί.—1089. Ald. βούλῃ. lege βούλῃ γ' [ita Kust. vid. 973. ubi Bentl. βούλει γ'.]

1096. Ald. συνείξομαι Gry. συνείρξομαι.—1097. Scal. ἐὰν τοιοῦτο.

1106. Ald. et Gry. ὑμεῖς——πάρεστ'.—1107. Ald. γε.

1111. Frob. ὑπερπέπεκαν. Ald.——παικαν. lege——παικεν et sic Gry. Scal. ὑπερπέπωκεν.

1113. ἀπανθήσαντα πάντ' ἀπέπτατο Suid. in Ἀπανθήσαντα et Μεμύρωμαι. Scal. ἀνέπτατο.

1116. Scal. et Faber ἐκλεγόμενος.

1136. *XO.* [Br. id adscripsit adv. 1141. *ἐγὼ δὲ*]
1145. *μελοδειπνικὸν* Suid. in *Μέλος*: lege *μελλο*— [ita Kust.]
1147. Scal. *σόφοις*.—1153. dele *γε*.
1157. *οὖν* omittit Suid. in *Κρητικὸς* et in *Μέλος* habet *χρητικῷ*.
1161. Faber. *λεπ*— at Suid. *λοπ*— in *Μέλος*.
1162. Ald. — *ποτιτριμμ*.—1164. Fab. —*κιχλ*—.
1165. Ald. *φαλλιοκιγκλ* —.

ON EPITAPHS.

On the subject of Epitaphs, as on almost all other subjects of literature, we must look to the Grecian writers for the best models. The Grecian Epitaphs are distinguished by brevity and a dignified simplicity. Brevity I think ought to be a principal feature in compositions of this sort. Even a brief account of the lives of Statesmen, Warriors, Poets, and illustrious men whose abilities or actions will be recorded in history, ought by no means to make part of an Epitaph. Some striking feature in a man's character, some brilliant saying, some one particularly splendid action, which may at once recal to our recollection the merits of the deceased, appear to be the proper subjects for Epitaphs. When obscure men insist on having monuments, with flattering inscriptions, erected to their memories, some kind of history must be given of them, otherwise they will in a moment sink into oblivion. But I premise here that my observations only apply to Epitaphs on illustrious men. As to brevity in this kind of writing, I find in a common-place book in my possession the following insertion, but without any notice from whence taken. "Plato vetabat majores lapides sepulchro extrui quam ut possent laudes defuncti quatuor heroicis versibus comprehendere." I add another requisite to the Epitaphs on illustrious men, that they be written in the Latin [1] language, and this on account of its universality. It is understood in all the civilized countries of the world, even in those where one would least expect to find it. Honest Bell in his Travels from Russia to China (he is called honest from his well-known veracity) mentions having heard a Chinese on some public occasion pronounce an eloquent Latin oration. I may further add that public inscriptions of this sort ought to be more adapted to the intelligence of strangers, and foreigners, than of natives, and therefore should be in a language intelligible to them.

[1] The reader is referred to a Letter to Dr. Beattie on this subject, and on Epitaphs in general. See an account of his Life and Writings, by Sir W. Forbes, II. 21—23. Ed.

Perhaps the propriety of this requisite of Latin, which I maintain, may in some slight measure appear to be discountenanced by the Round-Robin presented not many years ago by some ingenious and literary men to Doctor Johnson, after he had produced his Latin Epitaph on Goldsmith, in which Round-Robin these friends requested that the Epitaph might be in English. But any man the least conversant in the Latin language, who reads this Epitaph, will not for a moment entertain a doubt of the real origin of the requisition. The inscription, besides being totally void of all those elegances, and graceful turns of which that language is capable, is really not Latin, is in itself crude and meagre. His friends clearly saw that he could not write Latin, and they knew he could write good English. In reply to the request, Johnson insisted that the Latin language was the proper language, and in this I esteem him right; but he added that he would make any alteration in the Epitaph that might be required. This answer could not satisfy his friends, whose object it was to have the whole composition remanded to the anvil, and forged over again. Upon this, fearing to speak the truth, and to encounter the pride, and boisterous temper of the man, they were under the necessity of letting it pass, and of suffering Johnson to expose himself in Westminster Abbey, where he will remain exposed whilst the Abbey remains. Johnson was educated at a petty country school, probably under very insufficient teachers. Those who have not had the advantage of studying for a length of time under able masters, and who are self-taught scholars, rarely excel in composition in the learned languages. This is very evident in all Johnson's Latin productions, as a Correspondent, in your Twenty-third Number, in a comment on one of Johnson's epitaphs, properly remarks. An inspection of the Epitaph will clearly establish my statement. The Epitaph thus begins: "Olivari Goldsmith Poetæ, Physici, Historici." These words sufficiently show that Goldsmith was conversant in various branches of literature; but this sentence follows: "Qui nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit." The word "tetigit" seldom occurs; it is sometimes used by the comic poets in a ludicrous sense. Quo pacto Rhodium tetigerim in convivio nunquid tibi dixi? Ter. Si neminem alium potero, tuum tangam patrem. Plaut. Tetigit te triginta minis. Plaut. The word attingo is very frequently made use of by Cicero, in the sense of touching on a subject slightly or superficially. Leviter perstrinxi, et attigi. Cicer. de Or. l. 2. Catullus uses the word in this sense.

——— Inficatior rure
Simul poemata attigit.

Tetigi can have no other meaning in this place than that of attigi, so that the literal translation of the paragraph is: There is scarce any kind of writing which he did not superficially touch upon, and

what he superficially touched upon, he adorned. But this could not be the meaning which Johnson intended to express, who certainly did not wish to speak disrespectfully of his friend. Then follows, Sive risus *essent* movendi, sive lacrymæ, affectuum potens, et lenis dominator. How a man can be a very powerful, and a very gentle mover of the passions, I do not well comprehend: nor in what part of his writings Goldsmith elicits tears, I cannot guess. Then succeed these words; Ingenio sublimis, vividus, versatilis, oratione grandis, nitidus, venustus. Here appears a strange jumble of inconsistent words which attribute to Goldsmith incompatible excellencies. Now come the unfortunate words, Hoc monumentum, which refer to the beginning of the Epitaph, and create strange confusion here. Some word seems omitted. Now observe the conclusion: *Memoriam coluit* Sodalium amor, amicorum fides, Lectorum veneratio. I cannot well construe this, but fortunately for me, the writer of Goldsmith's life, from whom I transcribe the Epitaph, translates the whole. The translation of this last paragraph is as follows: His memory will last as long as Society retains affection, Friendship is not void of honor, and Reading wants not *her* admirers. The translator, we perceive, here personifies reading, and bestows honors upon her, to which I fear she is not intitled. But he adds new beauties to the original.

It is high time to resume my subject. I can produce to your readers an epitaph which I deem complete, omnibus numeris absolutum; and as it is I believe but little known cannot fail of being acceptable to many of your readers. It is the Epitaph of Sir Christopher Wren in St. Paul's Church: the inscription being placed in the under part of that fine building has occasioned its concealment. I quote from memory, and of course omit dates. But I give the material and striking part.

Subtus jacet
Hujus Templi Conditor
Christophorus Wren.
Lector, si monumentum requiris,
Circumspice.

It is short, appropriate, and I think sublime. The author of it is, I believe, unknown. For my own part I had rather have been the author of it than of some Epic poems in high repute. The excellence of this Epitaph did not escape the notice of that eloquent Latin poet, Vincent Bourne. He has stolen it nearly totidem verbis. It may be found at the latter end of his poems among other monumental inscriptions.

In Porticu Septentrionali
Fani Westmonasteriensis
H. S. E.
Gulielmus Dickenson,
Architectus:
Qualis! Suspice.

There are other Epitaphs in the collection, all distinguished by brevity, and elegant Latinity.

I have been led into this subject of Epitaphs, by reading an inscription intended for a statue of the late Mr. Pitt, erected by the Corporation of London, and written at their request by Mr. Canning, a most ingenious man, and classical scholar, and a great friend of Mr. Pitt. I do not know that it was possible to have selected in all appearance a person so capable of doing justice to the subject. I must confess, however, that in my mind he has failed on the present occasion. A man cannot at all times be equal to himself. But his talents here are not called in question by me, but his judgment. The inscription I think too long, too elaborate, too historical. If any one should be disposed to think me presumptuous, and that I take unwarrantable liberty in censuring the compositions of men of established literary reputation, and cry out periisse pudorem; I reply that I merely attempt to give my own opinion. But to any one who may be offended at my freedom, I give ample scope for retaliation in the sequel of this essay. I confess that I should prefer to this long, and well-expressed inscription, before mentioned, a pithy sentence to the following purpose: Hic Vir est qui ad debellandam Galliam, Europæ minitantem vincula, stravit viam. Quid debeatis huic viro, Britanni, ex animis nunquam deponite. I give this merely to show my sentiments on the subject, and not to exhibit a correct performance. It is written currente calamo, without proper attention or consideration. I am fully sensible that a more appropriate, and happily expressed inscription might readily be produced, but this is sufficient to explain my meaning.

OBSERVATIONS

On some Idioms of the Greek Language. [1]

AUXILIARY VERBS.

87. THE Greek language admits the use of several verbs, accompanied by the participles, or infinitives of other verbs, to express, most minutely, the *time*, and *manner*, of action, or existence. In which respect, it differs, entirely, from the genius of the Latin, but has been followed, in many instances, by the English. Thus,

88. To express a *purpose of doing*, or the *proximity of an event*, μελλω, with the infinitive, is used; as,

Ὁ τι μελλεις λεγειν. Whatever you are about to say.

89. The *various modes of action*, or *existence*, are expressed as follows, by auxiliaries and participles; viz.

Commencement, by γινομαι:

Εγενετο ανθρωπος απεσταλμενος. There was a man sent.

Simple existence, by ειμι:

Ην διδασκων αυτους. He was teaching them.

Ουκ ειωθως ων. Not being accustomed.

Priority, by ὑπαρχω:

Ὑπηρξα ευ ποιων σε. I first served you.

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[1] We have adhered to the learned author's plan of omitting accents; a plan, however, which we deprecate.—ED.

Energy, by εχω:

Τον λογον σου θαυμασας εχω.[1]	I have admired your discourse.
Αδελφην την εμην γημας εχεις.	You have married my sister.

Accident, by κυρω, or τυγχανω:

Μενε ὡς κυρεις εχων (σεαυτον).	Remain as you are.
Τυγχανει περιπατων.	He is walking.
Ὁστις ων τυγχανει.	Whoever he is.

90. To express the *completion of an event*, ειμι is used, with a past participle. The present of ειμι, in such an expression, is equivalent to the pluperfect tense, but it is much more emphatical; while εσομαι expresses the future perfect, in the indicative; as the subjunctives of the aorists do, in that mood; as,

Τους συκοφαντας της πολεως ην διωξας.	He was after driving the informers from the city.
Κτημα και ἑρμαιον εσῃ ανατεθειικως.	You will have offered an acquisition, and lucky gain.

91. *Anticipated performance* is expressed by φθανω, or προφθανω; with a participle. This expression is so energetic, that it cannot be literally rendered into any other language; as,

Συντιθενται φθασαι τι δρασαντες ῃ παθειν.	They conspire to do something to avoid suffering.
Ουκ αν φθανοις διηγουμενος.	You cannot too quickly tell.
Ὁστις αν φθανῃ φιλον ευεργετων.	Whoever has first conferred a kindness on his friend.

92. *Secrecy*, so as to escape not only the knowledge of another person, but even a person's own consciousness, is expressed by λανθανω, with a participle. As the Latin and English have no word corresponding to λανθανω, in this sense; the phrases, in which it occurs, are rendered adverbially; as,

Ελαθον τινες ξενισαντες αγγελους.	Some persons entertained angels unawares.
Λησουσι λεγοντες ἁ μη δει.	They will be ignorantly saying what they ought not.

93. A variety of other circumstances are expressed, by joining appropriate adjectives with ειμι, and participles; as,

Φανερος ην ἁμαρτανων.	He sinned openly.
Αδηλοι εσομεθα ποιουντες.	We will do it secretly.
Ου πωποτ' εξαρνος εγενομην μαθων τι.	I never denied that I had learned any thing.

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[1] The past participle, in English, appears to be transitive, in such expressions as this. The Latins say, *habebat persuasum sibi—habuisse suspectas*—and the like. But they cannot combine two participles; as, εχων ταραξας, *having disturbed*; which they render, *quum turbassem—es—et*, &c.

94, Sometimes the indicative, or infinitive, is used, instead of the participle; as,

Δηλοι ωμεν, ότι ουκ ακοντες μαχομεθα.	Let us show that we fight willingly.
Ει παρειχέν, αδηλος εστι.	It is not certain, if he furnished.
Ουκ αν εξαρνος γενοιο μη ουκ εμος υίος ειναι.	You cannot deny that you are my son.

95. *Strong and earnest desire,* is expressed by the imperfect, or second aorist of οφειλω, agreeing, in number, and person, with its subject; and, commonly, followed by the infinitive. The particle ειτε is usually expressed, or understood, with οφειλω; as,

Μη οφελον νικαν.	I wish that I had not overcome.
Αιθ' οφελον μειναι.	Would to God I had staid.
Οφελες ολεσθαι.	I wish you had perished.

96. *Imperious duty,* or *necessity,* is expressed by verbal adjectives in τεος; either agreeing with their substantives, or, which is more usual, having their agents in the dative, and governing their objects, as the verbs do, from which they are derived; as,

Ὁ αγαθος μονος τιμητεος.	The good man alone must be honored.
Τινι την χαριν ιστεον;	To whom is the favor to be acknowledged?
Φευκτεον τῳ σωφρονουντι το προς δοξαν ζην.	The wise man must avoid making glory his object in life.

PREPOSITIONS.

97. There is nothing more difficult, nor yet more necessary, in acquiring a knowledge of the Greek language, than to have a clear idea of the manner in which the various relations are expressed, by means of the prepositions.

Two methods have been adopted, by philologists, to ascertain the meaning of the prepositions; but both very unsatisfactory. The first is by deriving each preposition from some word, either in Greek, or Hebrew, or Arabic, that seems to have a resemblance, in sound, and sense, to the meaning which *they have already attached to the preposition.* But it will be evident to any person, who thinks seriously upon the subject, that this derivation, *a posteriori,* will afford little instruction; when the deriver can *know* nothing, and may *guess* any thing.

The second method is more unphilological still. That is, by supposing the *meaning* of the preposition to change, according to the case to which it is prefixed. Nothing can be more certain, than that every word has only one original meaning; and although it may be very difficult to analyse a phrase, so as to ascertain the meaning of each constituent part, when they are amalgamated; yet

we are not rashly to pronounce that it is impossible, or to charge the noblest, and most accurate language with a violation of the first principles of philology.

A more philosophical and natural manner of acquiring a true understanding of the prepositions is, to follow the course of nature, in the formation of language; and, from considering what the primary relations are, to ascertain how they have been expressed.

98. The first manner, therefore, in which it is probable that relations were denoted, was by variety of termination, or different cases. Thus the genitive was used to denote that *by which any thing was possessed*, or *from which it proceeded;* the dative that *to which any thing was acquired, from which it was taken*, or *by which it was done*, and hence, *interchange* in general; while the accusative denoted *the general object of action*. But, as these cases express relations only in a general manner, it became necessary to specify them with more precision; hence *præposita* were used to denote the various modes of relation, each having its own distinct and unalterable meaning but *blending* with the meaning already expressed by the case, to complete the idea intended to be expressed.

99. Every person knows, that the idea of one word *governing* another is merely an arbitrary invention of philology, and can have no foundation in nature. Hence the same preposition would be prefixed to different cases, without either changing its own meaning, or having any influence in requiring those particular cases. The use of the case must depend upon the nature of the subject, while the preposition is merely prefixed to give precision to the expression.

100. As the relations of place are the most obvious, it is probable that they were the first denoted by prepositions; and an attenton to them, in their simplest form, will enable us to ascertain the primary meaning of the prepositions themselves.

A very simple and easy manner of understanding them is, to conceive one body, in a state of rest; and then to consider, in how many different positions another body may be placed, with respect to it.

These may be reduced to the following twelve categories; viz.

1. In conjunction.	5. Below.	9. Around.
2. In opposition.	6. Before.	10. To.
3. In.	7. Behind.	11. Through.
4. Above.	8. Beside.	12. From.

101. These, with their several modifications, are expressed by the prepositions; thus,

In conjunction. Συν, *with.*

In opposition. Αντι, *against:* and, as the part opposed must be considered the front, αντι, *before.*

In. Εις, *into* and *in:* εν, *within;* and, where several objects are placed together, μετα, *in among.*

Above. Υπερ, *completely over:* ανα, *risen to top:* επι, *come to, and upon:* κατα, *descended upon.*

Below. Υπο, *completely under:* κατα, *descended to bottom.*

Before. Προ, *before in place,* or *order:* αντι, *in opposition:* See above.

Behind. Μετα, *after, in order.*[1]

Beside. Μετα, *following beside:* κατα, *descending,* or *set down beside:* προς, *merely,* or *nearly in contact:* παρα, *in complete juxtaposition.*

Around. Αμφι, *on each side:* περι, *completely around.*[2]

To. Μετα, *following after,* or *coming over to:* προς, *towards, to* contingently: επι, *to* and *on:* εις, *to, into:* παρα, *unto, coming along side:* ανα, *up to:* κατα, *down to.*

Through. Ανα, *through, from bottom to top:* κατα, *through, from top to bottom:* δια, *through, as dividing, pervading,* or *moving in any direction, except directly up or down.*

From. Προς, *from slight adhesion:* παρα, *from strong adhesion:* απο, *from surface,* or *resting on:* εκ, *out of:* κατα, *from bottom descending.*

102. From this theory, the true meaning of the prepositions may be easily ascertained; and it will appear that those which seem to have the most opposite meanings, as παρα, and προς, retain, in every instance, one signification; viz. that of *moving in a direct line from one body to another, arriving and remaining at it, or passing by it.*

1. Αμφι, *on each side.*
2. Ανα, *up to, up through, upon.*[3]
3. Αντι, *opposite, before.*
4. Απο, *from surface,* or *resting on.*
5. Δια, *through.*

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[1] When the relations to be expressed were more complex, including those of *three* or more objects; such as, *behind, beyond, &c.;* or when the idea of *distance,* or the like, was to be added to the primary relation, adverbs of place were introduced.

[2] Αμφι and περι are sometimes used together; as, αμφι περι βωμον, *round about an altar;* sometimes they are used indifferently for each other, and, in some books, as the septuagint, αμφι is hardly ever used.

[3] Contrary to every principle of philology ανα is said to mean, sometimes, *up and down,* and the assertion is illustrated by such examples as,

Εβη ανα στρατον. *He went up and down the army.*

But what occasion is there to suppose that the person mentioned returned upon his steps at all? Would any critic say that ανα στρατον ῳχετο κηλα θεοιο, should be rendered, *The arrows of the god went up and down the army;* as if an arrow sent from a bow could change its direction?

Even when ανα and κατα are applied to motion on a plain, they retain their original meaning; and are used according as the speaker conceives the object, to which he moves, above or below the level on which he stands: and a very little observation will convince any person, that we regard almost every object in one or other of these relations.

6. *Εις, into, in.*
7. *Εκ, out of.*
8. *Εν, in, within.*
9. *Επι, unto, on.*
10. *Κατα, down to, down through,* or *beside, at bottom, down from.*
11. *Μετα, following over to, with, among.*
12. *Παρα, unto, beside, from adhesion.*
13. *Περι, around.*
14. *Προ, before.*
15. *Προς, towards, to, at, from contingency.*
16. *Συν, together with.*
17. *Ὑπερ, over.*
18. *Ὑπο, under.*

103. From the relations of place, the transition is easy to those of time, and the modes of thought. And the primary meaning of the prepositions is, in general, easily discernible, in these various applications of them. Yet it is not strange that, in the use of a language which florished for many centuries, extended to various countries, and was spoken in several dialects, local circumstances and habit should have introduced a considerable variety in the use of the prepositions. That this was the case will be evident to a person who compares the ancient Ionic with the modern Attic writers.[1] Hence the propriety of following nature in the progress of language, when endeavouring to ascertain the true meaning of the prepositions; rather than endeavouring to deduce their sense from the various use of them by so many different authors.

104. It would very far exceed the limits of these observations to exhibit a general list of the peculiar and idiomatical use of the prepositions. The following examples may serve as a specimen of it:

Ελασας τον ἱππον ανα κρατος.	Driving the horse at full speed.
Κατεσκηψαν, αναχρονον, εις πολεμους.	In progress of time, they were engaged in war.
Ελαβον ανα δηναριον.	They received one penny each.
Ανθ' ὡν δικαια εποιειτε.	Because you did just things.
Απο γλωσσης εδεηθησαν.	They made a verbal request.
Οἱ απο της Στοας, απο της Ακαδημιας, κ. τ. λ.	The Stoics, the Academics, &c.

[1] Let the reader compare the language of Chaucer, or any other of our ancient poets, with that of the present day, and he will readily conceive the changes to which a living language is subject.

> Multa renascentur, quæ jam cecidere; cadentque
> Quæ nunc sunt in honore vocabula, si volet *usus*,
> Quem penes arbitrium est, et jus, et norma loquendi.
>
> *Horat.*

Οἱ απο της βουλης.	The senators.
Δια τριτης ἡμερας.	Every third day.
Τα χρηματα αὐτων δι' ωφελειας εθεντο.	Their property they made their own, put to their own benefit.
Δια χρονον ἑωρακειν αυτον.	It was long since I had seen him.
Παντας ἡκειν Αθηναζε, εις την σεληνην.	That all should come to Athens, at the new moon.
Ατισχοντες εις ὁσον ενεδεχετο.	Having resisted as long as they could.
Ὁρκον παραιτησαι—εκτων ενοντων.	Avoid an oath, as much as possible.
Την εν ποσιν (χωραν) αει πειραται αἱρειν.	He endeavours always to take the country to which he comes.
Τους ὑστατους ειποντας εν οργῃ ποιεισθε.	You are angry at those who spoke last.
Ὁ επι των βασιλικων σφραγιδων.	The keeper of the king's seals.
Επει εφ' ἑαυτων εγενετο τα στρατοπεδα.	When the armies were in their quarters.
Επι αρχοντος Αθηναιοις Νικοστρατου.	When Nicostratus was Archon of Athens.
Τα μεν εστιν εφ' ἡμιν, τα δε ουκ εφ' ἡμιν.	Some things are in our power, other things not in our power.
Ἐμε επ' αγαθοις διαπρεπεστεραν φανηναι.	That I shall appear much more conspicuous.
βασιλεις οἱ επι διαδοχοις παισιν ετελευσαν.	Kings who died, leaving children to succeed them.
Ἡ κατα ποδας ἡμερα.	The following day.
Οἱ Αθηναιοι, κατα μιαν ναυν τεταγμενοι, περιεπλεον αυτους κυκλῳ.	The Athenians, having their fleet drawn up in a single line, sailed round them in a circle.
Παρα τοσουτον ου κατεληφθη, παρ' ὁσον οἱ διωξαντες της ευθειας εξετραπησαν.	By this means only he escaped being taken, that the pursuers turned out of the way.
Αυτῳ μεν ὁ δημος, προς πολλου της πολεως οντι, ὑπηντα.	The people met him, a considerable way before the city.
Προς Διος, διηγησαι ἡμιν.	For the sake of Jove, relate to us.
Προς επιστολαις ειναι.	To be writing letters.

105. There are, likewise, many adverbial phrases, made by the combination of prepositions with nouns, or adjectives; such as,

Απο σπουδης, diligently.	*Επι τυχῃ,* accidentally.
Απο του φανερου, openly.	*Κατα μεγα,* greatly.
Απο του εικοτος, unlikely.	*Παρ' ολιγον,* nearly.
Δι' ακριβειας, correctly.	*Προς χαριν,* agreeably.
Εις ὑβριν, contumeliously.	*Παρα πολυ,* not nearly.

W. NEILSON.

CATALOGUE OF
JOSHUA BARNES'S WORKS.

In an article entitled *Momi Miscellanea Subseciva, (Class. Journ.* xxiv. p. 262.) the writer has treated Joshua Barnes somewhat too roughly; and in justice to the memory of so meritorious and so diligent a scholar, I shall present to your readers a list of his Works, published and unpublished, and at some future period shall perhaps enter on some further vindication of his literary character from the aspersions thrown on it by this writer, by Brunck, and by some respectable critics of our own country. Though the author of *Momi Miscellanea Subseciva* has never seen Barnes's *Esther*, yet he may be assured that it is a work of much merit, in the opinion of several unprejudiced and real scholars.

VINDEX.

"*A Catalogue of Books written by Joshua Barnes, B. D. The Queen's Majesty's Professor of the Greek Language, in Cambridge.*

Those marked thus * are printed.

1. Divine Poems, English, in five books. 1. Κοσμοποιία, or the Creation of the World. 2. A double Poem, viz. of Man's Fall, and Christ's Redemption. 3. An Hymn to the Holy Trinity, with other divine Poems, Fancies, and Epigrams. 4. A Pastoral Eclogue on the return of King Charles II. with an Heroic Essay on the Royal Exchange. 5. Epigrams, Ms. 1669.

2. The Life and Death of the Usurper, Oliver Cromwel, presented to Dr. Mew, Master of St. John Baptist's College, Oxon. now Bishop of Winchester, Anno 1670.

3. The Tragedy of Xerxes, of Pythias and Damon, of Holofernes, and several other Tragedies, English, and some Latin, wholly, or principally composed by him, with several of Seneca's Tragedies translated. All these, while at School in Christ's Hospital.

He went to the university, 1671, where he wrote these books following.

4. The Warlike Lover, or the Generous Rival, a Tragedy, English, relating to the Dutch War, and the death of the thrice Noble, Loyal, and Valiant Edward Montague, Earl of Sandwich, Ms.

5. * Greek Poems in seven books. 1. * A Poetical Paraphrase on the book of Esther, with Scholia, printed Anno 1678. 2. An Heroic Essay on the Patriarch Joseph. 3. Christ's Sermon on the Mount, the Creed, Commandments, Pater Noster, and other Scriptural Hymns, Paraphrased, in Greek and Latin Verse. 5. An Heroic Fancy on Homer, with Epigrams. 6. An Heroic Poem on the Death of the aforesaid Earl of Sandwich, called Ἀγγλοβελγομαχία, Greek, En-

glish, and Latin. 7. Ἀλεκτρυομαχία, or a Cock-fighting, Greek, and Latin Verse.

6. * Gerania, or news from the Pygmies, printed A. 1675.

7. Solomon's Song Paraphrased, English Heroick, Ms.

8. Lexicon Poeticum, Latino-Græcum, cui additur aliud propriorum Nominum, etc. for the use of great Schools, a singular help for those who are not perfect masters of the Poetical Greek, to make good Greek verse by; large folio, Ms.

9. An accurate Treatise about Greek Accents, of their use, variation, Rules, Antiquity, etc.

10. The Cambridge Duns, a Comedy, Ms.

11. * A Mock Poem on the Ninth of the Iliads, and on the Ninth of the Odysses, printed 1681.

12. Franciados, a Latin Heroic Poem on the Black Prince, designed in 12 books, 8 long since finished.

13. The Art of War, in 4 books, English Prose, Ms.

14. Hengist, or the English Valour, an Heroic Poem, in 4 books, English, Ms.

15. Landgartha, or the Amazon Queen of Denmark and Norway, a Tragedy, formerly designed as an entertainment for their Royal Highnesses the Prince of Denmark, and the Princess, now Queen Anne.

16. * King Edward III. English History, Folio, in 4 books, printed A. 1688.

17. Ecclesiastical History, from the beginning of the World to the Ascension, etc. Latin Folio, Ms.

18. Miscellanies, being select Poems on several occasions, English.

19. A Dissertation on Columns, of their Antiquity, Use, Signification, etc. Lat., Ms.

20. A Discourse on the Sibylls, in 3 books, Latin, Ms.

21. * Philosophical and Theological Poems, Latin, printed on several occasions at Cambridge.

22. Divine Poems and Meditations for five years, Ms.

23. * Euripides, with Scholia and notes, his Life. Treatises of Theater and Tragedy, 3 Indexes, etc. printed A. 1694.

24. Pindar's Life, Latin, in 4 parts, Ms.

25. Calendarium Academicum, or a Methodical Direction for young Students at the University, for the first four years: With General Rules of morality, etc. A Form of Prayer, etc. ready for the Press.

26. Homeri Odyssea, cum variis Lectionibus, Notis in Textum, et Scholia, necnon accurata Emendatione ipsius Græci Téxtus, Scholiorum, Versionis Latinæ, Copioso Indice, etc.

27. Thirty two Lectures on the first Book of Homer's Odysses, read in the Public Schools at Cambridge, Ms.

28. Thirty two Lectures on the first ode of Pindar, read ut prius, Ms.

29. Lectures on Theocritus, with his Life, ut prius, Ms.

30. Lectures on Sophocles, read ut prius, Ms.

31. Anacreon, enlarged with above 300 genuine verses and fragments, collected and amended from a Ms. in the Vatican with a parti-

cular Account of all his Measures, an accurate Version, Notes, his life; an alphabetical Index of all his Words; a critical and philological Index on his Life, and the Notes; in a far more exact manner than ever before: ready for the press.

32.* The Happy Island,* or the Mirrour of Government, being the Inauguration of Queen Gratiana, with * England's Interest, or a sure way to Victory: Item, The case of the Church of England, printed 1703.

33.* A Sermon preached on St. Matthew's Day, before the Lord Mayor, etc. With an Apology for the Orphans of Christ's Hospital, printed 1703.

34. A Sermon preached at St. Paul's Cathedral, before the Lord Mayor, on All Saints' Day.

35. A Discourse of Natural Physick, or a Direction for Health, by way of Novel, Ms.

36. Sermons, Speeches, Problems, Declamations, Translations, Epistles, and other Exercises, Greek, Latin, English, and Lectures in Logic, Ethicks, etc.

37. Occasional Interpretations, Illustrations, Emendations, or Corrections of Places, falsly translated, Collations, and other Explications of sundry Places of Scripture, from Genesis, to the Revelations.

38. Communes Loci poetici, philologici, theologici, critici, etc.

He has made considerable Preparations for these Works following.

39. The Life and Death of George Castriot, alias Scanderbeg, the valiant King of Epirus.

40. The Life and Death of Tamerlain the Great, Emperour of Tartary.

41. The Life and Death of the Royal Prophet and Psalmist David, King of Israel, one of the first nine Worthies, the Type of Christ and his Ancestor, according to the Flesh: With all his undoubted Psalms, in curious Meter, refer'd to their proper places, as they were occasionally indited: All carefully collected and methodized from Scripture, and in an elaborate Style, etc.

This Catalogue is taken from that which is subjoined to the Sermon mentioned above in Article 33.

The Sermon itself is written not only with great learning, but with considerable eloquence. As a specimen of the style, I will lay before your readers the exordium:—

"Well hath the Church of God all along endeavoured to preserve the memories of Patriarchs, Apostles, Prophets, and other Holy Men, and also Women, Servants of God, and in their several Ages, burning and shining Lights of the World, by embalming their names with Anniversary Honours; by appointing Festivals, and other Memorials of them in the Church, and by recording them in the unalterable Diptych of their minds: not so much to pay unto them the just respects due unto their exemplary piety, ardent zeal, and fruitful doctrine, as thereby indeed to honor and praise God

Almighty, the fountain of all good and grace, *in and for these his Saints and Servants, departed this Life in his Faith and Fear:* and also to stir up in the Living, by such honorable and public remembrances of the Dead, a desire to imitate such illustrious predecessors, who, by constantly treading the rugged path of vertue and piety in their days, have now attained unto that Glory, and that Repose, that Crown, and that Kingdom, after which we ought all most earnestly to aspire."

BIBLICAL CRITICISM.

Every attempt to facilitate the understanding, to amend the style, or to correct the inaccuracies, of our translation of the sacred writings, deserves the thanks of the public at large, as an undertaking fraught with general utility. But in making our conjectural emendations the greatest care is requisite lest we suffer pedantry to mar, or bigotry to destroy, the majestic simplicity of the language.

The chief excellence of a translation, which is intended for the perusal of all classes of society, is, in my opinion, to combine the utmost artlessness of style with the closest adherence to the sense of the original: though at the same time when a slight paraphrase would render the meaning of a passage more obvious, such paraphrase I deem perfectly allowable.

With these sentiments I should wish to make a few observations on C. P.'s corrections in the common Translation of the New Testament inserted in your last. Many of them I consider answer the purpose for which they were intended; some I think unnecessary; and to a few I object. Of these last only I shall take notice, and state my grounds of objection in as cursory a manner as possible.

J. J.

In chap. 1. v. 20. C. P. alters, "while he thought on these things;" to "when he had determined this." Can C. P. adduce any satisfactory authority why ἐνθυμέομαι which is, mente agito, considero, should take so diametrically opposite a meaning as "to determine".

Chap. 2. v. 2. Though C. P. can have Coverdale for a precedent in his alteration of this verse, I am far from agreeing with him; and not being aware of any particular benefit resulting from the insertion of "new," I am inclined to consider it an innovation, every useless species of which I think reprehensible.

In v. 23d of the same ch. C. P. would leave out ἐλθὼν altogether in his Translation. I should feel gratified by a sufficient reason for so doing.

Ch. 4. v. 24. Though C. P.'s alteration is perfectly just as to the meaning of the original, I object to it as rendering the passage unintelligible to the lower orders of society.

Ch. 5. v. 28. The addition of "impure desire," I consider redundant; can C. P. adduce an instance of lust signifying pure desire? I think not.

Ch. 9. v. 24. Here C. P., following Whiston, would render it as if written ἐγέλων; for what reason I am unaware. And though I am conscious that κατὰ does not always increase the signification, why dispute the authority of Hederic who renders καταγελάω, irrideo. Besides I should think the laughing of the people was not the mere smile of contempt, but the loud jeer of contumely.

Ch. 12. v. 5. As C. P. alters "sabbath," to "rest" in this verse, I suppose no particular reason can be assigned for this verse alone; let it be altered throughout the chapter, and not only the sense is marred, but the very purport of our Saviour's discoure destroyed. Lector Judicet.

In the sixth verse C. P. alters "one," to "something:" will he have the goodness to inform us what that something is?

Chap. 16. v. 13. Does C. P. recollect a rule in grammar which says, "When a nominative comes between the relative and the verb, the relative must be in the objective case?" If he do, upon what authority does he defend his reading?

V. 28. I take the sense of γεύομαι here to be rather to have a perception of, than to taste in a literal sense, so am an advocate for retaining "of."

Chap. 23. v. 24. The change here appears to me improper. To strain off, I understand applicable only to the sense of purifying by filtration or squeezing through something; whereas here the word strain signifies to make violent efforts.

Chap. 27. v. 39. Why shaking instead of wagging? The latter surely conveys the idea of derision better than the former.

NOTICE OF

Julii Phædri Fabulæ Novæ et Veteres: Novæ, Juxta Collatas Cassitti et Jannelii Editiones Neapoli Nuper Emissas; cum selectis ex utriusque Commentario Notis; Veteres, Juxta accuratissimam editionem Bipontinam, cum selectis doctissimi viri Schwabe ex commentario notis. Parisiis, 1812.

In one of our early Nos. we gave an account of the manner, in which these new Fables of Phædrus were discovered. We now present our readers with a more ample explanation, from the Preface to this edition.

Novæ istæ Fabulæ quomodo emerserint, et an Phædro jure tribuantur, nemo erit fortasse qui non requirat. Primus fuisse Cassittus videtur, cui Perottinum codicem Neapoli in regiâ bibliothecâ evolventi, præstò fuerint et obtulerint se, contra spem, Fabulæ Phædri ineditæ, quæ doctissimum Dorvillum fugerant, numero triginta et duæ, ceteris jam diu vulgatis immixtæ, necnon Elegis Avieni, et quibusdam Perotti poematibus.

Primus quoque idem Cassittus fortasse fuit, qui istas Fabulas exscripsit, emendavit, et ubi characteres defecerant, etiam supplevit. (Vide editionem Neapoli confectam anno 1811, ex officinâ Monitoris utriusque Siciliæ.)

Post Cassittum, Cataldus Jannelius aliam earumdem Neapoli, eodem anno 1811, typis Dominici Sangiacomo, Fabularum editionem condidit. Sed in Cassittum invehitur, quòd is istarum Fabellarum lectiones molestâ curâ et improbo labore ex codice Perottino à se erutas, inepto plagio surripuerit, negatque Cassittum unquam Perottinum Codicem legisse, unquam exscripsisse, seque unum contendit, qui codicem per triennium versaverit, exscripserit, interpretatus fuerit, et diligenter custodierit. Lectorem denique invitat, ut lectiones, quæ a suis discrepant, ut à Cassitto inventas et obtrusas habeat.

Nos litem hanc dirimere parum curavimus; sed in eo insumsimus operam, ut quod in Cassitto et in Jannelio, sive repertoribus, sive interpretibus, Fabularum repertarum optimum esset, seligeremus.

Nunc si requirit a nobis lector: Utrùm jure ac meritò novæ Fabulæ Phædro tribuantur? hoc addemus.

1°. Virorum judicio doctrinâ præcellentium qui Perotti tempore vixerunt, defuisse archiepiscopo Sipontino tanto operi condendo par ingenium, atque adeò nullo modo adscribi Perotto opus posse.

2°. Ipsum Perottum in Præfatione ad Pyrrhum præfixâ opusculo Fabularum dixisse:

> Non sunt hi mei quos putas versiculi,
> Sed Æsopi sunt et Avieni, et Phædri.

Quod manifestè indicat nunquam Perotto in mentem venisse, sibi eas pro suis vindicare.

3°. In his nos Phædri ingenium, venustatem, acumen invenisse.

Præterea posse doctorum testimonia proferri à quibus illæ et stylo, et elegantiâ, et latini sermonis nitore cæteris Phædrinis prorsus similes judicatæ sint; et neminem esse, vel mediocriter in Phædri lectione versatum,

qui genuinum illius textum in unâquâque Fabulâ non clarè distincteque perspiciat. Adeò ut quod de veteribus Fabulis quidam regius interpres papyrorum Herculanensium dixerat, de his novis apprimè dici queat:

Hunc Phædri ignotum per plurima secla libellum
Sunt qui Augustæo non tribuêre stylo.
Audiit has Pytho voces, irrisit, et inquit:
O utinam non vos falleret invidia!
Aurea namque mei rediissent sæcula regni,
Si quis nunc tantâ conderet arte librum.

On a former occasion we mentioned the general conviction, that these new Fables were genuine. We have since that time examined them; and we shall enable our readers to do the same, by printing them among our *Adversaria*, as we shall find room.

We shall at present venture to suggest a few doubts of their authenticity, arising from internal evidence. Those, who have seen Mr. Robertson's interesting account of Literary Forgeries, which we hope to take an early opportunity of republishing, will not be surprised if some scepticism is exercised on the subject of these Fables.

"Jucunditatis causam non repulit Venus." *Fable* XI. *v.* 2.

As we believe a cretic to be very unusual in the real works of Phædrus, we conclude that *repulit* is here meant for an anapest. But we recollect no authority to make the first syllable short. In *reperit* and *retulit* the first syllable is uniformly long in Phædrus, who would not have contradicted the universal use and analogy of *repulit*, by making *re* short in it.

"Hic e conspectu patris cum recesserat." *Fab.* XII. *v.* 2.

Phædrus, with the best Latin writers, never uses the indicative in the imperfect and pluperfect tenses after *cum*. We need only refer the critical reader to his Fables.

"Male cessit, ait, artis quia sum nescius." *Fab.* XIV. *v.* 4.

According to our ideas of the versification of Phædrus, it is not easy to scan this verse. It is true that the difficulty will be removed by reading *inquit* instead of *ait*.

"Sensim impudica et uritur cupidine." *Fab.* XV. *v.* 19.

Et should have been placed either the first or the second word in this clause. It will be difficult to find an instance of its position as the third word in Phædrus, or in any good author.

Perhaps a more minute examination would enable us to enlarge this list; but we will leave the Fables to the judgment of our readers; observing at the same time, that they contain many beauties of sentiment and of style, which are frequently not unworthy of Phædrus; and which, to use an expression employed on another occasion, *si elles ne sont pas de lui, meriteraient bien de l'être.*

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS.

AUCTORE G. B.

No. II. [Vid. No. XXV. p. 33.]

Etsi probe scio nonnullos esse futuros, quibus minime sim persuasurus conjecturas meas esse numeris omnibus absolutas; neminem tamen spero adeo fore iniquum, qui neget meum inventum esse feliciter excogitatum et stabilitum firmiter. Ipse quidem nullus dubito, quin Bentleio, si superstes esset, hæc metrica ratio placuisset unice. Ille enim non amplius hæsisset de vera lectione in Nub. 705. quam metri lux nunc tandem manifestam reddit. Verum enimvero non illi tantum loco, sed et aliis multo magis tenebrosis, φῶς ἀνέλπιστον affulsit e metro, quod ipse primus restituisse dicar carminibus Poetæ inter optimos Comicos habendi, et eo nomine curis hominum doctiorum non indigni. Pergam igitur in opere, quod suscepi, perficiendo, et duas fabulas percurram: quæ Viris metri peritissimis molestias diu multas fecerunt, Nubes nempe et Aves. In illa tamen, utpote sæpius tractata et ab Hermanno ipso edita, leviores maculæ inesse videbantur. Sed et graves quædam restant, metri solius ope eluendæ. In hac vero plurima sunt loca fœde habita, quæ nemo huc usque sanare potuit, et nemo in posterum tractare volet, nisi actum ut agat. Lege igitur in Av. 230. et sqq.

Ὅσα τ' εὐσπόρους
ἀγρότων γύας
νέμεσθε φῦλ-
α μυρία
κριθοτράγων,
σπερμολόγων
τε γένεα ταχ-
ὺ πετόμενα,
μαλθακὴν ἰ-
έντα γῆρυν,
ὅσα τ' ἐν ἄ-
λοκι θάμα
βῶλον ἀμφὶ τιττυ-
βίζεθ' ὧδε λεπτὸν
ἡδυμελεῖ
τᾷ φωνᾷ,
τιὸ τιὸ τιὸ
τιὸ τιὸ τιὸ,
ὅσα θ' ὑμῶν
κατὰ κήπους
ἐπὶ κισσοῦ κλάδοισ-
ι νόμον κακχέει,
τά τε κατ' ὄρη,
τά τε κοτινότρ-
αγα, τά τε κομαρόφαγ'
ἀνύσατε πετόμενα
πρὸς ἐμὰν ἀοίδαν,
τριοτὸ τοβρὶξ,
ὅσα τ' ἐλειοὺς παρ' αὐ-
λῶνας ὀξυστόμους τ'
ἐμπίδας κάπτεθ', ὅσα τ'
εὐδρόσους γῆς τόπους
ἔχετε λειμῶνά τε λιριόεντ-
α Μαραθῶνος, πτεροποικίλος τ'

ἀτταγᾶς,
ἀτταγᾶς,
ὧν τ' ἐπὶ πόντιον οἶδμα θαλάσσης
φῦλα μεθ' ἁλκυόνεσσι ποτᾶται,
δεῦρ' ἴτε πευσόμενοι τὰ νεώτερα,
πάντα γὰρ ἐνθάδε φῦλ' ἀθροίζομεν
οἰωνῶν τῶν δουλιχοδείρων·

ἦκει γάρ τις δριμὺς πρέσβυς
καινὸς γνώμην, καινῶν δ'
ἔργων ἐγχειρητής.
ἀλλ' ἴτ' ἐς λόγους ἅπαντα
δεῦρο δεῦρο δεῦρο δεῦρο
τοροτοτὶγξ κικκαβᾶ
τοροτολὶγξ κικκαβᾶ.

V. 1. MS. Rav. ὅσοι τ' : at οι est prava emendatio super ἀγρῶν scripta : voluit librarius ὅτ' : ut corrigeret ἀγρῶν in ἀγρότων : similiter apud Hesych. pro Ἀγρῶται legitur Ἀγρούαι. In voce ἀγρότων spectat Aristophanes ad illam populi Atheniensis partem, quæ nominatur Γεωμόροι plerumque et nonnunquam Ἀγρόται vel Ἀγροιῶται, ut ex Hesychio patet. Ἀγροιῶται, ἀγροῖκοι καὶ γένος Ἀθήνησιν· ἦν δὲ τῶν γεωργῶν· οἳ ἀντιδιεστέλλοντο πρὸς τοὺς εὐπατρίδας καὶ τρίτον τὸ τῶν δημιουργῶν. V. 15. Vulgo ἡδομένᾳ φωνᾷ. At ἡδόμενος est ὁ ἀρεσκόμενος : at sententia postulat ὁ ἁρέσκων, i. e. ἡδυμελής. Cf. inf. 659. ἡδυμελῆ—ἀηδόνα. Error ortus est e compendio : et τα latet in να. V. 21. Ex h. l. citat H. Stephanus κλάδεσι. At κλάδοις tuetur satis Euripid. in Phœn. 1527. et sane formas insolentes Comicus minime sectatur, nisi ludendi causa : hinc scripsit in Lys. 633. Καὶ φορήσω τὸ ξίφος· τὸ λοιπὸν ἐν μύρτου κλαδὶ, dum in animo habuit Scolion illud apud Athen. xv. p. 695. Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω. V. 22. Pro ἔχει reposui κακχέει, i. e. καταχέει : quod verbum est in hac re solenne. Vid. Sapphûs Fragm. lv. quod longe aliter quam edidit Blomfieldus in Musæo Critico, T. i. p. 24. sic legi debet Πτερύγων ὕπο κακχέει λίγυρ' ἀχέτας ἀοιδὰν Ὁπόταν φλογερὰν καθῆτ' ἐπὶ παττάλου κατ' αἴγλαν. Ibi vulgatur e Demetrio de Elocut. s. 142. p. 61. Πτερύγων δ' ὑποκακχέει λιγυρὰν ἀοιδὰν ὅτι ποτ' ἂν φλόγιον καθέταν ἐπιπτάμενον καταυδείη. At Demetrii codex, teste Galeo, ἐπὶ πάτταλον pro ἐπιπτάμενον : quod parum distat a conjectura ὑπὸ πετάλοις, quam fecit Jacobs. ad Meleagri Epigr. cxi. qui tamen melius reposuisset πετάλων ὕπο vice πτερύγων ὕπο, opportune advocatis verbis Clementis Alex. Cohort. p. 2. ὥρᾳ καύματος, ὁπηνίκα οἱ τέττιγες ὑπὸ τοῖς πετάλοις ᾄδον ἀνὰ τὰ ὄρη θερόμενοι ἡλίῳ ; licet πτερύγων aliquatenus tueatur Hesiodus in Ἔργ. 581. ἀχέτα τέττιξ Δενδρέῳ ἐφεζόμενος λιγυρὴν κατέχευεν ἀοιδὴν Πυκνὸν ὑπὸ πτερύγων θέρεος καματώδεος ὥρῃ : ab eodem tamen hausi ἀχέτας, quod nomen fuit cicadæ, de qua Demetrius loquitur : necnon Aristophanes in Av. 1095. Ἡνίκ' ἂν ὁ θεσπέσιος ὀξὺ μέλος ἀχέτας θάλπεσι μεσημβρινοῖς ἡλιομανὴς βοᾷ : et πετάλων ὕπο confirmari possunt ab Homeridæ Hymn. xvi—xix. ed. Hermann. Ὄρνις ἦτ' ἔαρος πολυάνθεος ἐν πετάλοισι Θρῆνον ἐπιπροχέουσ' ἀχεῖ μελίγηρυν ἀοιδὰν, et, citante Ruhnkenio in Epist. Crit. p. 67. Pamphilus Epigr. i. p. 258=190. χλωροῖσιν ἐφεζόμενος πετάλοισιν —— ἀχέτα τέττιξ : cui simile est illud Aristophanis in Ran. 695. ἐπὶ βάρβαρον ἑζομένη πέταλον—κελαρύζει. Haud

scio tamen annon præstet, tam in Hesiodeo loco quam Sapphico πτερύγων ἄπο propter Phaëni Epigr. i. p. 258=190. λιγυρὰν ὅκα μοῦσαν ἐνίην Ἀκρὶς ἀπὸ πτερύγων. Verum utcunque de illa conjectura statuas, noli dubitare de ἐπὶ πάτταλον. Etenim πάτταλος fuit clavus ligneus, de quo quidvis pendebatur: hic dicitur pertica, cui avis insidebat. Neque minus veram esse scripturam καθῆται—κατ' αἴγλαν patet e locis similibus jam allegatis, quibus non habeo quod addam præter verba Meleagri Ἄκρα δ' ἐφεζόμενος πετάλων et, a Jacobsio citata, Schol. ad Theocrit. Idyll. vii. 138. αἰθαλίωνες Τέττιγες λαλαγεῦντες. V. 29. Ἑλείας exponitur per *paludosas*: ipse reposui ἑλειούς: etenim teste Hesychio Ἑλειὸς fuit animal σκωληκοειδές τι. V. 33. Vulgo τὸν ἐρόεντα. At rectius dicitur campus λιρόεις quam ἐρόεις: etenim λίριον teste Hesychio fuit ποῖον ἄνθος. V. 41. Vice ταναοδείρων bene reposuit Bentleius δουλιχοδείρων ex Homero.

305, 6. Distichon Iamb. Dim. Acat.

311, 2.	στρ.	315, 6.	ἀντιστρ.
τίς ἄρ' ἔμ' ὃς ἐκάλεσε;		τίνα λόγον ἄρα ποτὲ	
τίνα τόπον ἄρα ποτὲ νέμεται;		πρὸς ἔμε γε φίλον ἔχων πάρει;	

Inter hæc vulgantur ποῦ μ' ἄρ' ὃς et mox ἄρα νέμεται: at ποτε agnoscunt Membr. et Rav. dein πρός γ' ἔμε φίλον ἔχων, at πάρει addit Rav. quocum consentit Suidas in *Πάρει*, ubi tamen exstat φίλ' et γ' omittitur.

327.	στρ.		ἀντιστρ.
ἔα ἔα		ἰὼ ἰὼ	
προδεδόμεθ', ἀνόσιά τ' ἐπάθομεν·		ἔπαγ' ἔπιθ' ἐπίφερε πολέμιον	
ὃς γὰρ φίλος ὢν		ὁρμὰν φονίαν	
ὁμότροφ' ὁμοιά τ'		πτέρυγά τε πᾶς τις	15
ἐνέμετο πέδια παρ' ἡμῖν,	5	ἐπίβαλε περί τε κυκλῶσαι	
παρέβη μὲν θεσμοὺς ἀρχαίους,		πᾶς· δεῖ τῶδ' οἰμώζειν ἄμφω	
παρέβη δ' ὅρκους ὀρνίθων.		καὶ δοῦναι ῥύγχει φορβάν.	
	μεσῳδός.		ἐπῳδός.
ἐς δὲ δόλον ἐκάλεσε παρέβαλέν τ'		οὔτε γὰρ ὄρος σκιερὸν οὔτε νέφος	
ἐμὲ παρὰ γένος ἀνόσιον, ὅπερ, ἐξ-		αἰθέριον οὔτε πολιὸν πέλαγος	20
ότ' ἐγένετ', ἐπ' ἐμοὶ	10	ἔστιν, ὅ, τι δέξεται	
πολέμιον ἐτράφη·		τῶδ' ἀποφυγόντε γ' ἐμέ.	

Hos omnes versus antistrophicos esse voluerunt Bentleius et Brunckius ad mentem Scholiastæ: verum ad illam normam redigi nequeunt, quos ipse nominibus μεσῳδοῦ et ἐπῳδοῦ insignivi: ubi γ', quod exstat ante ἐτράφη, posui ante ἐμὲ finalem: inter cetera dedi in V. 2. ὢν pro ἦν et mox ὅμοια vice ἡμῖν, quod repetitum plane abundat, et in 15. πᾶς τις et iterum πᾶς vice πάντα et ὡς. De πᾶς cum imperativo, cf. infr. 1186, 8. Ran. 372. 1125. Pac. 300. 457.

400 et sqq.

ΧΟ. Ἀναγ' ἐς τάξιν· πάλιν ἐς ταὐτόν·
καὶ τὸν θυμὸν κατάθου κύψας
παρὰ τὴν ὀργὴν, ὥσπερ ὁπλίτης.
κἀναπυθώμεθα τούσδε, τίνες ποτὲ πόθεν ἔμολον
ἐπὶ τίν' ἐπί-
νοιάν τ' Ἔποψ, σέ τοι καλῶ·
ΕΠ. καλεῖς δὲ τοῦ κλύειν θέλων;
ΧΟ. τίνες ποθ' οἵδε καὶ πόθεν;
ΕΠ. ξένω σοφῆς ἀφ' Ἑλλάδος·
ΧΟ. τύχῃ δὲ ποία κομίζ- στρ.
ει ποτ' αὐτὼ πρὸς ὄρν-
ιθας ἐλθεῖν; ΕΠ. ἔρως
βίου διαίτης τε καὶ ἀντιστρ.
τοῦ συνοικεῖν γέ σοι
καὶ συνεῖναι τὸ παν.
ἐπῳδός.
ΧΟ. τί φής; λέγουσιν οἵδε δὴ τίνας λόγους; ΕΠ. ἄπιστα καὶ πέρα κλύειν.
ΧΟ. ἐρεῖ τί κέρδος ἐνθάδ' ἄξιον μονῆς,
ὅτῳ πέποιθ' ἐμοὶ ξύνων κρατεῖν ἂν ἢ τὸν ἐχθρὸν ἢ φίλοισιν ὠφελεῖν
ἔχειν; ΕΠ. μέγαν τιν' ὄλβον οὔτ' ἀνεκτ-
ὸν οὔτε πιστόν· ὡς
σᾶ ταῦτα πάντα, καὶ
τὸ τῇδε, καὶ τὸ κεῖσε, καὶ
τὸ δεῦρο, προσβιβᾷ λέγων.
ΧΟ. πότερα μαινόμενος;
ΕΠ. ἄφατον ὡς φρόνιμος·
ΧΟ. ἔνι σοφόν τι φρενί;
ΕΠ. πυκνότατον κίναδος
σόφισμα κύρμα τρίμμα παιπάλημ' ὅλον· ΧΟ. λέγειν κέλευέ νιν λόγον·
κλύων γὰρ, ὧν λέγεις μοι,
λόγων ἀνεπτέρωμαι.

V. 4. Vulgo καὶ πόθεν. At in formulis ejusmodi καὶ omitti potest. Cf. Hom. Od. *A*. 160. Τίς, πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις; Est tamen ubi copula servatur. Cf. Philoct. 56. τίς τε καὶ πόθεν πάρει. Unde corrigas Sophoclis fragmentum in Ἀλήτῃ legendo Σήμαινε τίς τ' εἶ καὶ πόθεν: e contra Euripidi eximenda est copula quam Valckenaer ad Phœn. 175. intulit Helen. 86. Ἀτὰρ τίς εἶ; πόθεν; τίνος τ'; αὐδᾷν σὲ χρὴ, ubi vulgatur τίνος ἐξαυδᾷν: at scripsit Tragicus Ἀτὰρ, ὅστις εἶ, πόθεν, τίν' ἐξαυδᾷν σὲ χρή. V. 13. Ita Rav. pro ὄρνις. V. 14. Vulgo καὶ σοῦ ξυνοικεῖν τε σοί. At nemini placere poterunt σοῦ et σοὶ sic repetita, neque articulus omissus. V. 17. Vulgo λέγουσι δὲ δὴ contra metrum et canona Elmsleii ad Ach. 178. in Auctario. V. 18. Ἄπιστα καὶ πέρα, i. e. ἀπιστότατα. Hinc intelligas Eurip. El. 1185. ἄλαστα καὶ πέρα et Sophocl. Epigon. Fragm. 2. Ὦ πᾶν σὺ τολμήσασα καὶ πέρα: Quod ad ἄπιστα κλύειν cf. Æschyl. Suppl. 285. V. 19. Vice ὁρᾷ reposui ἐρεῖ: quod melius convenit cum προσβιβᾷ λέγων, quarum vocum gl. est λέγει: quod vulgatur in v. 22. ante μέγαν. V. 22. Pro οὔτε λεκτὸν, quod vix stare potest una cum λέγων, dedi οὐτ' ἀνεκτόν: similis var. lect. in Hipp. 875. ubi monuit Valckenaer. phrasin οὔτε λεκτὸν esse paulo rariorem. V. 24. Vulgo ταῦτα γὰρ δὴ πάντα. At Rav. omittit γὰρ δή. V. 32. Ε μοι λέγειν erui νιν λόγον. Redde νιν *illos*: mox delevi σὺ post ὧν.

451. et sqq. στρ.
539. et sqq. ἀντιστρ. } Hæc antistrophica indicantur a Scholiis.

628. et sqq.

ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις·
ἐπηπείλησα καὶ κατώμοσ', ἢν
σὺ παρ' ἐμὲ
τιθέμενος
ὁμόφρονας λόγ-
ους δικαίους
ἀδόλους
ὁσίους,
ἐπὶ θεοὺς ἴῃς, ἐ-
μοὶ φρονῶν ξυνῳδὰς,
μὴ πόλυν
τὸν χρόνον
θεοὺς ἔτι σκῆπ-
τρα τἀμὰ τρίψειν.

V. 4. Vulgo θέμενος et in 12 deest τόν.

676. et sqq.

ὦ φιλῳδὲ
ξουθὲ φίλτατ'
ὀρνέων πάντων, ξύννομε
τῶν ἐμῶν ὕμνων, ξύντροφ' ἀ-
ηδοῖ ἦλθες
ἦλθες· ὤφθης
ἡδὺν φθόγγον ἐμοὶ φέρουσ'·
ἀλλ' ὦ καλλιβόαν κρέκουσ'
αὐλὸν, φθέγμασιν ἡρινοῖς
ἄρχου τῶν ἀναπαιστικῶν.

V. 1. Ex ὦ φίλη ὦ ξουθὴ ὦ erui ὦ φιλῳδὲ ξουθά. Exstat φιλῳδὸς in Ran. 240. Vesp. 270. V. 10. Vulgo ἀναπαίστων.

737. et sqq. στρ.
769. et sqq. ἀντιστρ. } Ita exstant in Kust.

851. et sqq. στρ.

ὁμοῤῥοθῶ συνθέλω·
συμπαραινέσας ἔχω
προσοδια μέγαλα
σεμνὰ προσιέναι θεοῖσιν,
ἅμα δὲ πρόσετι χάριτος οὕνεκα
πρόβατόν τι θύειν·
ἴτω ἴτω δὲ Πυθιὰς βοὰ θεῷ·
συναδέτω δὲ Χαῖρις ᾠδάν.

895. et sqq. ἀντιστρ.

ἔσται θύος σοί γ' ἀντ' ἀρᾶς·
δεῖ με, δεύτερον μέλος,
χερνίβι τι θεο-
σεβὲς ἔπος βοᾶν, καλεῖν δὲ
μάκαρας- ἕνα τινὰ μόνον- εἴπερ ἱ-
κανὸν ἕξετ' ὄψον·
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο,
πλὴν
γένειόν ἐστι καὶ κέρατα.

Hæc antistrophica detexerunt Bentleius et Hotibius, quorum uterque delet τῷ ante θεῷ et τ' post γένειον: hic quoque voluit εἵνεκα pro ἕνεκα: ipse reposui Atticum οὕνεκα: et mox τι inserui post χερνίβι et delevi ὅσιον gl. vocis θεοσεβές: et ἔπος βοᾶν erui ex ἐπὶ βοᾷν. Verum hæc sunt levia: majoris est momenti emendatio versus Antistrophici εἶτ' αὖθις αὖτ' ἄρα σοι: ubi quoad metrum, ἄρα satis bene scripserunt Bentl. et Hotib. verum ipse sensum nullum video: dedi igitur ἔσται θύος σοι γ' ἀντ' ἀρᾶς. Etenim diras effuderat Peisthetærus paulo ante Παῦ· ἐς κόρακας; (sic enim distingue, necnon in Ach. 864.) et sane illud θύος bene convenit cum præcedenti τουτογὶ θύσω.

864. et sqq. Hæc omnia sunt ἄμετρα, utpote scripta ad imitandam dictionem prosaicam Sacerdotis vota fundentis. Aliud similis rei exemplum exstat in Thesm. 297. et sqq.

904. et sqq.

Νεφελοκοκκυγίαν τὰν εὐδαίμονα κλῄσον ὦ Μοῦσα τεαῖς ὕμνων ἐν ᾠδαῖς·

Hi centones ex ore Poetæ sunt e Lyricis compositi; quorum fragmenta tempore alio probe constituam.

908. et sqq. στρ.

ΠΟ. Ἥκω μελιγλώσσων ἐπέων ἰεὶς ἀοιδὰν θεράπων Μουσάων ὅ τ' Ἶρος, κατὰ τὸν Ὅμηρον.

912. ἀντιστρ.

ΠΟ. οὔκ· ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι θεράποντες Μουσάων ὀτρηροὶ κατὰ τὸν Ὅμηρον.

Vulgo hic ὀτρηρὸς et mox ὀτρηροί. At nullus inest jocus voci sic iteratæ. Reposui igitur ὅ τ' Ἶρος: etenim Irus apud Homerum fuit paupertate insignis, sicut Poeta apud Comicum: cf. 934. et 955.

924.

ἀλλά τις ἥκει Μουσάων φάτις, οἵαπερ ἵππων ἀμάρυγα ποσὶν, ὦ πάτερ κτίστορ Αἴτνας, ζαθέων ἱερῶν σύ γ' ἐπώνυμε δὸς ἐμὶν, ὅ, τι περ τεᾷ κεφάλᾳ λῇς πρόφρων δόμεν ἵκτῃ.

V. 1. Vulgo ὠκεῖα, at postulatur verbum: dedi ἥκει: sæpe reperitur ἥκει φάτις vel simile quid. Cf. Pac. 114. φάτις—ἥκει. Soph. Aj. 998. βάξις—διῆλθε. Prom. 684. βάξις ἦλθε. Helen. 229. ἔρχεται βάξις. Vid. et *Classical Journal*, No. xv. p. 146. V. 9. E θέλῃς, quod fuit gl., erui Doricum λῇς. V. 10. E δόμεν ἐμὶν τεὶν effeci δόμεν ἵκτῃ. Hesych. Ἵκτης—πτωχὸς—οἱ δὲ ἱκτήρ— Certe ἐμὶν abundat repetitum neque ἵκτης male convenit cum mea conjectura ὁ Ἶρος.

936. et sqq.

τόδ' ἐμοί γ' οὐκ ἀέκουσα φίλα Μοῦσα τὸ δῶρον δέξεται· τὸ δ' ἐν τεᾷ φρενὶ Πινδάρειον ἔπος τίθει.

V. 1. Vulgo τόδε μέν: contra metrum: et mox τὸ δὲ τεᾷ φρενὶ μάθε· Πινδ—ἔπ. Ipse dedi δ' ἐν τεᾷ—τίθει. collato Soph. in Triptolemo Θὲς δ' ἐν φρενὸς δέλτοισι τοὺς ἐμοὺς λόγους.

941. et sqq.

Νομάδεσσι γὰρ ἐν Σκύθαις ἀλᾶται Στρατίων, ὃς ὑφαντοδόνητον οὐδὲν ἕσθος πέπαται; ἀκλεὴς δ' ἔβα σπολάδος ἄνευ τε χιτῶνος οἱ· ξύνες, ὃ λέγω.

V. 1. Vulgo Στράτων. At in voce *Στρατίων* allusio fit ad *Στράτωνα*, sicut in Vesp. 618. V. 2. Vulgo ἔσθος οὐ et in V. 3. σπολὰς ἄνευ. At syntaxin expedire nequeo; quæ nunc ita se habet ἄνευ σπολάδος χιτῶνός τε: sæpe enim præpositio simplex cum duplici nomine jungitur, copula interposita. Vid. Blomfield. ad S. C. Th. 1034. Mox pro ξύνες ὅ, τι dedi οἱ (*sibi*) ξύνες ὅ.

950. et sqq.

κλῆσον ὦ
χρυσόθρονε
γᾶν τρομερὰν
καὶ κρυερὰν
νιφόβολα
πέδια πολ-
ύσπορά τ'
ἦλυθον.

V. 4. Vulgo deest καί.

1058. et sqq. στρ. } Ita notantur in Kust.
1088. et sqq. ἀντιστρ. }

1188. et sqq.

πόλεμος αἴρεται
πόλεμος οὐ φατὸς
πρός τ' ἐμὲ καὶ θεούς·
ἀλλὰ φύλαττε πᾶς
ἄερα περινέφελον,
ὅν γ' Ἔρεβος ἐτέκετο,
μή σε θεῶν τις λάθ-
ῃ περῶν ταύτῃ·
ἀθρεῖ δὲ πᾶς
κύκλῳ σκοπῶν.

V. 3. Vulgo abest τ': id reposui, nec male; si fides sit locis Elmsleo citatis ad Heracl. 622.

1262. et sqq.

ἀποκεκλήκαμεν Διογενεῖς θεοὺς μηκέτι τὴν ἐμὴν
διαπερᾶν πόλιν, μηδέ τιν' ἱερόθυτόν γ' ἀνὰ γάπεδον
ἔτι τῇ-
δε βροτὸν
θεοῖσι πέμπ-
ειν ἂν κάπνον.

V. 1. Θεοὺς est monosyllabon: et in antithetico syllabæ ἱερόθυ— resolvuntur. Mox vulgo γε τήν: at γ' in v. 2. trajeci: ubi et γάπεδον dedi pro δάπεδον: vid. Blomfield. ad Prom. 854. Hos duo cantus pro antistrophicis habuerunt Bentleius et Hotibius, sed injuste.

1313. et sqq. στρ. } Hos versus disposuerunt Bentleius et Por-
1325. et sqq. ἀντιστρ. } sonus ad Hec. 1169.

1337. et sqq.

γενοίμαν ἀετὸς ὑψιπέτας·
ποταθείην ὑπὲρ ἀτρύγετον
οἶδμα λίμνης,
καὶ πλάκ' αἴας.

V. 1. Vulgata ὡς ἂν displicuit Elmsleio ad Soph. Aj. 1217. in Musæo Critico, T. ii. p. 484. et sane ὡς ἂν fuit prava lectio superscripta voci γλαυκᾶς: unde erui καὶ πλάκ' αἴας. De ὡς et καὶ vide Schæfer. Meletem. Crit. p. 73. et Markl. ad Iph. A. 173. de πλάκ' αἴας. vid. Beck. Index Euripid. v. πλάξ.

1372. et sqq.

ἀνατέταμαι 'γὼ πρὸς Ὄλυμπον πτερύγεσσι κούφαις
πτάμενος, ὁδὸν δ' ἀλλότ' ἐπ' ἄλλαν ἐπέων ἐλαύνων.
ΠΕΙ. τί τοῦτο πρᾶγμα φορτικὸν δεῖται πτερῶν ;
ἀσπαζόμεσθα φιλύρινον Κινησίαν·
τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κοῖλον κυκλεῖς ;
ΚΙ. ὄρνις ἀφόβῳ φρενὶ σῶμά τε γένναν τ'
ἔννυσθαι λῶ λιγύφωνος ἀηδοῦς.

Ita totum locum legere malim : vulgatur in v. 1. ἀναπέτομαι δὴ —πέτομαι δ' : et sic legisse videtur Hephæstion p. 30—53. at e Scholiis patet Tribachyn fuisse in prima sede versus hujus Anacreontei : etenim ibi scriptum fuit, ut opinor, Διὰ τὸν ἔρωτ'· οὐ γὰρ ἐμοὶ καλλοσυνῆσ' ἀνηβᾷν : collato Lysistr. 668. Νῦν δεῖ νῦν ἀνηβῆσαι πάλιν κἀναπτερῶσαι πᾶν τὸ σῶμα : mutavi igitur πέτομαι in πτάμενος : dein ne abundaret πέτομαι, reposui τέταμαι. Similiter aliquis dicitur τείνειν πρὸς τινὰ τόπον : vid. Lexica. V. 2. Vulgo hic μελέων : et mox σώματι γενέαν ἐφέπων : ubi Schol. pro var. lect. præbet ἐπέων. recte : igitur e μελέων erui ἐλαύνων : etenim ὁδὸν ἐλαύνειν est proba locutio, necnon ὁδὸν ἐπέων comparari potest cum ὁδὸν λογίων in Eq. 1015. et οἶμον ἐπέων in Pindar. Ol. viii. 92. V. 3. Vulgata Τουτὶ τὸ πρᾶγμα φορτίου vix intelligere nequeo. Reposui Τί τοῦτο πρᾶγμα φορτικόν : etenim quærit Peisthetærus, quis hæc res ludicra vel portanda (nam φορτικὸς est vox sensu duplici), cui opus sit alis : mox Cinesiam visum ipse primus salutat (ἀσπαζόμεσθα)—et sciscitatur cur per cœlum tendat iter : sic enim lego κοῖλον vice κύκλον. Mox in v. 6. pro σώματι γενέαν, sive, quod exhibent MSS. 2. τε νέαν dedi σῶμά τε γένναν et e γενέσθαι erui θ' ἔννυσθαι : etenim σῶμα ἔννυσθαι dicitur quis, ut γῆν vel χθόνα ἐπιέσσασθαι apud Xenophontem. vid. Hemsterhus. ad Hesych. v. 'Επιέσσασθαι γῆν. et quæ dicturus sum ad Tro. 1149. denique λῶ hic ut in 930. dedi pro gl. βούλομαι.

1392. et sqq.

ἅπαντα γὰρ
δίειμι σοὶ
εἴδωλα πετεινῶν
τῶν δουλιχοδείρων,
πόδ' αἰθερ-αλί-δρομον
ἁλώμενος ἅμ' ἀνέμων πνοιαῖσιν βαίην.

Hæc sunt mire turbata et interpolata : etenim ἄερα est e var. lect. pro αἴθερα— : et οἰωνῶν gl. e πετεινῶν necnon ταναοδείρων, ut in v. supr. 254. pro δουλιχοδείρων : mox ἁλάδρομον Scholia intelligere nequeunt : neque ipse video, quid hic faciat ὠόπ'. unde erui πόδ' : de phrasi βῆναι πόδα vid. Porson. ad Orest. 1427.

1398. et sqq.

τότε μὲν νοτίαν στείχων
πρὸς ὁδὸν, τότε δ' αὖ βορέᾳ
σῶμα πελῶν ἁλίμενον
αἰθέρος αὔλακα τεμῶ.

V. 3. Πελάζων et mox τέμνω contra metrum.

1410, 1.

ὄρνιθες τίνες οἱ πτεροῖς
οὐδὲν ἔχοντες εἴκελον

} Vulgo οἵδ' οὐδὲν ἔχοντες πτεροποικίλον, quod nequeo intelligere.

1415, 6.

τανυσίπτερε ποικίλα χελιδοῖ
τανυσίπτερε ποικίλα μάλ' αὖθις.

1470. et sqq. στρ.
1482. et sqq. ἀντιστρ.

} Ita exstant in Kust.

1553. et sqq. στρ. 1694. et sqq. ἀντιστρ. Id monuit Bentl. et Hermann. de Metris p. 112.

1661. et sqq. Hi versus sunt Iambi, sic legendi,

Νόθῳ δὲ μὴ ἀγχιστινδὸν, ὄντων γνησίων
Παίδων, ἐὰν δὲ μὴ ὦσι παῖδες γνήσιοι
Τοῖς ἐγγυτάτω γένους μετεῖναι χρημάτων.

Vulgo εἶναι ἀγχιστείαν. quæ gl. est manifesta. Veram scripturam servavit Hesych. emendatus a Valck. ad Ammon. p. 9. sic Ἀγχιστινδὸν—παρὰ Σόλωνι. Ἀγχὶ ἑστίην ὁμνύων, ἐγγὺς τῶν βωμῶν.

1720. et sqq. στρ.	ἀντιστρ.
ἄναγε δίεχε πάραγε πάρεχε	τῆς ὥρας τοῦ κάλλους
περιπέτεσθαι	γάμον ἔγημας
τὸν μάκαρα μάκαρι σὺν τύχᾳ	τρὶς μάκαρα τῇδε τῇ πόλει.

Ita debui emendare ad Troad. 318. Pessime ἄνδρα infersit Brunckius.

1731. et sqq. στρ.
1737. et sqq. ἀντιστρ.

} Ita distinguuntur in Kust.

1748. et sqq.

ὦ μέγα χρύσεον ἀστεροπῆς φάος,
ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,
ὦ χθόνιαι βαρυ-
αχέες ὀμβροφόρ-
οι θ' ἅμα βρόντ', 5
αἳς Ἐνοσίχθ-
ων διά τοι σὲ τὰ πάντα κρατή-
σας πάρεδρον βασίλειαν ἔχει
Διὸς, Τιμὴν
Τιμέναι' ὦ. 10

V. 5. βρόντ' i. e. βρονταὶ, eliso diphthongo. V. 6. Ἐνοσίχθων dedi; cujus expositio est ὁ χθόνα σείει. V. 7. Inserui τοι: quod sæpe sic locum tenet inter præpositionem et nomen. Cf. Vesp. 781. Ἀνά τοι μὲ πείθεις et Eccl. 975. διά τοι σὲ πόνους ἔχω. Hinc corrige Nub. 913. legendo Διά τοι σ' οὐδεὶς ἐθέλει φοιτᾶν.

1755. et sqq. στρ.
1759. et sqq. ἀντιστρ. } Ita distinxit Brunck.

1763. et sqq.
ἀλαλαλαὶ ἰὴ
ἰὴ Παίαν Τήν-
ελλα καλλίνικος ὦ
δαιμόνων ὑπέρτατε· } Rav. ἀλαλαλαί: mox reduplicavi ἰή.

Diu me tenuit disputatio de Cantibus fabulæ inter Comici reliquias maxime prolixæ: at brevi potest confici quicquid ad Nubes pertinet: etenim Antistrophica modo non omnia ab aliis ante me sunt detecta.

275. et sqq. στρ.
298. et sqq. ἀντιστρ. } Ita notantur in Kust.

457. et sqq.

ΧΟ. λῆμα μὲν πάρεστι τῷδέ γ' οὐκ ἄ-
τολμον ἀλλ' ἕτοιμον· ἴσθι δ' ὡς σὺ
ταῦτα μαθὼν παρ' ἐ-
μοῦ κλέος οὐρανό-
μηκες ἐν βρο- 5
τοῖσιν ἕξεις:
ΣΩ. τὸν πάντα χρόνον μετ' ἐμοῦ—*ΣΤ.* τί πείσομαι γάρ;
ΣΩ. ζηλωτότατον βίον ἀνθρώπων διάξεις.
ΣΤ. ἆρά γε τοῦτό ποτ' ὄψομ'; *ΣΩ.* ὥστε σοῦ πολλ-
οὺς ἐπὶ ταῖσι θύραις ἀεὶ καθῆσθαι 10
βουλομένους ἀνακοινῶσαι λόγους καὶ
πράγματ' ἐς ἀντιγραφὰς, πολλῶν ταλάντων
ἄξια, σῇ φρενὶ συμβουλ-
ευσομένους σὲ μετελθεῖν.

V. 2. Vulgo abest σύ. V. 7. Vulgo τί πεί. γ. τὸν πά. χρ. μ. ἐμ. voces transposui. V. 9. Vulgo τοῦτ' ἄρ' ἐγὼ, et mox ὥστε γε. At voces inutiles metrum commonstrat. V. 11. Vulgo ἀνακοινοῦσθαί τε καὶ ἐς λόγους ἐλθεῖν πράγματα κἀντιγρ—μετὰ σοῦ. At vocem activam postulat lingua. Cf. Lys. 1179. ἀνακοινώσατε. Med. 685. 811. Iph. A. 44. sed vide Pierson ad Mœr. p. 20. Mox ἐλθεῖν trajecto, erui σε μετελθεῖν e μετὰ σοῦ ἔλθειν. Etenim omnis jocus inest verbo μετελθεῖν, *ad te venturos esse* vel *te persecuturos:* quod sane faciunt Strepsiadis creditores ad fabulæ finem.

510. et sqq. στρ. ἀντιστρ.
ἀλλ' ἴθι, χαιρήσοντι τῷδ', ἐς βαθὺ τοῖς νεωτέροις
οὕνεκα ταύτης ἀνδρίας, ἡλικίας τὴν φύσιν αὐ-
εὐτυχία γένοιτ' ἂν ἀνθρ- τοῦ πράγμασιν χροΐζεται,
ώπῳ, ὅτις προήκων 4 καὶ σοφίαν ἐπασκεῖ. 8

V. 1. Vulgo χαίρων τῆς ἀνδρ—οὕν—ταύ—voces transposui et

dedi futurum legitimum χαιρήσοντι: quod exstat in Vesp. 186. Plut. 64. Eq. 235. Aliquatenus se tueri poterat ἴθι χαίρων e Pac. 153. χώρει χαίρων ib. 720. χαίρων ἄπιθι ib. 730. ἴθι χαίρων. Ran. 1537. χαίρων—χώρει. Ach. 1142. Ἴτε δὴ χαίροντες et Vesp. 1009. ἴτε χαίροντες quæ, magis ad rem apposita, citare debuit Monkius ad Hipp. 1438. qui tamen melius rem gessit ad Alcest. 282. collatis. Alc. 333. χαίροντες εὐφραίνοισθε et ibid. 447. χαίρουσα οἰκετεύοις. Unde patet me temere Monkium reprehendisse in *Classical Journ.* T. ix. p. 35. neque in Alcestide neque in Nubibus quidquam esse mutandum, nisi metro jubente. V. 3. Vulgo excidit ἄν. V. 7. Pro χρωτίζεται reposui χροΐζεται. Hesych. Χροϊζόμενον, λαμπρυνόμενον.

563. et sqq. στρ.
595. et sqq. ἀντιστρ. } Ita exstant in Kust.

700. et sqq.

ΧΟ. φρόντιζε δὴ καὶ
διάθρει, τρόπους τε
πάντας, σεαυτὸν
στρόβει, πυκνώσας·
ταχὺς δ' ὅταν ἐς ἄπορον πέσῃς, ἐπ' ἄλλο
πήδα νόημα φρενός γ'· ὕπνος δ' ἀπέστω
γλυκύδεσμος ὀμμάτων.
ΣΤ. ἀταταῖ ἰατταταῖ
ΣΩ. τί πάσχεις;
τί κάμνεις;

V. 2. Bene Brunckius τρόπους collato Plut. 306. sed male expulit τε. Vulgo πάντα τρόπον τε σαυτόν. At MSS. 2. σεαυτόν. V. 6. Abest γ'. V. 7. Γλυκύθυμος ὕπνος est res nulla: contra vero γλυκύδεσμος est *qui dulci vinculo palpebras conjungit.*

804. et sqq.

ἆρά γ' αἰσθάνει πλεῖστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἕξων μόνας θεῶν· ὡς ὃδ' ἕτοιμος τά γε πάντα δρᾶν,
ὅσ' ἂν κελεύῃς·
σὺ δ' ἀνδρὸς ἐκ τοῦ
πεπληγμένου καὶ φανερῶς
ἐπηρμένου γνοῦς ἀπολάψ-
εις, ὅ, τι πλεῖστον δύνασαι· φιλεῖ γὰρ
πῶς τάχα πόλλ' εἰς ἑτέρους τρέπεσθαι.

V. 6. Hunc locum a nemine intellectum, egregie possum emendare legendo γεῖσ' ἀπολέψεις. Priorem vocem exponit Hesych. per τὰς ὠὰς τῶν ἐνδυμάτων. Verum ibi exstat γείσας. At γεῖσα corrigitur ex Etymol. v. Γεισίποδες qui Aristophanem glossæ auctorem appellat. Hic γεῖσα vestem omnem significant. Etenim e Nub.

856. patet Strepsiadem amictum amisisse. Neque id mirum. Collato enim v. 179. conjici potest Socratem hic quoque suam furandi peritiam ostentasse; dum Strepsiades e scena exibat. Redde igitur γεῖσ' ἀπολέψεις *vestem surripies.* Nec bene ἀπολάψεις e MSS. edidisse Brunckium nunc satis liquet. V. 8. Vulgo ταχέως φιλεῖ γάρ πως τὰ τοιαῦθ' ἑτέρως. At Suidas, indicatus a Bentleio, habet in Φιλεῖ γάρ πως——φιλεῖ γὰρ τὰ πολλὰ ἑτέρως: denique erui τάχα εἰς e ταχέως, metro et sensu jubentibus.

949. et sqq. στρ. } Ita distinxit Kust.
1024. et sqq. ἀντιστρ. }

1154. et sqq.

βοάσομαι τἄρα τὰν ὑπέρτονον
βοὰν, ἰὼ κλάετ' ὦ 'βολοστάται
αὐτοί τε καὶ τἀρχαῖα καὶ τόκοι τόκων·
οὐδὲν γὰρ ἄν με φλαῦρον ἐργάσαισθ' ἔτι·
τοῖος ἐμοὶ τρέφεται
τοῖσδ' ἐνὶ δώμασι παῖς,
ἀμφήκει τῇ γλώττῃ
λάμπων πρόβολος, στύλος
σωτὴρ δόμοις,
ἐχθροῖς βλάβη,
λυσανίας πατρῴων μεγάλων κακῶν,
ὃν κάλεσον τρέχων
ἔνδοθεν ὡς ἐμ'· ὦ
τέκνον, ἔξελθ' οἴκων
ἄϊε σοῦ πατρός.

V. 4. Ita MSS. et Suid. ed. Med. male Br. ἐργάσεσθ'. V. 7. Abest τῇ. V. 8. Pro ἐμὸς reposui στύλος collato Iph. T. 57. Στύλοι γὰρ οἴκων παῖδές εἰσιν ἄρρενες. Etenim hic Comicus deridet Euripidea—cujus sunt ὦ τέκνον ἔξελθ' οἴκων ἄϊε πατέρος in Hec. 169. ut monuit Schol. in MS. Cant. teste Porsono ad Hec. l. c. ed. tertiæ. V. 10. Rav. optime βλάβη. Vulgo ἀνιαρός.

1206. et sqq.

ὦ μάκαρ Στρεψίαδες
αὐτὸς ὡς σοφὸς ἔφυς,
χ' οἷον τὸν υἱὸν τρέφεις,
φήσουσι δή μ' οἱ φίλοι,
χ' οἱ δήμου
ζηλοῦντές σ',
ἡνίκ' ἂν νικᾷς λέγων
τὰς δίκας· ἀλλ' εἰσάγων
σε βούλομαι πρῶτον ἐστιάσαι.

V. 5. Vulgo δημόται: quæ gl. est. Sic apud Homer. *Il. B.* 198. Δήμου ἄνδρα exponitur per δημότην—cæteræ mutationes sunt levissimæ et fultæ egregio Codice Rav. qui legit τρέφεις et εἰσάγων.

1303. et sqq. στρ.

οἷον τὸ πραγμάτων ἐρᾷν φλαυρῶν· ὁ γὰρ
γέρων ὅδ' εὑρηθεὶς
ἀποστερῆσαι, βούλεται
τὰ χρήμαθ' ἃ δανείσατο·
κοὐδ' ἐσθ' ὅπως οὐ
τήμερον λήψεται
πρᾶγμ', ὃ τοῦτον ποιήσει τὸν σοφιστὴν, ὧν πανουργεῖν ἤρξατ', ἐξαίφνης λαβεῖν κακόν τι.

ἀντιστρ.

οἶμαι γὰρ αὐτὸν αὐτίχ' εὑρήσειν, ὅπερ
πάλαι ποτ' ἐζήτει,
εἶναι τὸν υἱὸν δεινὸν οἱ
γνώμας ἐναντίας λέγειν
τοῖσιν δικαίοις·
ὥστε νικᾷν τὸ πᾶν,
οἷσπερ ἂν ξυγγένηται, κἂν λέγῃ πόνηρ'· ἴσως
βουλήσεται κἄφωνον αὐτὸν εἶναι.

Hotibius quoque hæc antistrophica esse vidit: qui tamen non bene expulit ἐρασθεὶς et in antithetico πάλαι: rectius omisisset alterum ἴσως in v. 17. et mutasset ἐρασθεὶς in εὑρηθείς.

1345. et sqq. στρ. } Ita distinxit Schol. igitur vice
1391. et sqq. ἀντιστρ. } λῆμ' ἐστὶ τἀνθρώπου lege λῆμ' ἐστ' ἀπέρωπον. Hesych. *Ἀπέρωπον, ἀπάνθρωπον.* Exstat eadem vox in Choeph. 599. et similis locutio apud Hesych. *Ἀρείφατον λῆμα* ex Æschyli *Νεανισκοῖς*. In antistrophico lege tam ob metrum quam sensum οὔκ· ἀλλ' ἐρεβίνθου.

Etonæ dabam Kalend. Jun. A. S. MDCCCXVI.

DE FRAGMENTIS POETARUM MINORUM GR. A TH. GAISFORDIO EDITIS.

E. H. Barkeri Epistola ad Th. Gaisfordium Gr. Ling. Profess. Reg. Oxon.

PARS TERTIA.

Panyasis. Etym. M. p. 266, 15: *Χρόνου γὰρ δεῖται ἡ βουλή· ἔνθα καὶ πᾶσι*

Δηρὸν βουλεύειν, ἵν' ἔχῃ καὶ πολλὸν ἄμεινον.

"*Πᾶσι*, si vitio caret, extrinsecus postulat εἴρηται, aut simile quid, aut φᾶσι legendum: nisi forte aliquis existimet pro auctoris nomine surrepsisse: ut legendum sit *Πανύασις*. Sed lubricæ istæ conjecturæ. In ἔχῃ quod sequitur, subaudiemus τὸ πρᾶγμα, s. τὸ ἐκβησόμενον, aut legemus ἔχῃς." Sylburgius. Gaisfordius p. 111. "menda, quæ e scribendi compendiis male intellectis ortum habent, egregii codicis Dorvilliani, Etymologo M. detergens,"

θ

"Litteris ἐν," inquit, "quibus supra ἐν *Θεογονίᾳ* significari manifestum est, sæpissime utebantur librarii, siquando vel ἔνθα vel ἔνθεν exprimere volebant. Proinde istarum vocum constans in veterum

θ

scriptis confusio. Etym. M. p. 266. 15. ἔνθα καὶ πᾶσι. Ms. ἐν

α

καὶ πι. Præclare igitur Sylburgius, ἔνθεν καὶ *Πανύασις*." Fallitur Gaisfordius, quod ad ἔνθα attinet; nam Sylburgius nihil monuit de mutando τὸ ἔνθα in ἔνθεν. Mirum est Gaisfordium inter Panyasidis Fragmenta p. 469—72. versum ab Etym. M. l. c. servatum non posuisse. Versus extat ap. Eustath. ad Il. A. p. 127.

"*Θείαντος τοῦ Βήλου*. Thoantem illum appellat ap. Apollod.

L. III. Panyasis, ex quo male *Πανύασσιν* in Cl. Alex. Admonitione ad Gentes fecerunt librarii." Munckerus ad Antonini Lib. Fab. xxxiv. p. 222. ed. Verheyk.

Sequens Panyasidis Fragmentum, a Gaisfordio prætermissum, quod jam laudavi in *Class. Journ.* xxv. p. 170, tam accurate legitur in Schol. ad Homer. ined. ap. Valcken., ut nunc demum video, quam corrupte in Etym. M. et Schol. Ven., quorum verba citavi. Etym. M. p. 196, 32.: *Βηλὸς ἀπὸ τοῦ βαίνεσθαι, ὡς καὶ ὁδὸς ἀπὸ τοῦ ὁδεύεσθαι, καὶ ὁ Πανύασις δὲ τὰ πεδία βαίολα λέγει.* Schol. Ven. ad Il. A. 591: *Καὶ ὁ Πανύασις δὲ τὰ πέδιλα βῆλα λέγει. Πεδία* in Etym. M. corrupte legitur pro *πέδιλα*. Sed et *βαίολα* et *βῆλα* falsæ sunt lectiones. " Pars ultima Scholii ad Il. A. 591. egregio supplemento ditari potest e Ms. *Εἴρηται βηλὸς ἀπὸ τοῦ βαίνεσθαι· ὡς καὶ ὁδὸς ἀπὸ τοῦ διοδεύεσθαι· καὶ ὁ Πανύασις δὲ τὰ πέδιλα Βίολα λέγει.* Ad oram libri Suidam citat Is. Vossius, qui passim riariora signis adjectis in codicis margine designavit. Legitur ap. Suidam, *Βίολα· πέδιλα, ὑποδήματα*, necdum pœniteat Scholion legisse." Valckenaerii *Diss. de Scholiis ad Homerum ined.* p. 122. Pro [1] *διοδεύεσθαι* lege *ὁδεύεσθαι*, ut in Schol. Ven. et Etym. M. Zonaras p. 389. *Βίολα· πέδιλα, ὑποδήματα*: Tittmannus in Addendis p. cxxxiii. " Sic etiam Suidas, Lex. Ms. Colbert. Cod. 2199. *βιόλα*: vide Cangium h. v." Voc. *βίολα*, quod, ut videtur, usurpaverat Panyasis, prætermittere non debuerant lexicographi H. Steph. et Schneiderus. Mirum est Etymologi locum effugisse Valckenaerii diligentiam.

Simonidis Fragm. lxvii. p. 380.

Ὀλυμπίᾳ δὶς, ἐν δὲ Πυθῶνι τρία,
δύω δ' ἐν Ἰσθμοῖ, πεντέδεκ' ἐν Νεμέᾳ.

" Dedi *πεντέδεκ'*, pro *πεντεκαίδεκ'*, postulante metro. Sic Cratinus pro *ἑκκαίδεκα* habet *ἕκδεκα*. *Νεμαίᾳ* Vat." Gaisfordius. " Nollem Lexicographi plane neglexissent alteram formam, *Πυθών*. Ammonius p. 121. Valck. *Πυθὼν θηλυκῶς καὶ ὀξυτόνως, ὁ τόπος.* Simonides lxv. (lxxi.) v. 3. sq.

Ὀλυμπίᾳ δὶς, ἐν δὲ Πυθῶνι τρία,
δύω δ' ἐν Ἰσθμοῖ, πεντεκαίδεκα Νεμέᾳ,

ut versus scribendi videntur." Schæferus ad Schol. Apollon. R. iv. p. 314.

Simonidis Fragm. xvii. p. 365.

Μαιάδος οὐρείας ἑλικοβλεφάρου.

" Ex. Schol. Pindari Nem. II. 17. Tzetze in Lycophr. 219. Mi-

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[1] Simile quid in Photii Lexico occurrit; Καττύεσθαι· Ὑπερείδης, τὸ ὑποδεδεῦσθαι. Cod. D. habet *ὑποδύεσθαι*, Etym. M. p. 493, 47. *ὑποδῦεσθαι*: vera lectio, quæ doctissimum Photii editorem præteriit, est *ὑποδεῖσθαι*, ut corrigit Albertius ad Hesych. v. *καττύεται*, et Schleusnerus in *Curis Novissimis in Phot.* p. 112., nescius ante se Albertium sic correxisse. Lex. Rhetor. in Bekkeri Anecd. Gr. p. 270.: Καττῦεσθαι· ὑποδεῖσθαι ἐκ τῶν καττυμάτων.

rum est quantum in hoc fragmento erraverunt (erraverint) Brunckius et Jacobsius." Gaisfordius. M. Chr. Got. Müllerus ad Scholia Tzetzæ. p. 490. vol. I. sic edidit:—

" *Μαιάδος Ὀρείης ἑλικοβλεφάροιο γένεθλον,*
Αὕτη γὰρ Κυλλήνης ἐν ὄρεσι θοὸν τέχ' Ἑρμῆν.

"Pro his duobus verss.," addit Müllerus, "legunt Vitt. 2. et 3. *Μαιάδος ὀρείης ἑλικοβλεφάρου κατάλογον, τάχ' Ἑρμῆν.* Thryllit. sic conjicit,

Μαιάδος Ὀρείης ἑλικοβλεφάρου κατὰ λεχὼ,
Ἡ δ' ἐν ὄρεσι Κυλλήνης θεὸν τέχ' Ἑρμέα,

ut sint senarii iambici. Nec tamen hanc conjecturam sibi facere satis fatetur. 'Luxati sunt,' inquit Potterus, 'hi Simonidis versus, et misere deformati, tam in Mss. quam impressis Codd., nec, ut verum fatear, placet mihi mea emendatio :

Μαιάδος Ἑρμείης ἑλικοβλέφαροιο γένεθλον,
Ἡ γὰρ Κυλλήνης ἐν ὄρεσσι θοὸν τέκεν Ἑρμῆν.

Quam tamen æquum est, ut boni consulat candidus Lector, aut ipse meliorem et adcommodatiorem excogitet, quod faciendi ut aliquam ansam præbeam, aliorum Codd. lectiones apponam: *Μαιάδος ὀρείης ἑλίκου βλεφύρου κατάλληλον. Αὕτη γὰρ κυλλήνης ἐν ὄρεσι θεόν τε χ' ἑρμῆν*, Seld. *Μαιάδος ὀρείης ἑλικοβλεφάρου κατάλογος τάχ' ἑρμῆν*, impressi: Bar. et Græv. pro *κατάλογος* habent *κατάλογον.*" Mea quidem sententia, probabiliter sic hos versus correxerunt Brunckius et Jacobsius :

Μαιάδος ὀρείας ἑλικοβλεφάρου
κατὰ λόγον· αὐτὴ γὰρ Κυλλήνης ἐν
ὄρεσσι θεῶν κήρυκα τέκεθ'
Ἑρμῆν.

" Potterus hoc fragmentum in hexametros digessit, quod ut facere posset, plura mutare necesse habuit. Sed e Simonidis Canticis desumtum esse, non latuit F. Ursinum p. 174. V. 2. *κατάλογον* et *Κυλλήνης*. V. 3. *τέχ'*, quod Br., metro postulante, in *τέκεθ'* mutavit. Versus est dimeter iambicus acatalectus, qui anapæstum habet in secunda sede et tribrachyn in quarta, quales ap. Pindarum multi." Jacobsius. Ad Simonidem, Lyrici nepotem, hic locus pertinet, etsi voc. *γενεάλογος* sit omissum, notante Müllero Ind. Scriptorum in Scholiis ad Lycophr.

Simonidis Fragm. ccxxvi. p. 409.: " Schol. Venet. Il. B. 2. *νήδυμος.——οἱ δὲ μέθ' Ὅμηρον, καὶ χωρὶς τοῦ ν λέγουσιν· καὶ Ἀντίμαχος, Ἤπειρα οἱ ἤδυμος ἐλθὼν καὶ Σιμωνίδης·*

οὗτος δέ τοι νήδυμος ὕπνον ἔχων.

Exemplo caret Eustathius p. 163=123, 17." Gaisfordius. Auctor *Diatribes de Antimacho*, [1] (*Class. Journ.* vii. p. 235.) " Fortasse *Εἶχεν*, ut versus initium sit."

[1] Doctissimum hujusce Diatribes auctorem præteriit insignis locus ap.

Simonides. Antiatticistes in Bekkeri Anecd. Gr. p. 105: *Κορδύλη· τὸ ἔπαρμα. Σιμωνίδης δευτέρῳ.* Nusquam alibi citatur Simonides *δευτέρῳ*, nec vox *κορδύλη* reperitur in ejus Fragmentis a Gaisfordio editis. Pro *Σιμωνίδης* repone *Σιληνός*. *Σιμωνίδης* pro *Σιληνὸς* alibi occurrit. "Ursinus p. 185." ut scribit J. A. Fabricius in Notitia de Simonide (p. 355. Gaisf.), "ex Lucillo Tarrhæo in *Σαρδώνιος γέλως* et Theocriti Scholiaste in Idyll. I. 65. producit loca, in quibus citatur Simonides *Libro secundo de Sicilia*, et Libro II. *de Syracusis*, sed is alius Simonides Platone junior fuit, ut probe notatum Vossio de Hist. Gr. I. 8." At recte subjungit Harlesius:—"Enimvero ego lubentius adoptarem emendationem Dorvillii in Siculis c. xiv. p. 246. sq. Is quidem in Theocriti Schol., pro *Simonides* substituendum putat *Σιληνός*. Nam is, ait, ap. Suidam (unde igitur Lucillus quoque Tarrhæus mihi corrigendus videtur) in *Σαρδάνιος γέλως* (ex emend. Kusteri fide codd. Paris. et Photii in Lex. MS.) *ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας* et in Photii Lex. *ἐν τῷ Δ τῶν περὶ Συρακούσας* [Hermannus edidit, *Σέλινος δὲ ἐν δ' τῶν περὶ Σοκόσσας.*] et *ἐν τῷ τρίτῳ Σικελικῶν* ap. Athen. XII. 11. p. 542. laudatur Silenus Calactinus, et ap. Stephanum *ἐν Παλικῇ*, *Σιληνὸς ἐν τῷ δευτέρῳ*. Voc. *Silenus* ap. Suidam quoque in *Σιμωνίδης* abiit. Hactenus Dorvillius, in cujus sententiam transiit Burmannus II. in Comment. ad Numism. Sic. p. 473." Sileni *Res Romanæ* a Dionysio Hal. et Livio XXVI. 49., *Græca Historia* a Cicerone, et *Historiarum primus* a Diog. Laert. memorantur, notante Harlesio, ibid. Strabo III. p. 236. ed. Falc. de Gadibus loquens: *Ἀρτεμίδωρος δὲ ἀντειπὼν τούτῳ, καὶ ἅμα παρ' αὐτοῦ τινα θεῖς αἰτίαν, μνησθεὶς δὲ καὶ τῆς Σιλανοῦ δόξης τοῦ συγγραφέως, οὗ μοι δοκεῖ μνήμης ἄξια εἰπεῖν, ὡς ἂν ἰδιώτης περὶ ταῦτα, καὶ αὐτὸς καὶ Σιλανός.* Harlesio l. c. reponendum videtur *Σιληνοῦ*, sed nil mutandum, contra codicum auctoritatem. Notandus est Harlesii error, a Gaisfordio silentio prætermissus: "Pars hujus operis (*de Rebus Siculis*) fuisse videtur opus *de Ætna*, cujus *secundum librum* commemorat Steph. Byz. in *Παλική*." Stephani verba sunt hæc: *Πλησίον δὲ αὐτῆς ἱερὸν Παλικῶν, οἵ εἰσι δαίμονές τινες, οὓς Αἰσχύλος ἐν Αἴτναις γενεαλογεῖ, Διὸς καὶ Θαλείας τῆς Ἡφαίστου. Σιληνὸς δὲ ἐν δευτέρῳ, Αἴτνης, τῆς Ὠκεανοῦ καὶ Ἡφαίστου, κληθῆναι δὲ αὐτοὺς Παλικούς, διὰ τὸ ἀποθανόντας πάλιν εἰς ἀνθρώπους ἰκέσθαι.* Sed ante verba, *Σιληνὸς δὲ*, comma pro periodo substi-

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Eusebium Præp. Evang. x. p. 467. ed. Paris. *Ὁ δὲ Ἀντίμαχος, τὰ Ὁμήρου κλέπτων, παραδιορθοῖ· Ὁμήρῳ γὰρ εἰπόντος·*

Ἰδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν.

Ἀντίμαχος λέγει·

Ἰδεώ θ', ὃς κάρτιστος ἐπιχθονίων ἦν ἀνδρῶν.

Καὶ Ἀνικόρρων ἐπαινεῖ τὴν μετάθεσιν, ὡς δι' αὐτῆς ἑστηριγμένον τοῦ στίχου.

Obiter moneo voce *παραδιορθοῦν* augeri posse H. Steph. Thes. et Schneideri Lex. Habet tamen Schneiderus vocc. *παραδιόρθωμα* e Porphyrio Quæst. Hom. et *παραδιόρθωσις* e Plut. vii. p. 118., quæ non agnoscit H. St. Thes.

tuendum est. Recte L. Holstenius :—" Labuntur vv. dd., qui, inducti prava loci hujus distinctione, Silenum duos pluresque libros de Ætna scripsisse putant; sunt enim hi *Siculorum Rerum libri* quorum, meminit Athenæus XII. p. 542., *Σιληνὸς δ' ὁ Καλατιανὸς (Καλακτῖνος) ἐν τρίτῳ Σικελικῶν, κ. τ. λ.*" Notandus est quoque Mülleri error, qui, in Indice Scriptorum a Tzetza ad Lycophr. citatorum Vol. III. p. 159, sic scribit :— " *Σειληνὸς* (l. *Σιληνὸς,*) *ὁ Χῖος, ἐν δευτέρῳ μυθικῶν ἱστοριῶν* (*δύο δὲ γέγραφε βιβλία*) Anticleam esse matrem Ulyssis tradit, 786, 16. et 22. Photius, Lex. MS., qui eum nominat *Σέλινον*, laudat ad *Σαρδώνιος* [*Σαρδόνιος*] *γέλως* p. 371. *ἐν δ' τῶν περὶ Συρακόσσας.*" *Σέλινος* in Photio, librarii error est, pro *Σιληνὸς*, ut patet e Suida, ubi de eadem re ad vocc. *Σαρδάνιος γέλως* legitur, *Σιληνὸς δὲ ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας.* Suspicor, in Photio, pro *ἐν δ' τῶν περὶ Συρακούσας*, e Suidæ loco, legendum esse *ἐν τῷ δευτέρῳ τῶν περὶ Σ.* Mendum e compendio scribendi ortum habuit. Ceterum confundit Müllerus Silenum Chium (de quo Tzetzes, Eudocia p. 312, 394. et Eustath. ad Od. p. 1871. loquuntur, et qui, notante Harlesio, ad poetas Cyclicos pertinuisse videtur,) cum Sileno Calactino s. Siculo Historico, quem laudant Suidas et Photius. In nota ad Tzetzæ locum, idem vir doctus Silenum grammaticum, de quo Athenæus Lib. XI. p. 783. b. loquitur, cum eodem Sileno Chio confundit. Sed num *Glossæ*, quas citat Athenæus, XI. et XIV. Schol. Apollon. R. I. 1299. et Eustath. ad Od. 1571,5., atque *Historiæ Fabulosæ* ap. Tzetzam l. c. Silenum historicum habuerint auctorem, dubitat Vossius de Hist. Gr. III. 413., idque optimo jure, ut retur Harlesius.

Ut voc. *Σιληνὸς* ap. Theocr. Schol. I. 65., Lucillum Tarrhæum, et Suidam v. *Σαρδάνιος γέλως*, in voc. *Σιμωνίδης* abiit, sic ap. Suid. v. *Σαρδ. γελ.*, pro *Σιληνὸς δὲ ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας*, omnes editt. ante Kusterum, qui e Codd. Paris. recte *Σιληνὸς* reposuit, habent *Σιμωνίδης*.

Scribitur ap. Tzetzam *Σειληνὸς ὁ Χῖος*, ut et ap. Schol. MS. Apollon. R. I. 1299. nuper a Schaefero edit., *Σειληνὸς ἐν γλώσσαις*, ubi Scholia edita habent *Σιληνός*.

Nunc vero paucis ostendemus, (id quod nemini adhuc observatum est) nom. *Σιμωνίδης* pro nom. *Σέλευκος* in Scholia Apollon. R. et MS. et edita irrepsisse. " Quod Scholiastes Apollonii R. I. 763. *Τὴν γὰρ Ἰωλκὸν Μινύαι ᾤκουν, ὥς φησι Σιμωνίδης ἐν Συμμίκτοις*, aut subintelligendum fuerit *μέλεσι*, aut alius fuerit Simonides illorum *συμμίκτων* scriptor, siquidem ejusmodi exstiterunt, qualia *σύμμικτα* Philemonis, Callistrati, etc., de quibus Woweranus Polymath. c. 13." J. A. Fabricius in Notitia de Simonide a Gaisfordio citata. Nusquam alibi laudatur Simonides *ἐν Συμμίκτοις*, id quod corruptelam in hoc loco satis indicat. Dubio procul legendum est, *Σελευκὸς ἐν Συμμίκτοις*. Hujus testimonium adhibetur in ipsis Scholiis Apollon. R. II. 1054.: *Στυμφαλίδες δὲ λέγονται περὶ αὐτὴν ὄρνιθες, ἃς πλωΐδας εἶπεν Ἀπολλώνιος· οὕτω δὲ αὐτὰς*

ὀνομάζει καὶ Σέλευκος ἐν Συμμίκτοις. Hæc Σύμμικτα a Suida memorantur, qui tradit Seleucum, Alexandrinum, Grammaticum, Homericum cognominatum, Romæ docuisse. Hujus fuerint glossæ illæ sæpius ab Athenæo citatæ.

" Strabonis locus l. xv. p. 728. ed. Morelli, in vitio forte cubat, licet aliud videatur Allatio p. 211., nam pro verbis, ὡς εἴρηκε Σιμωνίδης ἐν Μήμνονι (Μέμν.) διθυράμβῳ τῶν Δαλιακῶν, Casaubonus e Suida legit Σῆμος ὁ Ἠλεῖος s. ὁ Δήλιος." J. A. Fabricius in Notitia de Simonide. P. Ern. Jablonskius in Syntagmate de Memnone Græcorum et Ægyptiorum Franc. ad Viadr. 1753, 4. p. 23., ut et Gyraldus t. ii. p. 463. ed. 1696. hæc vertit: " Simonides, poeta Lyricus antiquissimus, in *Dithyrambo*, quem inscripserat *Memnonem*." Σιμωνίδης quidem et διθύραμβος bene conveniunt; sed quid negotii est Semo Delio in opere historico, cui titulus Δηλιακὰ, cum Διθυράμβῳ? Si igitur vox Σιμωνίδης vitiose in hoc loco legatur, ut putat Casaubonus, certe vox διθυράμβῳ, de qua silet Casaubonus, non stare potest. Pro Μέμνονι διθυράμβῳ, Cod. Mosc. habet Μεμνονίδι θυράμβῳ. Casauboni verba sunt hæc:—" Legebam, ὡς εἴρηκε Σῆμος ὁ Ἠλεῖος, auctore Suida, qui ita scribit, Σῆμος Ἠλεῖος, γραμματικός· ἔγραψε Δηλιακὰ βιβλία ἡ. Verum notandum est, quem Suidas Eleum esse ait, eundem Δήλιον appellari ab aliis, ut ab Athenæo iv. c. 23. p. 173. et Stephano, quem vide, id est Τέγυρα. Quare, si hos sequimur auctores, non ὁ Ἠλεῖος, sed ὁ Δήλιος fuerit legendum." Eleus per errorem, ut putat Schweigh. ad Athen. vol. xiv. p. 188., perhibetur ap. Suidam. Semi Delii Δηλιάς, s. Rerum Deliacarum liber, ab Athenæo sæpe laudatur. Judice Berkelio ad Steph. Byz. v. Τέγυρα, Strabonis locus emendatione illa non eget. " Ap. Etym. M. Σῆμος hic appellatur Σίμος, et ejus libri τῆς Ἰλιάδος inscribuntur: utrumque perperam pro Σῆμος et τῆς Δηλιάδος, uti recte monuit Sylburgius." L. Holstenius ad Steph. Byz. v. Βιβλίνη. Σῆμος ὁ Δήλιος citatur a Photio in Lexico v. Πράμνειος.

" Pro Simmia, Simonidis nomen male positum a Suida in Σιμμίας: vide Jonsium p. 23." Fabricius in Notitia de Simonide. Fallitur vir doctus; Suidas enim v. Σιμμίας non *Simonidis* nomen pro *Simmia* posuit, sed tantum ea de Simmia Rhodio, Grammatico, dixit, quæ ad Simonidem pertinere videntur: Ἔγραψε κατά τινας πρῶτος Ἰάμβους.

Simonidis Fragm. ccxx. p. 408.: " Etym. p. 270, 45. Σαυλόν· τὸν τρυφερὸν καὶ γαῦρον· Σιμωνίδης ἐν Ἰάμβοις,

Καὶ σαῦλα βαίνων ἵππος ὡς κορωνίτης."

Gaisfordius. Eadem glossa exstat ap. Zonaræ Lex. p. 539, ubi, pro ὡς κορωνίτης, est καὶ κορωνίτης. Mendo laborat versus, judice Tittmanno, qui bene conjecit,

Καὶ σαῦλα βαίνων, ἵππος ὡς κορωνός τις.

Etym. M.: Κορωνός· ὑψαύχην, γαυριῶν. Vide Archilochi Fragm. XL.

Simonidis Fragm. cxcvi. p. 405.: "Apostolius Prov. xv. 97. *Περιαγειρόμενος φύλλοις βάλλεται καὶ ἄνθεσιν· Ἐπὶ τῶν νικώντων ἐν ᾠδαῖς· περιαγειρομένους δὲ ἔλεγον τοὺς ἀθλητὰς, οἳ μετὰ τὴν νίκην περιαγόμενοι καὶ περιπορευόμενοι, ἐλάμβανον, οἱ μὲν ζωνὰς, οἱ δὲ χιτῶνας, οἱ δὲ πετάσους, οἱ δὲ ἄλλα γε ἅττα· ὅθεν Σιμωνίδης περὶ Αἰτύλου φησὶν οὕτως·*

Τίς δὴ τῶν νῦν τοσάσδε πετάλοισι μύρτων, ἢ στεφάνοισι ῥόδων ἀνεδήσατο
νίκας ἐν ἀγῶνι περικτιόνων;

Vide Suid. v. *περιαγειρόμενοι*." Gaisfordius. Suidas, pro *Σιμωνίδης περὶ Αἰτύλου*, habet *Σιμωνίδης Ἀετίλλου*. Photius in Lexico p. 303. *Σιμωνίδης περὶ Ἀετύλου*: Cod. D. *Ἀετίλλου*, omisso *περί*. Nusquam alibi occurrit, quod sciam, *Σιμωνίδης Ἀετίλλου*, ut legitur in Suida et Photio, nec *Σιμωνίδης περὶ Αἰτύλου*, ut in Apostolio legitur, teste Gaisfordio, nec *περὶ Ἀετύλου*, ut in Photio edidit Hermannus. J. A. Fabricius (in Notitia de Simonide, quam exscripsit Gaisfordius), hunc Apostolii locum citat, et, pro *περὶ Αἰτύλου*, ut Gaisfordius ad hoc Simonidis Fragm. edidit, *περὶ Βαιτύλου* habet. *Περὶ Βαιτύλου*, an *περὶ Αἰτύλου* in Apostolio ipso legatur, nescio; Apostolii enim libro nunc careo. Pro *περικτιόνων*, quod exhibent Suid. et Apostol., Photius habet *περικτυόνων*. Egregie fallitur Müllerus, qui Ind. Scriptt. in Tzetz. Schol. ad Lycophr. vol. iii. p. 160. "Scripsisse Simonidem," inquit, "*τὸν γενεαλόγον* oratu prosaica, locus in Photii Lex. ad *Περιαγειρόμενοι* p. 303. allatus ostendit."

Panyasis. Heroicum Panyasidis carmen ab Athenæo xi. 469. d. xi. 498. c. appellatur *Ἡράκλειά*, ut et a Schol. Pindari Pyth. III. 177. et Steph. Byz. v. *Βεμβῖνα*. Sed Suida et Eudocia p. 357. testibus, titulus fuit *Ἡρακλείας*: in utroque enim legitur, *Ἔγραψε δὲ καὶ Ἡρακλειάδα ἐν βιβλίοις ιδ'*. Quod Fabricius, Harlesius, et Gaisfordius silentio prætermittere non debuerant. Sic quod Athenæo III. 82. b. et Etymologo p. 153, 5. est Rhiani *Ἡράκλεια*, id ab Eudocia p. 371. et Suida appellatur *Ἡρακλειάς*.

In Notitia de Panyaside, quam exscripsit Gaisfordius ex Fabricii Biblioth. Gr. ed. Harles., occurrunt hæc verba: "Panyasis carmine pentametro composuit *Ἰωνικὰ* de Codro et Nileo, Ionumque coloniis, verss. 7000." Suidas: *Ἔγραψε δὲ καὶ Ἡρακλειάδα ἐν βιβλίοις ιδ', εἰς ἔπη θ'. Ἰωνικὰ ἐν πενταμέτρῳ (ἔστι δὲ τὰ περὶ Κόδρου, καὶ Νηλέως, καὶ τὰς Ἰωνικὰς ἀποικίας) εἰς ἔπη ζ'*. At sic legitur in Eudocia p. 357.: *Ἔγραψε δὲ καὶ Ἡρακλειάδα ἐν βιβλίοις ιδ', ὡς ἔπη θ' Ἰωνικὰ ἐν πενταμέτρῳ· ἔστι δὲ τὰ περὶ Κόδρου καὶ Νηλέως, καὶ τὰς Ἰωνικὰς ἀποικίας εἰς ἔπη ζ'*.

"Panyasin," ait Fabricius, "juniorem, qui libros II. de Insomniis scripsit, et meliore jure, quam prior, *Τερατοσκόπου* nomen, a Suida alteri tributum, meretur, citat Artemidorus I. 66. II. 35."

Panyasis tamen, ὁ ἐπιποιὸς, ab Eudocia quoque p. 357. appellatur *Τερατοσκόπος*.

Simonides. "Hisce epiniciis Carminibus etiam adscripserim, quod Simonidem ἐν *Πεντάθλοις* laudant Lucillus Tarrhæus ab Aldo editus, Suidas, Apostolius in *Ἀλκυονίδες*." Fabricius in Notitia de Simonide, ex Biblioth. Gr. a Gaisfordio exscripta p. 353. Grammaticus S. Germ. ap. Bekker. Anecd. Gr. p. 377. (ubi articulus plenius legitur quam ap. Suid. v. *Ἀλκυονίδες*): *Ἀλκυονίδες ἡμέραι· περὶ τοῦ ἀριθμοῦ διαφέρονται. Σιμωνίδης γὰρ ἐν Πεντάθλοις ἑνδεκά φησιν αὐτὰς, καὶ Ἀριστοτέλης ἐν τοῖς περὶ ζώων. Δημαγόρας δὲ ὁ Σάμιος ἑπτὰ, Φιλόχορος ἐννέα. τὸν δὲ ἐπ' αὐταῖς μῦθον Ἀγήσανδρος*[1] *ἐν τοῖς περὶ ὑπομνήματι λέγει οὕτως. Ἀλκυονέως τοῦ γίγαντος, θυγατέρες ἦσαν Φθονία, Χθονία, Ἄνθη, Μεθώνη, Ἀλκίππα, Παλλίνη, Δριμὼ, Ἀστερίη, κ. τ. λ.* Locus Simonidis, ad quem refert Grammaticus, occurrit num. xviii., ubi Jacobsius, a Gaisfordio laudatus:—"Ad hos versus respicit Mich. Apostolius Prov. ii. 51. diversitatem sententiarum de diebus Halcyoniis persequens: *Σιμωνίδης γὰρ ἐν Πεντάθλοις ἕνδεκά φησιν αὐτάς*. Male: legerat ap. auctorem, quem exscripsit, *ΙΑ*, cum esset, sive esse deberet *ΙΔ*." Suidas tamen et Grammaticus S. Germ. l. c. habent ἕνδεκα. Simonidem certe Hesychius sequitur: *Ἀλκυωνίδες· ἡμέραι τινὲς, τὸν ἀριθμὸν ιδ' γαληναὶ, ἐν αἷς νοσσεύει ἡ ἀλκυών*: ut et Apollon. R. Schol. i. 1086. et Schol. Ven. ad Il. i. 558. Quod ad filias Alcyonis attinet, inter eas a Grammatico S. Germ. l. c. numerantur *Φθονία, Χθονία, Ἄνθη*. Hæc fortasse corrupta sunt: in Suida etiam corruptius legitur, *Φωσθονία, Ἄνθη*. Kusterus: "*Φωσθονία*, hanc lectionem MSS. tuentur et edit. Mediolanensis. Reliquæ vero Edd. habent *Φθονία*, Pausanias ap. Eustath. ad Il. i. p. 776. *Φθονίς*." Verius fortasse legi potest, *Φθονὶς, Χθονία*.

Simonidis Fragm. clxxxvii. p. 404.

Αὐτὴ δὲ φοξίχειλος Ἀργείη κύλιξ.

Pro *φοξίχειλος*, quæ est vox nihili, legendum esse *φοξόχειλος*, quod in Scholiis Venetis ad Homerum reperitur, jam monui in secunda hujusce Epistolæ parte (*Class. Journ.* xxv. p. 171). Nunc addendum est, recte legi *φοξόχειλος* in Zonaræ Lexico p. 1817., ubi falsus est Tittmannus, dicens, "*φοξίχειλος* Schol. Ven. ad Il. *B.* 219.:" nam ibi est *φοξόχειλος*.

Photius, in loco a Gaisfordio prætermisso: *Κύβηβον· Κρατῖνος Θρᾴτταις, τὸν Θεόφραστον· Ἴωνες δὲ τὸν μητραγύρτην, καὶ γάλλον νῦν καλούμενον· οὕτως Σιμωνίδης*. "Ni vehementer erro," ut dixi in Class. Journ. xxv. p. 173., "verba, *οὕτως Σιμωνίδης*, non ad voc. *κύβηβον* referenda sunt, sed ad voc. *γάλλον*, quod Simonides usurpavit Fragm. cviii." *Pereant, qui ante nos nostra dixerunt!*

[1] Lege *Ἡγήσανδρος ἐν τοῖς περὶ ὑπομνημάτων*, e Suida.

Nunc demum legi hæc in Schleusneri *Curis Novissimis in Phot.* p. 153. "Locus ad quem respicitur, exstat Anthol. T. i. n. c. vi. p. 147." (n. cviii. ed. Gaisf. p. 391.) Pro Θεόφραστον recte Ruhnken. ad Tim. p. 11. reposuit θεοφόρητον. "Ipse Photius paulo ante habet: *Κύβηβος· ὁ κατεχόμενος τῇ μητρὶ θεῶν, θεοφόρητος,*" Schleusnerus Animadvv. in Phot. p. 29. "Simonides, qui in fine hujus articuli laudatur," ut addit idem vir eruditissimus *Cur. Nov.* l. c., "est Simonides junior." Bene conjecit Jacobsius Animadvv. ad Anthol. Gr. vi. p. 271.:—"Non veteris illius Simonidis carmen esse constat; sed nec illius nepoti cum Reiskio tribui potest. Sacra Gallorum post Ol. cxxv. in Græciam penetrarunt. Jam Antiocho M. regnante, i. e. post Ol. cxxxix. 2. vixit Simonides Magnesius, Sipyli filius, quem Suidas Antiochi res gestas scripsisse tradit. Vide Allatium p. 217. Van Goens Dissert. de Sim. p. 33. Hic fortasse hoc Epigr. conscripsit, in quo Gallus, vi tempestatis sub rupem compulsus, leonem tympani sono in fugam compulisse dicitur."

Rhianus. In Notitia de Rhiano, quam exscripsit Gaisfordius e Fabricii Biblioth. Gr. ed. Harl., occurrunt hæc verba: "Rhianus scripsit poemata versu hexametro, ἑξαμέτρῳ ποιήματα: sic enim Toupius Emendd. in Suid. iii. p. 398. ed. Lips. correxit in Suida vulgatum, Kustero quoque suspectum, ἔμμετρα ποιήματα." Eudocia tamen p. 371. habet, Ἔμμετρα ποιήματα. Kusterus: "Cum omnia poemata sint ἔμμετρα, alterutram vocem supervacaneam esse existimo." Falluntur Kusterus, Toupius, et Harlesius; eadem enim locutio in Isocrate invenitur. "Ἔμμετρα dicuntur quæ metrica sunt, s. metro constant (qua sign. Xen. ἐν μέτρῳ πεποιημένα ἔπη) quibus opponuntur τὰ ἄνευ μέτρων a Platone. Ut ἔμμετρα ποιήματα ap. Isocr. ad Nicocl., quibus opponit τὰ καταλογάδην συγγράμματα, quæ soluta oratione s. prosa scripta sunt." H. St. Thes. II. p. 899. Errat Lexicographus, cum addit: "Item ἔμμετροι dicuntur qui ἐν μέτροις scribunt: Demosth. Epitaph. (p. 1391, 17. Reisk.): ὥστε καὶ τοὺς ἐμμέτρους καὶ τοὺς τῶν ἀδομένων ποιητὰς καὶ πολλοὺς τῶν συγγραφέων ὑποθέσεις τὰ ἐκείνων ἔργα τῆς αὑτῶν μουσικῆς πεποιῆσθαι." Bene Reiskius ad h. l.:—"Ἔμμετροι ποιηταὶ sunt οἱ ἐν μέτρῳ, τουτέστιν ἔπει, γράψαντες, qui carmina versibus justæ magnitudinis condiderunt, verbo epici, qui opponuntur τοῖς τῶν ἀδομένων (sc. μελῶν) ποιηταῖς, h. e. lyricis." Ἔμμετροι ποιηταὶ sunt *tam epici, quam elegiaci poetæ: ἔμμετρα ποιήματα tam epica, quam elegiaca carmina: κατ' ἐξοχὴν* sunt *epica carmina*, ut in Suida et Eudocia: *epica* an *elegiaca carmina* sint intelligenda, e contextu loci quærendum est. Hinc explicanda sunt verba J. Pollucis iv. 52.: Τὰ δὲ ποιήματα, καὶ ᾠδαὶ, καὶ ᾄσματα, καὶ μέτρα, καὶ λόγοι ἔμμετροι, ἔπη, ἡρωεῖα, (ἡρῷα) ἑξάμετρα. ᾠδαὶ καὶ ᾄσματα sunt *Lyrica carmina*; μέτρα, καὶ λόγοι ἔμμετροι, ἔπη, *heroica carmina*. Kuhnius ἔμμετροι λόγοι redderet e Gloss. *modulata oratio;* sed Glossæ istæ non interpretantur

ἔμμετροι λόγοι per *modulata oratio*, sed tantum dicunt: *Ἔμμετρος modulatus.*

Simonidis. Fragm. xii.

Ὑγιαίνειν μὲν ἄριστον ἀνδρὶ θνατῷ.
δεύτερον δὲ, φυὰν καλὸν γενέσθαι·
τὸ τρίτον δὲ πλουτεῖν ἀδόλως·
καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.

" In singulorum verborum lectione admodum variatur. v. 2. καλοφυὰν Athen. φυὰν καλὸν Schol. Luc. εὐφυᾶ καλὸν Clemens. Ap. Stobæum uterque versus sic legitur, ut ap. Br. v. 3. Athen. et Schol. Platon. τρίτον δὲ πλ. αδ. Clemens, reliquis omissis. Fere, ut Athenæus, habet Schol. Luc. nisi quod omisso τὸ et δὲ legit πλουτέειν et ἡβᾶν. In Stobæo Gesneri: Τρίτον δὲ πλ. α. εἶτα τ. ἡβᾶν μετα τ. φ. Brunckius secutus est Grotium, qui verba transposuit, ut versus efficeret Phalæcios. Sed facti pœnituisse videtur Brunckium, qui ad calcem Anacreontis Argentorat. 1786. Gesnerianam lectionem restituit. Athenæi lectiones reducendas esse, uno συνηβᾶν in ἡβᾶν mutato, demonstravit Hermannus de Metr. p. 415." Jacobsius, a Gaisfordio laudatus. Schol. Platon. p. 103. ed. Lug. Bat. 1800., et Codex ap. Kœn. ad Gregor. Cor. p. 336., habent, non τρίτον δὲ, sed τὸ δὲ τρίτον, et τέταρτον δὲ ἡβᾶν μετὰ φίλων. Alter Codex, notante Schæfero ad Gregor. l. c., μετὰ τῶν φίλων, et sic legitur in Siebenkeesii Anecd. Gr. teste Kiddio, viro ex " eximia antiquitatis omnis priscæque elegantiæ cognitione" clarissimo, (vide Kiddii *Opusc. Ruhnk.* p. lvi.) Optime Valck. Animadvv. ad Ammon. p. 87.:—" Quæcunque læto germine sata, feliciter surgunt, Græcis dicuntur εὐφυῆ. Hinc elegans facta ad humani corporis venustatem, et naturalem quandam mentis virtutem translatio. Scleriæ ῥῆσις—φυὰν καλὸν γενέσθαι, quam Grotius in Stobæi Floril. p. 425. interpretatur, *pollere ingenii secunda dote:* potius videatur reddenda, *decora pulcritudine gaudere*, quo sensu ibid. p. 193. Tyrtæus scripsit, Τιθωνοῖο φυὴν χαριέστερος." Sic intellexit Plato ipse in Gorgia 7. p. 39. ed. Findeis., Οἶομαι γάρ σε ἀκηκοέναι ἐν τοῖς συμποσίοις ἁδόντων ἀνθρώπων τοῦτο τὸ σκόλιον· ἐν ᾧ καταριθμοῦνται ἅδοντες, ὅτι ὑγιαίνειν μὲν ἄριστόν ἐστι· τὸ δὲ δεύτερον, καλὸν γενέσθαι· τρίτον δὲ, ὡς φησιν ὁ ποιητὴς τοῦ σκολιοῦ, τὸ πλουτεῖν ἀδόλως. Teste Gregor. Cor. p. 336., φυὴ est vox Dorica: Τὴν φύσιν φυὴν λέγουσι: vide ibi Kœn. et Bast.

Archilochi Fragm. lxxxi. p. 317. " Schol. Platon. p. 93. Καὶ τὸ παρ' Ὁμηροῦ δὲ ἐν Καρὸς αἴσῃ (Il. *I.* 378. ubi vide Schol.) ἐν τῷ τυχόντι τινὲς ἀκούουσι· μέμνηται δ' αὐτῆς Ἀρχίλοχος, λέγων,

Καὶ δὴ 'πίκουρος ὥστε Κὰρ κεκλήσομαι."

Gaisfordius.[1] Hic locus, cujus non memineram, cum secundam

[1] Obiter moneo in Gaisfordiano Indice verborum Hesiodi p. 495., typothetam posuisse ἀμάρυσσε pro ἀμάρυσσι, qui error doctissimum Editorem præterit. Ad Hesiodi Theogon. 116. p. 76. sic scribit Gaisfordius: " Locus

hujusce Epistolæ partem scriberem (vide *Class. Journ.* xxv. p. 176.), omnino tollit scrupulum, qui nobis olim injectus est de mentione *Archilochi* ap. Schol. Ven. ad Hom. Il. *I.* 378., (et, ut nunc addendum est, ap. Scholia, quæ e MS. Vossiano protulit Valck. in Diss. de Scholiis ad Hom. ined. p. 97.): *Τίω δέ μιν ἐν Καρὸς αἴσῃ· Ἀπὸ τῶν Καρῶν, οὓς ἀεὶ λοιδορεῖ ὁ Ποιητής· οἷον, ἐν μοίρᾳ Καρὸς, οἱονεὶ δούλου. Τὸ Καρὸς Ἀλκαῖος μὲν ὁ ἐπιγραμματοποιὸς ἐγκέφαλον ἤκουσεν, ἀπὸ τοῦ ἐν τῷ κάρᾳ εἶναι· τὰ γὰρ παλαιὰ τῶν γραϊδίων ἀποῤῥίπτει τὸν ἐγκέφαλον· λέγει οὖν τὸ,—Τίω δέ μιν ἐν Καρὸς αἴσῃ, τουτέστι, τιμῶμαι αὐτὸν, ἐν ᾗ μοίρᾳ αἱ γυναῖκες τὸν ἐγκέφαλον. Ἀρχίλοχος δὲ, τιμῶμαι αὐτὸν, ἐν μισθοφόρου καὶ τοῦ τύχοντος στρατιώτου.* Sensus Scholiastæ est, Archilochum alicubi ita hoc vocabulum usurpasse, ut plane demonstraret, quid de ejus significatione in Homeri loco senserit. Dubio procul respexit Schol. Ven. ad Archilochi versum, quem Schol. Platon. nobis servavit,

Καὶ δὴ Ἰξίκουρος ὥστε Κὰρ κεκλήσομαι.

Theognis v. 1095.

Ἤδη καὶ πτερύγεσσιν ἐπαίρομαι, ὥστε πετεινὸν,
ἐκ λίμνης μεγάλης ἄνδρα κακὸν προφυγών,
Βρόγχον ἀποῤῥήξας.

"*Βρόχον.* Sic Codd. omnes, bene. Editores versum claudicare rati *βρόγχον* dederunt inepte. Aliud est *βρόχος*, aliud *βρόγχος*: aliud *macula retis*, aliud *collum*. Avis quæ se e retibus non aliter quam abrupto collo expedire potest, ea certe non avolat. Occurrunt apud veteres poetas quandoque versus *ἀκέφαλοι*, quales quidem negat apud Theognidem esse Athenæus p. 632. d., sed fefellit eum memoria." Brunckius, a Gaisfordio laudatus.

Nescio quid sibi velit eruditissimus Schæferus, qui ad Apollon. R. Schol. MS. p. 137. (*Ἀμερίας δὲ τὸν λαιμὸν καὶ τὸν βρόχον*) sic scribit:—" Leg. *βρόγχον*: in Theognide v. 1057. (1095.) Brunck. scribendum videtur *βρόκχον*." Nam, teste Gaisfordio, Brunckius legit *βρόχον*, et Theognidis versum facit *ἀκέφαλον*. An Schæferus ipse legit *βρόκχον*? Exempla formæ *βρόκχος* nondum vidi.

Theognis v. 173. *Ἄνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα,*
Καὶ γήρως πολιοῦ, Κύρνε, καὶ ἠπιάλου·
Ἣν δὴ χρὴ φεύγοντα καὶ ἐς μεγακήτεα πόντον
Ῥίπτειν, καὶ πετρῶν, Κύρνε, κατ' ἠλιβάτων.

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ab iis *im*primis celebratus." Noltenius in Lexico Antibarbaro et Cellarius monent scribendum esse *in primis*, non *inprimis*, aut *imprimis*. Cellarius: " Discernitur ita a secunda persona verbi *imprimis* ab *imprimo*." " *In primis* divise, ut *cum primis*, nec bene *inprimis*. Est enim in *præcipuis*, s. *inter primos* et *principes*: id quod si observatur, minus confunduntur inter se, quæ idem significare quidem videntur, non autem plane significant, *in primis*, *præsertim*, *præcipue*, *maxime*." Noltenius. H. l. monendum est, in secunda hujusce Epistolæ parte, Class. Journ. xxv. p. 170., *Hobstenius* typothetam posuisse pro *Holstenius*.

Πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος, οὔτε τι εἰπεῖν,
Οὔτ' ἔρξαι δύναται· γλῶσσα δὲ οἱ δέδεται.

Per ἠπιάλου intelligendus est Latinorum *incubus*, ut vidit doctissimus Corayus ad Hippocr. Περὶ Α. Τ. Τ. " Le même sens conviendroit parfaitement à cet endroit de Théognis, ou il est dit que la pauvreté opprime un brave homme plus que ne feroit l'épiale. Il suffit, pour s'en convaincre, de faire attention à ce que le Poëte y ajoute, savoir, qu'elle lui ôte la faculté d'agir et de parler :

οὔτε τι εἰπεῖν,
Οὔτ' ἔρξαι δύναται· γλῶσσα δὲ οἱ δέδεται,

ce qui est précisément le principal symptôme du *cochemar*." Tom. ii. p. 36.

Ac velut in somnis, oculos ubi languida pressit
Nocte quies, nequicquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires; nec vox, nec verba sequuntur.
Virg. Æn. xii. 908.

Theognis, v. 819.:

Οἵ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας,
τούτων τοι χώρη, Κύρν', ὀλίγη τελέθει.

Felicissima est Corayi conjectura, Gaisfordio, ut videtur, prorsus ignota. " La varieté des leçons m'a déterminé à traduire *pays montueux*, comme si le texte portoit, χώρῃσι οὐρείοισι. Il est possible que le χώρῃσι ait disparu sous la mauvaise leçon ὥρεσιν de mon MS. 2146., et que l'épithete οὐρείοισι, restée seule sans substantif, ait été changée en οὔρεσι. Je suis d'autant plus porté à regarder le χώρῃσι οὐρείοισι comme la vraie leçon qu'on trouve χώρην οὐρεινὴν au §. cxx. qui, comme l'observe Prosper Martian, correspond à celui-ci. Je puis citer un autre exemple d'une pareille confusion dans ce passage d'Aristote Problem. xiv. 3., Διὰ τί ἐν τῇ ψυχροτάτῃ χώρᾳ, οἱ καῦσοι μᾶλλον γίγνονται; ἢ διότι ἀντιπεριίστησι τὸ ψύχος εἴσω τὴν θερμότητα· ἐν δὲ τῷ θέρει τοὐναντίον συμβαίνει. Je le corrige en substituant ὥρᾳ au mot χώρᾳ, et cette correction est justifiée par le mot θέρει qui suit, ainsi que par Hippocrate (de Affectionibus §. vii. T. *II.* p. 164.), qui pensoit également que les fièvres ardentes étoient plus fréquentes en hiver qu'en été. Qu'on me permette de citer encore ces vers de Théognis,

οἵ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας,
τούτων τοι χώρη, Κύρν', ὀλίγη τελέθει,

où je pense qu'il faut également lire ὥρη ou du moins κ' ὥρη (pour καὶ ὥρη) dans le même sens de l'expression françoise, *on n'en fait aucun cas, on les méprise*, qu'on trouve dans Tyrtée i. 11.

εἰθ' οὕτως ἀνδρός τοι ἀλωμένου οὐδεμί' ὥρη [ὥρη]
γίγνεται,

ainsi que dans Hésiode (Oper. et Dies, 20.),

ὥρη γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε."

Notes sur le Traité des Airs, des Eaux, et des Lieux, T. ii. p. 222.

Simonides. De duobus sequentibus Simonidis fragmentis silet Gaisfordius. Etym. M. p. 597, 12.: *Νάκη· τὸ αἰγεῖον δέρμα· κωδία, καὶ κώδιον, τὸ προβάτιον (προβάτειον). οὐκ ἄρα τὸ ἐν Κόλχοις, νάκος ῥητέον· κακῶς οὖν Σιμωνίδης νάκος φησί.*

J. Pollux ii. 65.: *Ἀριστοφάνης δὲ, σῦκα τὰ ἐν τοῖς ὀφθαλμοῖς ἕλκη λέγει. σκνιπὸν δὲ, τὸν ἀμυδρῶς βλέποντα· καὶ Σιμωνίδης ὁ Ἰαμβοποιὸς,*

Ἦ τυφλὸς, ἢ τὶς σκνιπὸς, ἢ μέγα βλέπων.

De voce σκνιπὸς s. σκνιφὸς ὁ ἀμυδρῶς βλέπων, quæ sæpe confunditur cum σκνιφὸς, *sordidus homo*, fuse, et, ut spero, accurate dixi in *Epist. MS. ad virum clarissimum, G. H. Schæferum.*

Thetfordiæ, Post. Id. Maias. *E. H. B.*
An. MDCCCXVI.

Post Scriptum.

Nunc demum in manus meas venerunt *Archilochi Reliquiæ*, ab Ign. Liebelio collectæ et editæ Lips. 1812. 8vo. Editor doctissimus p. 193. sic scribit:—

" LXXVIII. *Τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιώτου μοίρᾳ.* Schol. ad Hom. Villoison. ix. 378. *Τίω δέ μιν ἐν Καρὸς αἴσῃ· ἀπὸ τῶν Καρῶν, οὓς ἀεὶ λοιδορεῖ ὁ Ποιητὴς, οἷον ἐν μοίρᾳ Καρὸς, οἱονεὶ δούλου—Ἀρχίλοχος δέ· Τιμῶμαι κ. τ. λ.* Forte iambos sic restituas,

Τιμῶμαι αὐτὸν μισθοφόρου ἐν τάξεϊ
Καὶ τοῦ τυχόντος στρατιώτου——

Ἐν τάξεϊ, pro *ἐν μοίρᾳ*, ex Etym. M. repono v. *Καρός.—ἀντὶ τοῦ θανάτου, ὡς θάνατον πέφρακεν, ἵν' ᾖ ἀπὸ τοῦ κὴρ, κηρὸς, κατὰ συστολὴν τοῦ η, καρός· ἢ, ὡς ἔνιοι, ἐν τάξει μισθοφόρου· πρῶτον γὰρ Κᾶρες ἐπολέμησαν ἐπὶ μισθῷ καὶ ἔδοξαν εἶναι ἀτιμότατοι.* Eadem habent etiam Scholia minora ad h. l. Speusippus Epigr. Analect. T. i. p. 176. *Ψυχὴ δ' ἀθανάτων τάξιν ἔχει μακάρων.* Suidas v. *Ἐν Καρὸς εἵπετο τάξει· ἀντὶ τοῦ ἐμισθοφόρει, ἐπειδὴ πρῶτοι Κᾶρες ἐμισθοφόρησαν.*" Sed egregie fallitur Liebelius: verba enim, (ut modo diximus), *Τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιώτου μοίρᾳ*, quæ nil nisi prosaicum sapiunt, sunt grammatici non Archilochi ipsius. Scholiastes, ut modo diximus, dubio procul respexit ad Archilochi versum a Schol. Platon. nobis servatum: ibi enim p. 93. legitur: *Καὶ τὸ παρ' Ὁμήρῳ δὲ, ἐν Καρὸς αἴσῃ, ἐν τῷ τυχόντι τινὲς ἀκούουσι· μέμνηται δ' αὐτῆς Ἀρχίλοχος, λέγων·*

Καὶ δὴ Ἰκουρος ὥστε Κὰρ κεκλήσομαι.

Hic versus in Siebenkeesii Anecdotis Græcis p. 43., quæ laudavit Ign. Liebelius ad Fragm. xv. p. 88., sic legitur:

Καὶ δὴ Ἴκουρος, ὥστε Κάρης, κλήσομαι.

" *Κάρης, Κάρητος*, ut *Μάγνης, ητος*, cujus usitatior forma *Κὰρ, Καρός*: nisi forte legendum sit *ὥστε Κὰρ κεκλήσομαι*, Hom. Il. γ. 138. *φίλη*

κεκλήσῃ ἄκοιτις, et Hymn. in Ἑρμ. 229. Ἀρχὸς φιλητέων κεκλήσεαι ἤματα πάντα." Liebel. Verum vidit vir eruditus, in Scholiis Platonicis a Ruhnkenio editis sic legi nescius.

Notandus est Suidæ locus: Ἐν Καρὸς εἵπετο τάξει· ἀντὶ τοῦ ἐμισθοφόρει, ἐπειδὴ πρῶτοι Κᾶρες ἐμισθοφόρησαν. Verba, Ἐν Καρὸς εἵπετο τάξει, ex aliquo poeta depromta sunt.

Thetfordiæ datum 23. *Maii* E. H. B.
A. D. 1816.

Effodiuntur opes.[1]

Ovid, Met. i. 140.

Viscera terrâi solidisque cubilia venis
Fœta metallorum, lapidumque adamantina regna
Condita sub variis fas sit penetrare latebris:
Dumque alii lustrant superi miracula mundi,
Sit mihi fas mersas res exhaurire tenebris,
Tartareas et ope, et quicquid luce remotà
Abdita rimatur vigili solertia curâ,
Effossumque novo tandem producere cœlo.
Nam neque culturâ sibi dona patentia jactat
Sola superficies, ast imâ cæca cavernâ
Sponte tument gazis vastæ penetralia terræ:
Quojus ego aggrediar demissos ire recessus
Subter in immensum præceps, ubi pondera glebæ
Cruda sopora jacent, quæ circumplectitur horror
Difficilis tenebrarum, et templa informia noctis.
Non tamen hæc alto torpent incognita fundo;
Arte hominum in lucem veniunt, tandemque labores,
Confessa artificis varios conflantur in usus;
Quæ quibus invenienda modis arcana docebo.
Principio unde ortus, quæ sint elementa metalli,
Quâ fiant ratione, et quâ vi quæque videndum est;
An generata, pari quæ nunc perfecta figurâ,
Cum mundo nascente forent; seu tempore ab ipso
Semina confluerent sensim, tandemque vapore
Sulphureo induerent mirum concreta rigorem?

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[1] This poem was not inserted in the volume lately published by the author, intitled, 'Carmina Græca et Latina.'

Anne hæc incerto casu glomerata putemus?
Nequaquam—sat enim sat subterranea moles
Arguit interiora Dei miracula summi:
Strata super stratis gremio telluris in arcto
Pro variâ gravitate jacent; discretaque venâ
Quæque sui generis, propriisque recondita nidis;
Tantus inest ordo et brutâ concordia massâ.
Quare age, fossori quæ sint noscenda perito,
Rara, nec ingeniis satis intellecta priorum,
Quo more observans certissima signa latentes
Exploret fibras, queîs artibus eruat audax,
Egestis inhians gazis, molimine quanto
Machina perrumpat solida hæc fundamina, dicam.
Fama est si montis percurres ardua virgâ,[1]
Quæ fuerit coryli ramis excisa, bicornis
Furca velut specie, poteris deprêndere motu
Læta metalliferas quæ prodant omina venas:
Haud secus in dextrâ micat aurea virga potenti,
Ductor ubi exangues animat Caducifer umbras.
Sæpe color fuscus, montanaque rima dehiscens,
Halitus unde acris per aperta foramina manet,
Indicium dabit, atque ultro loca cæca patescent:
Qualiter has olim, nullo cogente, repertas
Esse ferunt latebras, terrâ exsudante metalla:
Sylvarum exortus quo tempore torruit ardor
Spiramenta soli laxata; inde ignifer æstus
Pondus inauratis liquefecit ductile rivis.
Sæpe etiam torrens, subito de monte solutus
Cum ruit eluvie pretiosas volvit arenas,
Mistaque particulis impulsa est glarea venæ.
Aut ubi terrifico ventorum prælia motu
Erumpent luctata foras, sternentque sub auram
Arboreos fœtus, radicibus extirpatis
Intertexta riget nudati fibra metalli.
His animadversis sensim labor impendendus;
Namque loci genus haud minimè est prænoscere, multæ
Quidque ferant species terrarum, quidque recusent.
Profuit et spatium, venæ quoque jura notare,
Mensuræque modum; nullo haud discrimine, rectam
Sive viam obliquam tendat, tortosque meatus
Explorat solers opifex; mox ducere sulcos
Divite sub saxo incipiat, tum fissa cavetur
Area diductæ in solidum lato ore fenestræ;
Nec mora, nec requies; pars se demittere certat

[1] Vid. Georg. Agricola de re metal.

Altius incumbens studio, ferrique bipennis
Vi sibi rumpit iter, neque cœptis excidit ausis.
At pars et latera atque arcus firmare columnis
Fornicis ingentes, adituque advolvere sylvæ
Robora congestæ, trabibus fulcra alta futuris;
Ne lapsum, evertens opera interrupta, minetur
Desuper horrificamque trahat cava terra ruinam.
Multifidos alii quamprimùm urgere canales,
Omnia ne nimio teneant humore lacunæ;
Sæpe adeò scatebris torrens irrumpit ab imis,
Ut labor effusus pereat, nî machina ductu
Mirifico fabricata, injectis ignibus undans,
Sursum agat impulsos latices, terramque deorsum
Excoquat, inque auras tenues ebulliat æstus.
Ast alii, ut fundum permanet purior ora
Ætheris, accipiunt per flamina longa tuborum
Et liquidos reddunt cœli spirabilis haustus.
Parte aliâ his cura est poscat seu tundere venas,
Inventasve locus comburere; sæpe ligonis
Improba durities geminato obnititur ictu;
Intima tum melius laxabit claustra viarum
Ignea vis—sed enim admotis ita vivida flammis
Sulphura turbarent putrisque volumina fumi,
Haud raro ut torris diruptum accenderet antrum
Funditus; hinc docta est mentiri lampada, tortis
Icta rotis, quæ nocte silex scintillat abactâ.
Et trahit in gyrum albentes innoxia sulcos.
Est locus Italiæ, Venetûm conterminus oræ,
Hic specus effossum, et deformis Tartara vitæ;
Quos etenim mersere malis sua fata nocentes,
Quique jugum bello capti patiuntur herile,
Ipsi etiam insontes, nullo discrimine, pœnis
Damnati indignis, fundo volvuntur in imo.
Compede crura gemunt, tunduntur corpora plagis,
Nec concessa quies, noctesque diesque laborant,
Nec spes ulla fugæ; domini custodia sævi
Excubias agit, et fauces statione tuetur;
Nulli fas (vellent equidem,) remeare salubres
Simplicis auraï latices et tela diei.
Quale venenatum hic latebris teterrimus arctis
Efflat odor tabum! quales scaptesula morbos!
Decolor hinc hominum facies, et squalida pallent
Ora situ; subit effœtis pulmonibus æger
Halitus, articulos macies exanguis adurit.
Nec longum tempus, nimiâ cum mole laborum
Luctantes animas optatâ morte reponunt.
O miseri! instantes quos tali sæva coercet

Vis operi—quid itum est tam magno in viscera terræ,
Quid tanto sudore parant tantoque perîclo?
Aurum præcipuo cultu dignatur, avaros
Nil adeò accendens, et quo non carior ulla
Messis; adoptivo præfulgens nomine Solis.
Cedat dives aquæ, celebratis Hermus arenis;
Cedant ora Tagi rutilis stillantia gazis;
Nos juga miremur fulvo compacta metallo
Quasque sub orbe novo cumulat Peruvia moles.
Virginis os purum et pallorem argentea Lunæ
Vena refert, auroque tenet loca proxima quales
Pascit, Atlanteos extra ditissima fluctus,
Terraque inexhaustos proventus fundit Iberis!
Vindicat æs nomen Veneris, cui vivida formam
Pavonis dedit imbutam natura colore;
Æthere quam multum decus exprimit imbrifer arcus,
Tam variis stellata notis micat ænea lamna:
Subjecta hanc Boreæ, necnon et Suevia ferrum
Martis alit specimen; crudâ hic rubigine torpet
Congeries, fœcunda boni, fœcunda malorum.
At plumbum, tardo quod livens temperat astro
Saturnus piger, atque humanis usibus aptum,
Quodque gerit stannum titulos Jovis, Anglia mittit:
Anglia, Damnonias perhibent quas navibus oras
Hinc Tyrios petiisse viros, antiqua, per orbem
Dissita, vecturos nostræ commercia terræ.
Ductilis argenti pondus vivumque liquorem
Mercurius regit; hæc subito corpuscula fusis
Dissiluere globis, si contrectaveris; inde
Materies coit; exultimque recolligit orbes.
Quid memorem Electrum Platinamve novâ arte repertam,
Dilectam argento; aut priscis orichalca fodinis?
Scilicet omnigena hæc, rerum quibus indiget usus,
Arte fabri manibusque exercita, tela laborum,
Suppeditantque viam ad sociæ munimina vitæ;
Quippe iterum lustris ævum de more ferarum
Fœdum homines traherent, essent nî pulchra metalla.
Prætereà his varia est medicinæ sylva reperta;
Per cava terrarum ferrugineosque meatus
Didita vis liquidi chalybis laticesque salubres
Semine vitali subter labentia complent
Flumina. Nec venit ad vires felicius ullum
Auxilium medicas, quam gluten fossile, quodque
Concreti eliciunt succi; seu sulphure nitrum,
Aut oleo, aut sale, prægnantes vel alumine rivi.
Nunc age quos lapides amplexu terra coercet,

Inspice; quam tersâ vestita cubilia crustâ,
Quam vario ornatu radiant! Multosque per annos
Illæsum genus omne manet, nec robora mutat
Maxima quis dubitet nigri miracula saxi
Dicere quæ fert Ilva ferax; Magnesia quondam
Orta silex; viden' ut sensûs et amoris in illâ
Innata, illecebrisque suis sit prædita, virtus?
Quin majora loquor; vis est comperta polorum,
Nautica cum pinus dubium trajecerit æquor,
Hæc cœli latera ostendens et certa viarum
Ipsa vehit secum et Palinuro sidera supplet.
Marmora quid dicam, signis spirantibus apta?
Aut quos (delicias hominum!) pretiosa lapillos
Terra Eoa parit; quà Dædaleo labyrintho
Ardentes liquido scintillant lumine gemmæ;
Seu vomat hic radios adamas notissimus omnes,
Chrysolithive decus fulvum, flammansve pyropus,
Purpureove virens amethysto certet iaspis.
Quas lucri studiosa fames et avara cupido
Constituit metas; quæ non sint ausa? teruntur
Quotque labore manus, digitorum ut scilicet unus
Articulus niteat! sub fundo quæritur imo
Baccha maris; sensitque novum, quod molle sub undis,
Aëra coralium, tactâque induruit aurâ.
Quid crystalla loquar vitreis pellucida guttis?
Quid roris lacrymâ crustam, quâ succinus humor
Implicuit vivas pretioso carcere formas?
Nec levis iste labor tenues discernere testas,
Quas magè versicolor picto tibi prodit eunti
Terra pavimento; casu hæc spectacula fingi
Naturamne putas, tali ut sint prædita formâ,
Nequicquam effudisse manu; vel inania summis
Montibus, externo nasci conchylia lusu?
Necnon et videas quam saxis marra cavatis
Extundit solidos pisces, pelagoque remoto
Conversæ in lapidem exuviæ jacuere marinæ:
Quippe proculdubio exturbans has motus aquarum,
Tempore quo cœli effusæ patuere fenestræ,
Sedibus evolvit propriis, fecitque relictas.
Sidere rimosis decrescens unda latebris.
Sed neque scrutator penitus caligine mersas
Quas aperit gazas, aut quæ miracula servat
Condita, complecti valeam; quæ commoda vitæ
Materies, patiensque vocat labor; ille sub imo
Fornice terrarum, circumfusisque tenebris
Æstuat irrequietus, ubi ignis pabula, carbo

Pondere torpet iners, at operto sulphure vivax.
Teutonica emittit ferrum, vena Indica gemmas,
Aurumque Æthiopes, argentique orbe medullas
Parta novo tellus—sed quam potiore metallis
Libertate carent! quà sæva tyrannidis obstant
Fræna laborantûm stimulis, operumque vigori.
Haud ita dedecorat pensum servile Britannos;
Libera queîs animat vires industria, quàque
Carbonum exercent latebras, sua fœdera novit
Quisque suas leges—qui tam molimine vasto
Defodêre Lares et subterranea regna,
Perventum ut fluctus infrà salsosque meatus,
Dum caput attonitum Oceani vasto æquore navis
Alta supervolitat frustra reboantibus undis.

R. P. JODDRELL, Jun.

NOTICE OF

Essai Sur les Mysteres d'Eleusis. Second Edition. St. Petersburgh, 1815. *in one vol.* 8*vo.*

"Ὄλβιος, ὃς τάδ' ὄπωπεν ἐπιχθονίων ἀνθρώπων."
Homer. Hymn. in Cer. v. 480.

In the preface to this work, the ingenious author, Mr. Ouvaroff, mentions that the first edition, consisting of only 100 copies, and comprising 4 sections, appeared in 1812, at a time when the general attention of Europe was so engrossed by public affairs, that but little leisure could be spared for antiquarian or literary researches; yet he had the satisfaction to perceive that his opinions attracted the notice of many learned men, and their approbation encouraged him to revise his work and augment it with two additional sections; one containing a discussion of the System of Euhemerus in its relation with the doctrine of the Mysteries, and the other an attempt to reconcile the secret worship of Ceres with that of Bacchus, in a manner which he flatters himself is incontestibly new. Although Mr. Wilford, whose writings (in the Asiatic Researches) have furnished Mr. Ouvaroff with many powerful arguments, was deceived in some respects by his Indian *Pandits*, (as he himself candidly and publicly acknowledged) yet, after a lapse of so many years, not one critic, either of Calcutta, or of Europe, has disputed his explanation of the sacred formula (κὸγξ ὀμπὰξ) used at Eleusis. Mr. Ouvaroff, besides,

informs us, that on this subject he consulted Sir GORE OUSELEY, the late English Ambassador Extraordinary at the Persian Court, and a Member of the Asiatic Society, whom a long residence in Bengal had rendered familiar with the literature of India; and by this gentleman he was confirmed in his belief that there existed between the Sanscrit words explained by WILFORD, and the sacred formula of Eleusis, an affinity that cannot have been merely accidental.

It is justly observed by our learned author (p. 1.) that the study of antiquity offers nothing to the contemplation more interesting nor more obscure than the ancient Mysteries; and that although many writers of considerable ingenuity and erudition, from Meursius to Sainte Croix and Meiners, have treated the subject under various points of view, and discussed the nature of the ceremonies, their origin and design, and the epoch of their introduction into Greece: yet the most important of all these inquiries, that concerning the religious and philosophical relation which subsisted between the Mysteries and Polytheism, has not hitherto been made with all the diligence that it requires and deserves. Some, indeed, have totally neglected this point of relation in their inquiries, or have only noticed it incidentally; several, perceiving in the Mysteries little more than ceremonies, invented to deceive the vulgar; others exalting them into schools of philosophy. The Abbé Pluche attributes to them a different intention;[1] and Larcher imagined that they inculcated atheism.[2]

The name of Mysteries in general comprehended a multiplicity of religious institutions, differing very considerably among themselves, and not proceeding from a common origin. Under the same name have been designated the ceremonies of the Dactyli, the Curetes, the Corybantes, the Telchini, and others; even the more modern initiations of Mithras and of Isis: but a serious study of antiquity will demonstrate that very little resemblance or connexion existed between those religious rites and the Mysteries of Ceres, which were celebrated at Eleusis, and held the first place among all such sacred institutions; the ancients never intending to express by the name of Mysteries any but the Eleusinian. The others, with a few exceptions, were originally nothing more than the juggling of barbarians who imposed by some mysterious practices on the credulity of people at that time in a half-savage state; or the tricks of expert mountebanks, who, in later times, endeavoured by the help of obscure and foreign ceremonies to prevent the fall of a tottering religion. The affinity which subsisted between the Samothracian Mysteries of the Dii Cabiri and those of Eleusis has not yet been ascertained. The *Bacchic* or *Orphic* mysteries wear a character quite opposite to that of the Eleusinian; for between the worship of Ceres and of Bacchus the same difference appears as that which exists between the unbridled violence of savage life and a state of regular civilization. But the Mysteries of Ceres were, above all,

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[1] Histoire du Ciel. Tom. I. p. 371.
[2] Herodot. Trad. de Larcher, Tom. V. p. 449. note 84.

distinguished as having been the depositories of certain traditions contemporary with the world.—Besides, in discovering a point of mediation between Man and the Divinity, the Eleusinian mysteries had alone attained the object of every great religious association. All Greece hastened to be initiated; and Plato, who had penetrated into the secrets of the sanctuary, spoke of it with admiration. "In the *great Mysteries*," says Clemens Alexandrinus, "one learned to understand nature;"[1] and if the veil could be removed from the Eleusinian mysteries, we should find a clue to those of Egypt and of the East: this once found would conduct us even to the last moments of Polytheism. To whom we may ascribe the institution of those Mysteries celebrated at Eleusis, has not yet been determined; and we are ignorant whether the first Hierophant was Musæus or Cadmus, Inachus or Melampus, or one Eumolpus, or Orpheus, who transplanted the Egyptian ceremonies into Greece: or whether, as the most credible writers affirm, Ceres herself founded the mysteries of Eleusis.

The date of their institution is equally uncertain: Meiners and Dupuis have already proved that minute researches on this subject are equally frivolous as useless; for as the *lesser* mysteries indubitably preceded the *great*, the epoch of their true developement must have been that period when the Grecian republics were organized. It therefore must be more interesting to study the mysteries when arrived at their maturity, than whilst in a state of infancy. However remote may be the time of their transmigration from Egypt, however symbolical the name of Ceres, her mysteries must have been anterior to the epoch generally assigned, if we place their germ in those popular ceremonies practised by the first inhabitants of Greece, who were emigrants from the east. The religion of the Greeks was formed by successive acquisitions; and much of their worship had been transmitted from Egypt. The mysteries of Ceres, according to Lactantius, nearly resembled those of Isis: and in the opinion of Herodotus, the Attic Ceres was the same with Isis, who, when that venerable writer florished, was the only divinity honored with mysteries in Egypt. From these, we are therefore authorised to derive, in some degree, the mysteries of Eleusis: but this depository of ideas must have been slowly developed, and cannot have assumed, until after a considerable time, those mystic forms which always announce a certain maturity of thought.

This consideration may serve to account why Homer, whose poems are, without doubt, the most ancient documents of Grecian history, has not in any passage noticed the mysteries.[2] We cannot discover

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[1] Stromat. V. c. ii. p. 682.

[2] One of the Oxford marbles (Marm. Oxon. ed. Chandl. II. p. 21.) places the institution of the mysteries under the reign of Erectheus. Lami (in notes to the first chapter of Meursius's Eleusin. Opp. Meursii II. p. 547.) conjectures that the year half effaced on the marble should be 1399 before Christ. Homer is supposed to have florished 990 or 1000 years before Christ.

in his works any trace of mystic ideas. He never even rises to that abstract notion of destiny which constituted the soul of Grecian tragedy. His Theogony is anterior to all metaphysical combinations, and his compositions bear the true character of primitive poetry:—yet Homer, the first historian, (we may say) is not only silent respecting the Eleusinian Mysteries, which the most authentic testimonies agree in tracing up to the fabulous ages, but seems to furnish ideas of an order perfectly opposite[1]—a circumstance that could scarcely have occurred, if in the time of him who embraced all nature, and all the knowledge of his day, metaphysical ideas had been current.

It appears that the institution of those Grecian Mysteries must have been posterior to the immortal bard, from the testimony of Herodotus, who declares that Homer and Hesiod first gave to the Greeks their Theogonies, and determined the names, the worship, and the images of their Gods.[2] Although this assertion must not be understood literally, for many passages of Homer presuppose a system already established; yet Homer and Hesiod regulated the system, combined scattered traditions, and thus partly exercised the functions ascribed to them by Herodotus in a remarkable passage, of which, however, the authority has been warmly disputed by those who wish to prove the existence of Orpheus, and his claim to the honor of having founded the mysteries; whilst Aristotle, as Cicero tells us, maintains that Orpheus never actually existed: but the mysteries of Samothrace, attributed to him, seem in many respects like the Egyptian ceremonies, and this conformity serves to support the general opinion that Orpheus had travelled in Egypt. From the earliest antiquity, the Egyptians appear to have monopolized Oriental ideas. To reconcile, then, the transmigration of the mysteries from Egypt, with the silence of Homer and of Hesiod, we must date the developement of those rites brought from the east, after the age of Homer, or at least after the Trojan war, when Greece became organised into regular governments. The republican era followed the heroic age at the same time when lyric and dramatic poetry succeeded to the Epopœia.

Mr. Ouvaroff, in Section 2. expresses his belief that of all

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[1] As the shows of the lesser mysteries were intended to represent the condition of the soul while subservient to the body, so a liberation from this servitude, through the cathartic or purifying virtues, was what the wisdom of the ancients signified by the descent of Hercules, Ulysses, &c. into Hades, and their speedy return from its dark abodes. This is incontrovertibly proved in the treatise "On the Eleusinian and Bacchic Mysteries," by Thomas Taylor; which is recorded in No. XV. of *The Pamphleteer*. What Mr. Ouvaroff therefore says is by no means true, viz: "That Homer is not only silent respecting the Eleusinian Mysteries, which the most authentic testimonies agree in tracing up to the fabulous ages, but seems to furnish ideas of an order perfectly opposite." For he indicates to us the shows of the lesser Eleusinian Mysteries in the descent of Ulysses into Hades. Ed.

[2] Herod. lib. II. c. 53.

European countries, Greece was the first peopled by Asiatic colonies; and that a comparison of the various circumstances, half fabulous and half historical, which can be collected from ancient writers, will prove beyond doubt that these colonies belonged to three different ages, and were more or less civilized. The first did not bear any particular designation or generical name: the second were the Pelasgians, who appear to have had some affinity with the Thracians of Europe, and the Phrygians of Asia: yet the tradition of Dodona represented them as having for a long time sacrificed to the gods, although ignorant of their names.[1] The deluge of Deucalion (about 1514 years before Christ) produced a considerable change, when the Hellenes appeared, a new race issuing from Asia, and spreading themselves over Greece; they having driven out the Pelasgians, or united with them, gave their own name to the country which they civilized. About sixty years after this event, the Phœnician Cadmus established himself at Thebes, and the Egyptian Danaüs at Argos.

We have seen the institution of our Eleusinian Mysteries attributed to the goddess herself, or to foreign colonies. The Egyptian priests also claimed the honor of having transmitted to the Greeks the first elements of Polytheism: facts clearly indicating the east as the focus and centre of all that was civilized and enlightened. Many ingenious writers, who florished during the eighteenth century, regarded Egypt as the parent of all religious, and the source of all human, knowledge. This opinion is not new; the Egyptians themselves were the first who established it.[2] Of its modern supporters, M. M. St. Croix and Dupuis must be particularly mentioned. Some, as Kæmpfer, Huet, Lacroze, and Brucker, have even thought that India was an Egyptian colony.[3] But Egypt, however singular in some respects, does not exhibit in any the character of a central country; neither its geographical position, the natural disposition of its inhabitants, nor its political destinies. The whole plan of its Theocracy seems to show that the priests were a foreign colony.[4] But if Egypt has not invented any

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[1] Herod. lib. II. c. 53.

[2] See Diodor. Sicul. lib. I. p. 6. The same historian says in another place, (lib. I. p. 17.) speaking of the Egyptians, Φιλοτιμότερον ἤως ἀληθινότερον, ὥστε μοι φαίνεται.

[3] See on this subject the five memoirs by Abbé Mignot, in the xxxi. vol. of "Mem. de l'acad. des Inscript. 1768." The learned academician combats with powerful argument that hypothesis which renders Egypt the centre of civilization. He proves that the Indians have never borrowed from Egypt: and with admirable sagacity he has, we may say, almost guessed the discoveries made since his time: had he understood the Sanscrit language and possessed those materials of which we can now avail ourselves, he would have completed his labors by proving that the Egyptians borrowed all from Asia.

[4] It is remarkable that the priest of Saïs, whom Plato introduces speaking in his dialogue entitled Timæus, begins the history of his country with that of the Atlantis. This has been already observed by Bailly; and it is a proof that the Egyptians knew themselves not to be *Autochthones*, although it

thing, it has preserved all intrusted to it by strangers, and may be considered as the true link which connected Asia with Europe. Egypt transmitted the Oriental traditions, having altered them, to the Greeks. In the religious ideas of Greece, all, that differs from the Egyptian Theology, serves precisely to characterize the two nations; and traditions, which in Egypt were gloomy and lamentable, adapted themselves to the smiling climate and lively imagination of the Greeks.

The language of ancient Egypt is still concealed in profound obscurity: some discoveries, it is true, may be expected from the great undertakings of the French Government; and in Bengal, the English have already ascertained many important and authentic facts relative to the ancient connexion between India and Egypt; and from all that we know of mythological, historical and geographical traditions, a conformity appears so indisputable that we may adopt it with perfect confidence.[1]

Those who formerly regarded the Indians as *Autochthones*[2] believed, (according to Philostratus and Lucian,[3]) that from them the Egyptians borrowed their civilization. "I know," says Pausanias, "that the Chaldeans and the *Magi of the Indians* are the first who have preached the immortality of the soul. From them the Greeks learned this doctrine; and, above all, Plato, the son of Ariston."[4] These notions concerning India were long preserved: Clemens Alexandrinus and Saint Jerome[5] make mention of *Boudha*. It is evident that the Oriental Pantheism, which represents the universe as emanating from the primary being, had penetrated into Egypt and Greece. The Indian philosophers explained this system by the image of a spider that derives from its own bosom the thread of which its web is formed, sits in the midst of its work, communicates its movements, and draws back when it pleases the web which had been spun from itself. They compared the world to an egg. The Egyptians and the Greeks adopted

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does not show that they knew their true origin. The Egyptian priests were esteemed an Asiatic colony, even among the ancients. Zonaras, treating of the Science of the Egyptians, says, "Ἐκ Χαλδαίων γὰρ λέγεται φοιτῆσαι ταῦτα πρὸς Αἴγυπτον, κἀκεῖθεν πρὸς Ἕλληνας." "These things, it is said, came from the Chaldeans to Egypt, and thence to the Greeks." (Zon. Ed. Du Cange. Venet. 1729. T. 1. p. 14.)

[1] There is a remarkable passage in Eusebius which proves the ancient relation between India and Egypt: Τὸν Δημιουργὸν ὃν Κνὴφ οἱ Αἰγύπτιοι προσαγορεύουσιν τὴν χροιὰν ἐκ κυανοῦ μέλανος ἔχοντα, κρατοῦντα ζώνην καὶ σκῆπτρον (λέγουσιν). "The Egyptians represented the Demiurgos Kneph as of a blue color, bordering on black, with a girdle and a sceptre." (Præp. Evang. lib. III. p. 115.) In this image, we immediately recognise the Indian *Vishnù*. See the Asiatic Researches, vol. III. p. 571. and vol. XI. p. 94.

[2] Diod. II. p. 87. πάντα (ἔθνη) δοκεῖν ὑπάρχειν αὐτόχθονα. Nonn. Dionys. l. XXXIV. v. 182. Ἰνδῶν γηγενέων μιμήσατο πάτριον ἄλκην.

[3] Philostr. vit. Apoll. III. c. 6. VI. c. 6. Lucian. Fugit.

[4] Messen. c. XXXII.

[5] Stromat. I. p. 305. Hieron. adv. Jov. I.

this symbol. Modern discoveries confirm the testimonies of the ancients: they show that India was acquainted with *Misr* (Egypt) and the Nile: that the Egyptian Triad (Osiris, Horus, and Tryphon) had a common origin with the Indian Triad, composed of Brahma, Vishnu, and Mahadeva (See Paterson, of the Hindu religion, Asiat. Researches, Vol. VIII. p. 44.): that the Phallic worship in Egypt (copied from that of the Lingam in India) was carried into Greece by Melampus;[1] finally, that the division into casts, and the hereditary descent of the sacerdotal office, were not Egyptian inventions, as Monsieur Dupuis imagined: neither is it probable that the fabulous Sesostris introduced into Asia the religion of the Egyptians,[2] nor that the persecution under Cambyses forced the Egyptian priests to civilize India.[3] But Egypt served in its intermediate situation as the principal channel of intellectual commerce which subsisted between Asia and Greece, from the earliest ages.

Of all recent discoveries ascertaining the great influence of the east, the most important and most immediately relative to the object of this essay is a proof contained in the Asiatic Researches, (vol. v.) that the sacred words κὸνξ ὀμπὰξ (*Konx ompax*) pronounced at the conclusion of the Eleusinian Mysteries, and hitherto considered as inexplicable, are *Sanscrit*:[4] the Brahmins still use them at the close of several religious ceremonies; and in the dialect of the gods (for so the Indians style the language of their holy books) these words are expressed by *Kanska, Om, Paksha.*

Of these, the first signifies, according to Wilford, (Asiat. Res. vol. v.) the subject of our most ardent vows: *Om* is the famous monosyllable employed by the Indians at the beginning and end of their prayers and of all their ceremonies: *Paksha* perfectly corresponds to the old Latin word *vix*, (vices) in the sense of change, turn, periodical work, duty, vicissitudes of fortune, &c. and it is pronounced by the Indians while pouring out water in honor of the gods, and of the *Pitris* or manes. We learn from Hesychius that these words were uttered aloud in Greece at the close of important ceremonies whether religious or civil; and from *Paksha*, commonly pronounced *Vakt* or *Vakhs*, was formed the old Latin word *vix*. This discovery of Mr. Wilford not only ascertains the true origin of the mysteries, but proves the extensive influence of eastern ideas over the civilization of antiquity. Every impartial man will see in Asia the cradle of religious tradition and of

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[1] Herodot. lib. II. 49.

[2] Recherches sur les mystères du paganisme, p. 8. Herodot. Traduct. de Larcher, tom. II. p. 401. note 389.

[3] Kœmpfer, Hist. du Japon. lib. I. cap. 2. p. 33.

[4] The learned Le Clerc (Bibl. Univ. I. VI. p. 74.) thought these words Phœnician. Count de Gébelin, (in Monde Primitif. tom. IV. p. 323.) supposed them to be Hebrew. The celebrated Barthélemy believed them foreign to the Greek language, and probably Egyptian, since the mysteries appeared to have come from Egypt. See "Voyage d'Anacharsis," tom. V. (notes p. 538.)

philosophic discipline. It appears from what has been remarked, that the religious mysteries of Greece were of foreign origin: that Egypt did not give them birth; and, finally, that we possess a singular and luminous fact, which enables us to discover their true country.[1]

MOTS OU OMIS PAR H. ETIENNE,

Ou inexactement expliqués.

Par J. B. GAIL, Lecteur Royal et Conservateur des Manuscrits Grecs et Latins de la Bibliothèque du Roi.

NO. IV.

31. Ἀκτὴ, ἡ, *littus*, rivage, telle est l'acception vulgaire. J'en proposerois une autre que ne donne pas H. Etienne, celle de *colline, hauteur.* Ὀχθη et ὄχθος signifient *rivages* et *bords d'une rivière*, et par extension, *hauteur, élévation, tumeur, colline, levres d'une plaie,*

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[1] The original passage of Hesychius, to which Mr. OUVAROFF has above alluded, is the following (in voce κὸγξ ὀμπὰξ) "Ἐπιφώνημα τετελεσμένοις καὶ τῆς δικαστικῆς ψῆφον ἦχος ὡς ὁ τῆς κλεψύδρας. Παρὰ δὲ Ἀττικοῖς Βλόψ. Ed. Alberti. T. II. pag. 290. The word πὰξ, Hesychius explains by τέλος ἔχειν, which Tollius would read λέγειν. Fungerus, one of the annotators, says, "Vox πὰξ, quatenus silentium significat, plane est Græca (?) non Romana. Cum enim silentium imponebant, aut quæ dicta erant, indicta vellent, tum πὰξ dicebant. Extant sane hæc Diphili (Athen. Deipn. Ep. lib. II. c. 76.) Δειπνεῖ τε καταδὺς, πῶς ἀσχὴς; Λακωνικῶς. Ὀξους δὲ κοτύλην· Πάξ. τί πάξ. Falluntur qui admirationem eo significari volunt." T. II. pag. 857. Scaliger observes that it was usual to impose silence by placing the finger on the mouth, and that a conversation was terminated by the word πάξ. "Cum ex sermone præsentes dimitterent, tum πὰξ dicebant." Auson: Tollii. 1671. p. 499. In the same sense many Latin writers use this exclamation. Thus Terence. (Heauton. Act. IV. sc. 3. v. 39.)

"Unus est dies, dum argentum eripio: pax! nihil amplius."

Whilst the word *konx* does not appear to have passed the threshold of the Eleusinian Temple, the word *pax*, equally foreign to the Greek as to the Roman language, penetrated into the domestic usage of the ancients, and having been placed last in the celebrated formula which we have mentioned, contracted, apparently, the signification of *end* connected with that of *silence*: it has even descended to our modern dialects, for the word *pax* is in this sense undoubtedly the origin of *paix*, used by the French instead of *silence!*

(lesquelles seroient dures et relevées;) *berge.* Ἀκτὴ ne pourroit-il pas signifier de meme par analogie, *rivages;* et ensuite, *bords relevés qui encaissent une rivière;* et par extension, *colline,* hauteurs, *promontoire, pointe de terre élevée et avançant dans la mer.* Le sens de hauteurs, je le donnerois à Πυθίαις ἀκταῖς de Sophocle (Œd. C. 1102, 1103.) Celui de *promontoire,* le geographe Riga l'attribue fréquemment à *ἀκτή.* Ne conviendroit-il pas de l'adopter pour Ἰασωνίαν *ἀκτὴν* de Xenophon (Anab. 6, 2, 1.) et de traduire par *promontoire* cet *ἀκτὴν* que M. Larcher, contre la foi de tous les MSS., remplace par Ἰασωνίαν *ἄκραν,* correction gratuite, je pense. Aussi gratuite me semble la correction de Brunck, qui dans Theocrite (Id. 22, v. 158.; Id. 21, edit. de Brunck) remplace Σισυφὶς *ἀκτὴ* par Σ. *αἶα.* Sisyphe ayant fondé Ephyre, depuis appellée Corinthe, *ἀκτὴ* qui exprime que Corinthe est voisine de la mer, n'est-il pas meilleur que *αἶα terra,* terme vague qui convient plus à un pays continental qu'à une plage maritime? On sait que toute la partie de l'Isthme étoit basse et unie. Les Editeurs qui ont suivi la correction de Brunck se sont donc mépris,[1] je crois.

32. Δεκάκλινος (*στέγη.*) H. Etienne omet δεκάκλινος que donne Xenophon (Econ. 8, 13.) et que les interprètes rendent par *conclave decem lectulorum;* mais peut-etre le δεκάκλινος de Xenophon signifie-t-il simplement *une salle de grandeur à contenir dix lits,* et non *une salle ayant dix lits.* Voy. mon Opuscule Grec intitulé, *Eloge de la Mouche,* par Lucien, Paris, Delalain.

33. Ἐντάφιον, *τὸ, sepultorium linteum,* linceul. Tel est, je crois, avec Etienne, la signification propre de ce mot qui, par extension, a signifié *sepulture, obsèques, funerailles.* Après avoir cité *ἐντάφιος* adj. signifiant *sepulchralis, funereus,* H. Etienne ajoute: "Souvent on trouve *ἐντάφιον* pris substantivement comme dans cette locution (employée par Isocrate, Plutarque, Diod. de S. Polybe, Lucien et au-

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[1] Ce point de critique se trouve développé dans mon ouvrage intitulé *Recherches Historiques, militaires, geographiques.* Gail.

We refer M. Gail to a paper written by Mr. E. H. Barker, and inserted in the Eighteenth Number of the *Classical Journal,* p. 320-4, where Mr. B. shows that *ἀκτὴ* signifies "peninsulam s. terram, quæ utrinque mari alluitur, ut est Lucania atque Attica," and that it is frequently so used by Scylax. He adduces the words of J. Vossius from Gronovii "Geographica antiqua," p. 6—8. Vossius quotes Hesych., Ἀκτῇ ἐπὶ προὐχούσῃ (Odyss. ω. 82.)· ἐν τῷ ἐξέχοντι μέρει τοῦ αἰγιαλοῦ, and adds,—"Inde patet non *peninsulas* tantum, sed etiam *quævis promontoria* ita appellari: sane Appollon. R. Acherusium promontorium *ἀκτὴν* appellat: item Nicandri est apud Stephanum, Καναστραίης πάρος ἀκτῆς, et Hesych. Κωλίας· ἀκτὴ εἰς θάλασσαν ἐξέχουσα, et sexcenta hujusmodi." Lexicon ined. Augustanum ap. Tittmannum ad Zonaræ Lex. p. lxxxvi. Ἀκτὶς καὶ ἀκτίν· ἐπὶ τοῦ ἡλίου· ἀκτὴ δὲ ὁ αἰγιαλός· ἰστέον δὲ, ὅπερ ἐπὶ θαλάσσης ἐστὶν ἡ ἀκτὴ, ὁ κρημνώδης δηλαδὴ τόπος, τοῦτο ἐπὶ ποταμοῦ ὄχθη· ὅπερ δὲ ἐπὶ θαλάσσης αἰγιαλὸς, ὁ ἐπίπεδος δηλονότι καὶ ὁμαλὸς, τοῦτο ἐπὶ ποταμοῦ πλαταμών. Pindarus Ne. ix. 96, *ἀκταῖς ἀμφὶ βαθυκρήμνοις, valde altis et præcipitibus* Vide Dammii Lex. Homer. v. *ἀκτή.* Ed.

tres) καλὸν ἐντάφιον ἡ τυραννὶς ; ce qui signifie, je pense, il est beau non seulement de vivre *avec* (plus litt. *dans*) la royauté, ἐμβιῶναι τυραννίδι, mais encore de mourir avec elle et d'être comme enséveli avec elle, ἐναποθανεῖν et quasi ἐνθάπτεσθαι i. e. (ajoute Et.) *regiam potentiam usque ad sepulturæ* tempus retinere." Telle est la glose d'Etienne, glose où je regrette de voir *usque ad sepulturæ tempus retinere.* En effet le texte bien plus énergique dit, la royauté est un (glorieux) linceul dont il est beau d'être enveloppé dans la tombe ἐν τάφῳ; et par conséquent *post fata ;* ce qui signifie bien plus que *usque ad sepulturæ tempus.* Ἐντάφιον doit donc se prendre figurément dans la locution précitée. Dans Lucien (éloge de Demosthene) je ne traduirai donc pas avec M. Belin de Ballu, *je ne ferai point rougir Athènes, en me courbant volontairement sous le joug, en abandonnant le plus bel ornement de mon tombeau.*[1] Tel n'est pas le langage de Demosthène. " *Non,* a t'-il voulu dire, *non,* Athènes ne rougira *pas de moi. J'ai vécu libre, je mourrai libre, enveloppé de ma liberté, comme d'un glorieux linceul. Ainsi, même parmi les morts, je tiendrai à cette liberté, que vivant j'ai constamment défendue.* Quoiqu'en dise M. Belin (savant d'ailleurs infiniment sagace) ἐντάφιον ne désigne pas une parure (extérieure) de tombeau. Ce n'est pas un ornement extérieur de tombeau que montre Lucien; c'est Demosthène libre parmi les morts ; ou du moins Demosthène tenant à la liberté, devenue pour lui comme son vêtement funeraire. C'est le cas de rappeller ici le mot de l'impératrice Theodora à son époux qui, dans une sedition, lui pro-

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[1] Le traducteur Latin d'Ælien, (l. viii.) Vultejus traduit ainsi, *Pulchrum est tyrannis sepulturæ ornamentum,* ce qui est peu littéral et peu clair. L'idée de *beauté* et par conséquent d'*ornement* est dans καλὸν, mais nullement dans ἐντάφιον. Comment Kühn, Gronove et autres commentateurs d'Ælien n'ont-ils pas fait de glose sur cet ἐντάφιον? Gail.

Ælianus Var. Hist. L. 16. "Οτε ἦκεν ἡ ναῦς ἡ ἐκ Δήλου, καὶ ἔδει Σωκράτην ἀποθνήσκειν, ἀφίκετο εἰς τὸ δεσμωτήριον Ἀπολλόδωρος, ὁ τοῦ Σωκράτους ἑταῖρος, χιτῶνά τε αὐτῷ φέρων ἐρίων πολυτελῆ, καὶ ἱμάτιον τοιοῦτο· καὶ ἠξίου ἐνδύντα αὐτὸν τὸν χιτῶνα, καὶ θοιμάτιον περιβαλλόμενον, εἶτα οὕτω πιεῖν τὸ φάρμακον. Ἔλεγε γὰρ αὐτῷ, καλῶν ἐνταφίων μὴ ἀμοιρήσειν, εἰ ἐν αὐτοῖς ἀποθάνοι : ubi Car. Gottl. Kuehnius in sua editione (Lips. 1780. 8°.) hæc e Perizonii Comment. adnotavit:—" Parum commode vertebatur, *magnificæ sepulturæ.* Etenim ἐντάφια proprie sunt ornamenta, quibus ornatum cadaver in atrio collocatur, effertur, crematur. Sed et quia solebant etiam morituri se ornare, hinc factum, ut et ea, in quibus quis moritur, hoc vocabulo designentur. Sic iii. 24. *Pulcra arma τῷ ἀνδρὶ τῷ γενναίῳ* (si cadat in prælio) εἶναι τὰ ἐντάφια. iv. 8. καλὸν ἐντάφιον ἡ τυραννὶς, h. e. *pulcrum est mori in illa tyrannica dignitate.* Ita ergo etiam h. l. Quin diserte et simpliciter Laërtius, in Socrate, datum hoc illi vestimentum ait ab Apollodoro, ἵν' ἐν ἐκείνῳ ἐναποθάνῃ, *ut in eo moreretur.*" Addit Kuehnius " Heliod. Æthiop. : I. 8. p. 31. Ἐγὼ μὲν ἀγχόνῃ προλήψομαι τὴν ὕβριν—καλὸν ἐντάφιον τὴν σωφροσύνην ἀπενεγκαμένη. Vid. Moll. ad Longi Pastor. iv. 134. Cf. H. Vales. Emendd. p. 220." Charito iv. 7. ἐντάφιον ἔνδοξον ἡ ἡγεμονία, *vestes et ornatus sepulcrales.* Dorvillius:—" Hæc formula in deliciis fuit auctorum : Philostr. Sophist. I. 16. 3. ἐνταφίῳ τυραννίδι χρησάμενοι, ubi id animadvertit desumtum ex Isocratis Archidemo Olearius." Cf. Wesselingius ad Diod. Sic. xi. 11. Jacobs. ad Anthol. Gr. vi. p. 213. Ed.

posoit de fuir. "Non," repondit-elle, je ne fuirai pas, je veux mourir sur le trône : je veux qu'on grave ces seuls mots sur ma tombe : *ci gît Theodora imperatrice.* Καλὸν ἐντάφιον ἡ τυραννίς."

34. Ἐποχὴ, ῆς, ἡ, *l'action d'arrêter, de retenir, d'empêcher ; le doute, l'irrésolution, la rencontre des planètes ;* ou *la carrière d'une planète ; ère, époque.* Telle est, si j'ai bien traduit, à l'aide d'un dictionnaire, (car je sais bien peu d'Allemand) le sens que M. Schneider attache au mot ἐποχὴ, et tel est à peu près le sens que lui donne Etienne. Mais considérons le mot chronologiquement; méthode trop négligée, et qui m'a quelquefois réussi. D'abord, conformement à l'étymologie, ἐποχὴ de ἐπέχειν a signifié *l'action de retenir:* de *là* l'idée de *suspension d'assentiment, (assensionis retentio,* Cic. Acad.) ; ce qui n'est pas tout-à-fait le doute des Pyrrhoniens. En effet, *douter,* comme les Pyrrhoniens, et *suspendre son assentiment,* comme les Académiciens, ne sont pas, je crois, synonymes. Ἐποχὴ s'est pris ensuite dans un sens astronomique, et a signifié, *le lieu d'un astre dans le ciel*; sens qui ne date guères que du tems d'Hipparque (Voy. Astronomie du célèbre M. Delambre, T. ii. p. 232.) A une epoque postérieure, les historiens et les chronologistes l'ont employé dans le sens de *époque, ère,* substituant ainsi à l'idée d'un point dans le ciel, l'idée d'un point dans le tems. Enfin, à une époque encore postérieure, ἐποχὴ a signifié *locus ubi mare colligitur.* Voy. novelles de l'Emp. Léon, 57 et 104; et le *gloss. mediæ et infimæ græcitatis,* par Ducange.

35. Ἑπτάκλινον, locus septem lectos habens ad discumbendum, ou locus septem accubantium eâ formâ qua *τρίκλινον.* Ainsi s'est exprimé H. Etienne, au lieu de la forme neutre. M. Schneider donne ἑπτάκλινος, et le rend par *qui a sept couches, soit qu'il s'agisse de lits, soit qu'il s'agisse de sièges à mettre autour de la table.*[1]

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[1] The words ἑπτάκλινος and δεκάκλινος certainly bear a signification very different from that which the Lexicographers assign to them. They are employed to denote "a room of a certain size, capable of containing seven or ten couches," and in a secondary sense they frequently signify "a certain space equal to what would be requisite for seven or ten 'discubitory' couches." M. Gail has noticed the word δεκάκλινος as one, which does not occur in H. Steph.'s Thes. But we shall soon see that it is used not only by Xenophon but by Aristotle and Steph. Byz. H. Stephens also omits the words ἐννεάκλινος (ap. Athen. v.) δωδεκάκλινος (which is used by Anaxandrides ap. Athen. iv. p. 131.) and ὀκτάκλινος, which is omitted by Schneider. "Veteres cum alicujus cubiculi vellent magnitudinem indicare, dicebant, *Tot lectos capit:* unde est appellatio tricliniorum, et οἴκων τετρακλίνων, ἑπτακλίνων, atque etiam εἰκοσακλίνων, et τριακοντακλίνων. Eo allusit Anaxandrides, Τοὺς δὲ λίβητας χαλκοῦς εἶναι Μείζους λάκκων δωδεκακλίνων. Proprie non λάκκοι, sed œci dicuntur δωδεκάκλινοι, *lectos xii. capere.*" Casaub. ad Athen. iv. p. 131. Aristoteles de Mirab. Auscult. c. 58. p. 115. ed. Beckmann: Ἔστι δὲ καὶ κρήνη τις ἐν Παλικοῖς τῆς Σικελίας, ὡς δεκάκλινος. (Cf. Steph. Byz. v. Παλικὴ, ubi omnino lege Abr. Berkelii notam.) Iterum Aristot. ibid. c. 1. p. 2. Ὅταν δὲ ἐκδαρῇ τὸ δέρμα, κατέχειν τόπον ὀκτακλίνου. "Pellis bolinthi extensa scribitur hic κατέχειν τόπον ὀκτακλίνου. Eadem in *Hist. Anim.* dicitur occupare spatium εἰς ἑπτάκλινον. Sic in nostro libello infra c. 58. fontem Siciliæ Palicinum esse scribit noster ὡς δεκάκλινον. Etiam c. 139. τόπος πεντάκλινος. Cf. Pollux I. 8. p. 51. et vi. 1. p. 566. ubi quid sit οἶκος τρίκλινος, πεντάκλινος, δεκάκλινος docet. His-

36. Ἐσδρομὴ, ῆς, ἡ, Thuc. 2, 25, 2. H. Etienne n'indiquoit pas la source. Scott y a suppléé; mais ce soin étoit bien autrement important pour ἔσβασις, dont Scott n'a pas cité l'auteur qui l'a employé dans une acception difficile et ignorée avant nous. Voy. le *Classical Journal* de Septembre, 1815.

VII. Ἡ Θρᾴκη, τὰ ἐπὶ τῆς Θρᾴκης. Dans la 1e série j'explique cette locution. Aux documens déjà donnés, qu'il me soit permis de joindre une locution parallèle tirée d'Isocrate (panégyr. T. i. p. 73, edit. Cor.) πόλεις τὰς ἐπὶ τῆς Εὐρώπης· M. Auger et autres traduisent *les iles et les villes de l'Europe.* Mais je proposerois *les iles et les villes qui touchent à l'Europe.* Ces iles et ces villes sont, je crois, celles du littoral de l'Asie occupée par les Grecs à une certaine époque: savoir, *la Doride, l'Eolie, et l'Ionie;* et de plus, je pense, *une partie du Bosphore et de l'Hellespont:* pays qui touchoient à l'Europe dont ils étoient comme la clef. Le même *panégyrique* nous avertit que la division du monde en 3 parties est postérieure à Isocrate: c'est à l'époque de la plus grande puissance de Carthage, et lorsqu'on eut fait des découvertes vers l'ouest de l'Afrique: ce fut alors (sauf examen ultérieur) que l'Afrique auparavant confondue avec l'Europe s'éleva au rang de 3me partie du monde.

REMARKS ON

The Similarity of Worship, that prevailed in different Parts of the Pagan World.

אנשים אחים׃

Gen. 13, 8.

No. I.

It is a point of interesting research to trace the corresponding opinions in religion, and to investigate the similarity of languages, which prevail in different parts of the globe, to examine each variation and peculiarity of dialect (as far as may be practicable) as mankind branched off in colonies at a greater distance from the

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ce vocabulis Græcos certam designasse mensuram, non minus quam si cubitos et pedes nominassent, palam est. De ista vero quæstione, quantum fuerit hoc spatium, disputavit Gesnerus Hist. Quadr. I. p. 147, qui eandem omnium istorum spatiorum, quæ a *cline* nomen habent, fuisse latitudinem, et longitudine solum differre, credidit. Ex ejus sententia heptaclinos vel octaclinos bonasi longitudo non brevior fuit pedibus septemdecim; quæ vero latitudo fuerit, ex ratione longitudinis ad latitudinem in communium boum pellibus conjicere liceat." Beckmann. Ed.

place of their dispersion, and at the same time to observe the *radical* connexion, which still most visibly subsists between them, and the institutes of the Jewish lawgiver. But, as this has been a subject, frequently considered, we must content ourselves rather with particulars either not noticed, or regarded in a different light, than with systematic arrangement. Any one, who has read Herodotus, Strabo, and Diodorus Siculus must be convinced, that in the more early times but one scheme of theology, with more or less national variations, obtained among the eastern nations, which, in the advancement of civilization, spread itself over the greater part of Europe, and formed the basis of both Gothic and Celtic worship. Herodotus, Clio 131, writing of the Persians, makes a remark, which clearly elucidates this: *Τούτοισι μὲν δὴ μόνοισι θύουσι ἀρχῆθεν· ἐπιμεμαθήκασι δὲ καὶ τῇ Οὐρανίῃ θύειν, παρά τε Ἀσσυρίων μαθόντες καὶ Ἀραβίων: καλέουσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιττα· Ἀράβιοι δὲ Ἀλίττα· Πέρσαι δὲ, Μίτραν*: so that, Assyrians, Arabians, and Persians adored one common deity, and of course propitiated her with corresponding ceremonies. As from other passages more explicit the common origin of oriental theology may be established, it may not be irrelevant to include that of our own island, as being evidently a branch of the same school, and retaining undeniable traces of emigration from the east. And few etymological researches have caused more discussion, than the names BRITAIN [1] and DRUID; the first is most probably either the Pratist'hana or Bretast'hana of Captain Wilford, or the island of Prydain in the Triads, and the latter demonstrably is deduced from an eastern source. It savours too much of Grecian vanity to imagine that

[1] Nonnius seems to derive it from Brutus, others from Pryd-Cain, Camden from Brith with Tania as a termination, Somner from Brydio, and Bochart from Barat Anae, to which Borlase very properly objects. Parthenius in Eroticis says that the Κελταὶ descended from Hercules by Κελτίνη, daughter of Brettanus, and a fragment of Polybius preserved by Hesychius is much to the same purpose, Βρίτταναι ἔθνος ἀπὸ Κελτοῦ τῆς Βρεττάνου θυγατρός: but Mr. Wilford remarks, that Pratist'hana or Bretast'hana is an usual Sanskrit term to express a sacred spot, as *beit' olkaddes* and *beit' olmokaddes* with Muhhammedans. In no little conformity, however, with Parthenius and Polybius, Mr. Meyrick observes, that "the *second* chieftain recorded in the Triads, who flourished about 150 years after Hu the mighty, is PRYDAIN, from whom the island was called Britain; it was also called Yvel Ynys, the Honey Island, Clas Meiddin or Meityn the rocky water-guarded island, and Ynys Prydain, Prydain's Island." Also, some have derived Albion from the Celtic Alb, others from Alphon: the more fanciful from a giant so called, one class from the Hebrew, others from its cognate the Phœnician. In like manner, Saxo Grammaticus deduces England from Angul, and Mallet's translator, enumerating certain circumstances at Holstein, which induced him to believe, that the English nation came from this lower part of Saxony, quotes an ancient author to this effect: "There is one thing, that strengthened me in this belief, that there is an antient town hard by, called *Lunden*, and an island, called *Angles*, whence it may well be, that our country came from Britannia to be Anglia."

δρῦς could possibly have given a name to this order:—the Druys, also, of Berosus, or the Dryic of Gouldman, Aventinus, and others, is too uncertain a personage to be admitted, nor are the Dryades, the Syriac root דרב or the old German Trutis less encumbered with difficulties. General Vallancey alone with probability seeks it either in the Persian دارو or the Arabic درب yet these do not appear to be connected with the Druid: for, as the Druid was a character much resembling the eastern Derveesh, any etymology, that supports this connexion, claims attention: accordingly, the Persian word درویش signifies *poor*, and the Sanskrit of درویش is DRUWIDH (poor, indigent) vowel for vowel, letter for letter, as the word Druid occurs in some Celtic remains. And, in historical conformity with this deduction, among the Hindoos, we may observe in the Sanniassi the professional mendicant, answering to the كفير of the Arabs, and that poverty was rather a merit than a disgrace among the Druids, is deducible from the following Triad: "The three primary privileges of the Bards of the Island of Britain are *maintenance, wherever they go*, that no naked weapon be borne in their presence, and that their testimony be preferred to that of others." At what time arose this reverence for the sacerdotal order would be most difficult to determine: at a very early period, Melchisedek was priest of the most High God, and at the same time king of Salem;—among the Egyptians the priests had lands assigned to them, which they retained even during the severe famine; therefore it must have been of very early date: —however, in the book of the law,[1] the Levites were debarred from any inheritance with their brethren, because *the service* of Jehovah was their inheritance (יהוה הוא נחלתו) and different passages, which relate to their maintenance, bear no small similarity to the Triad, which we have adduced.

It is also clear to every unprejudiced reader, that the doctrine of the Trinity is fairly deducible from the Hebrew Bible, and even from the writings of Moses, but that the proof rests on אלהים is much too visionary to be admitted. Mr. Collit (Class. Jour. No. 22. p. 285.) has most lucidly remarked, that if this were the case, we should have a plurality of GODS instead of a plurality of *persons:* and by analogy, if the "holy and undivided" Trinity be expressed, whenever אלהים occurs, they must be understood, whenever this word is applied to the אלילים of the Gentiles. Rabbi Bechai[2] remarks that אלהים is the name of judgment, יהוה that of mercy, whence it is said in שערי־אורה l. f. 1. 2. אם המשפט יוצא לרחמים נקרא יהוה ואם המשפט יוצא לדין נקרא אלהים: and although we find Rabbi Simeon Ben Yochai allowing three

[1] Deut. xiv. 29. xxvi. 12. xviii. 1, 2.

[2] Apud Buxtorf.

degrees in it, each being distinct, and self-existent, and notwithstanding, all of them, but one, incapable of separation, &c. it is not to the plurality of אלהים that he alludes, but to the three superior Tephiroth of the Kabbalists. Mr. Bellamy's observations on this word most assuredly silence the dispute: but it is nevertheless apparent, that the Rabbin from different passages of SS. mysticized considerably respecting this doctrine, abundant proofs of which may be seen in a work, intituled "KABBALA DENUDATA, 2 VOL." and in Maurice's Indian Antiquities. This triad of hypostases branched out from the scriptural records, at a very early period, among the Gentile Idolaters, and the majority of those triads which Bryant and Faber have contrived to refer to the Noachidæ, unanswerably relate to their conceptions of the Deity: those of the eastern schools all resoluble into one primordial being, those of Greece and Rome so ably discussed by Sir Wm. Jones, and whatever triads are discoverable among the more barbarous nations, all belong to the divine hypostases, being in their several mythologies anterior to the deluge of Noah. Not only among Indians, Chinese, Persians, Egyptians, and Greeks, but among Goths and Celts were these opinions spread; accordingly Meyrick argues from the three primeval unities in the Bardic institutes, (from their triads, and the reverence paid to the number three) that the Druids were not unacquainted with the doctrine of the Trinity; and as the Jews were scrupulous about expressing the name יהוה, so likewise the Druids expressed it by a term known only to themselves, using for this purpose the letters O. I. W.

Yet, notwithstanding, these were in the essence of one omnipresent God, whom the Goths emphatically denominated ALFADER, a variety of subordinate agents were introduced in the administration of the world: and here also, if we consider that many of these were but atmospheric phænomena personified, that no small portion of them were *embodied* passions of the human breast, that its pursuits, its desires, exquisite joy, or poignant sorrow framed into life, that the seasons likewise and their variations formed their part in this factory of Deities, our reason must assent, that one-half of the gods could have no more to do with Noah and his ark, than the deluded race of mortals, who adored them. In fact, the apotheosis of heroes and numberless circumstances too inconsequential to be recorded by the historian, together with astronomical discoveries, made innovations in religious worship, which, abetted by the superstition of those dark ages, and the machinations of priests, and acquiring root by the lapse of time, increased the catalogue of polytheism, and opened a door to every fraud and deception. One part of these rites and ceremonies was, evidently, the service of fire, and long before the days of Moses, it prevailed in Chaldæa from an idea, that fire and the sun were the most significant emblems of

the Deity; and even, although the Israelites had been habituated to behold these idolatrous customs in the land of Egypt, Moses, after their Exodus, most particularly enjoined fire in the service of God, and of things taken in war, such as could withstand the fire, were commanded to be submitted to this ordeal, before they were accounted pure. Also, shortly after Abraham's separation from his native country, during the sublime vision, that is recorded (in Gen. 15.) a burning lamp is introduced as passing between the pieces, and when he was afterwards desired to offer up his son in sacrifice, a knife was not the only thing, that he provided, but fire to complete the ceremony. It was in a burning bush, that God appeared to Moses, it was a pillar of fire, which guided the Israelites into Canaan, and it was for offering that which was unhallowed that Nadab and Abihu were destroyed. It was not then revered *merely* as an emblem of God, but was probably appointed by him in those sacrifices, that were offered to him by the earliest members of the human race, such as that of Abel; from whence it will be easy to account for the worship paid to it in subsequent times. The ancient Persians had very exalted notions respecting it;—it was not to it, *as an element*, that they addressed their vows, but considering it as a representative of the Creator, and as the purest of elements, *through it*, they worshipped him. So, the service of fire becomes one of the indispensable duties of the Brahmăna: at Benares (says Sir Wm. Jones) a sacrificial fire is kindled at the birth, which is preserved unextinguished until the day of death; and he, who consecrates or places a sacrificial fire is denominated *Agnichita* a worshipper of fire. The Amara Cosha reckons three species of fire; the *Dakshināgni*, or that which has been taken from a consecrated or household fire, and placed towards the south; the *gārhapatya*, or that which a householder perpetually maintains, and the *āhavanēēya*, or one that has been taken from that of the householder, and prepared for receiving oblations, whence it becomes a consecrated fire: these *three* holy fires collectively are called *trētā*. This element may be consecrated by the prayers of the Brahmăna, over which a goddess, called *The Wife of Fire*, (AGNĀYĪ) presides; but her office is more particularly to watch over those prayers, with which burnt-offerings are performed. When the fuel is placed upon the fire, a prayer is uttered, called Sāmadhēnī.—That the vestal fire among the Romans was a branch of this worship is most evident, and all the fables respecting Vulcan, as well as every ceremony in honor of the sun may be referred to this. We likewise find it both among the [1] Goths and the Druids, who confounded Hu with the sun, and ascribed to him

1 The Goths are less frequently introduced than the Druids, because Mr. Maurice has been more minute respecting them in his Indian antiquities.

divine honors, whence Taliesin (as quoted by Mr. Davies) exclaims, "Let him burst forth with rapid speed, the moving, the vehement fire! even he whom we adore, high above the earth. The fire! The Fire! whispers Aurora; he is high above the lofty gale." In the Kadeir Taliesin, it is also written, "I am HE, who animates the fire to the honor of the god Dwydd, in behalf of the assembly of noviciates, qualified to treat of mysteries." Borlase suggests an inquiry (*concerning the rocks in the Isle of Man*) "Were these rocks appropriated to the holy fires of the Druids? and chanelled thus, that the priest might better collect the sacred embers? of which you know, the Druids made gain here in Britain, as the Magi anciently did, and their followers still do in Persia." It has been well ascertained, that on certain occasions they kindled holy fires, and that the common people were obliged to extinguish their domestic fires on the eve of November, and re-kindle them from the consecrated; and the cell of sacred fire commemorated by their Bards is frequently called the Cell of Meithin. All these particulars serve to prove our position, that fire was esteemed the best representative of God (Ζεὺς ἀκαμάτου πύρος ὁρμὴ) and that (as Hyde has well remarked) all these ceremonies and services were not addressed by the more intelligent either to it or to the sun, but to that God, of whom these were accounted but the emblems.

D. G. WAIT.

PROFESSOR LENNEP'S[1] CONJECTURE ON A PASSAGE IN PROPERTIUS.

Nympharum semper cupidas defende rapinas,
Non minor Ausoniis est amor ah *Dryasin.*

PROPERTIUS I. 20, 9.

FRIGERE illud *ah* nemo non sentit. Tolerabilius, nec tamen elegans est, quod pro eo amplexi sunt Lipsius atque Heinsius *et Dryasin.* Alio ducebat Codicum lectio, *Adriacis, Adriaticis, Hadriacis.* Itaque miror nemini suboluisse veram lectionem:

[1] We shall be happy to receive any other communications from the ingenious and learned writer of this article, who does not appear to have noticed the words of Kuinoel, who, when commenting on this passage of Propertius, says:—"Forte præstat, quod in quarto Voss. occurrit, *Non minor Ausoniis ardor amadriadis,* unde *Hamadryasin* elicere facile est, ut, infra v. 34." Schneider has not inserted the word Ἀδρύαδες in his Lexicon. ED.

Non minor Ausoniis est amor Adryasin.

Sed videlicet minus, quam oportebat, notum in vulgus erat hoc vocabulum, quod proinde si illustrem, haud ingratum spero me facturum eruditis. Doctus poëta, doctrinæque suæ ostentator, Propertius exquisite *vers.* 10, dixit *Adryadas*, quas *vers.* 34, notiori nomine vocavit *Hamadryadas*. Similiter eas voces permutavit Nonnus, in cujus Dionysiacis multa servata sunt rarioris usus vocabula. Apud eum p. 753 pr. Tiresias Agavæ taurum Jovi immolare,

ἀμαδρυάδεσσι δὲ νύμφαις
θῆλυν ὅϊν σήμαινε θυηπολέειν· *Vers.* 5 et 6.

cujus monitis obtemperans Agave in *vers.* 17,

Ζηνὶ καὶ ἀδρυάδεσσι μίαν ξύνωσε θυηλήν.

Memorantur ἀδρυάδες ibidem p. 755, v. 11 et 12, et p. 381, v. 1. Hamadryadas dicit Baccho,

σὸν φυτὸν ἀδρυάδεσσι χάριν καὶ κάλλος ὀπάσσει.

Recte igitur Falckenburgius, pro corrupto p. 26. *vers.* 12.

ἀδρισάδες δὲ
ἥλικες ὠδύροντο λιπόσκια δένδρεα νύμφαι,

legi jussit ἀδρυάδες δὲ, rejecta, quæ prius ei in mentem venerat, correctione αἱ Δρυάδες δέ. Sed ea similive indigere videtur alius Nonni locus p. 411. v. 14.

ἀμαδρυάδεσσί τε νύμφαις
ἀδρυάδες μίσγοντο φιλοπτόρθῳ Διονύσῳ.

Illic enim vel αἱ Δρυάδες legendum, vel ἅμα, aut ἀνὰ Δρυάδεσσί τε νύμφαις Ἀδρυάδες μ. siquidem certe non diversæ sunt *Adryades* ab *Hamadryasin*. Scilicet α in ἀδρυὰς idem valet, quod ἅμα, sive est collectivum, ut in ἀδελφὸς, ἄλοχος, ἀκοίτης, quemadmodum est ο collectivum in ὅτριχες, ὁετεῖς, ὅπατρος, pro ὁμότριχες, ὁμοετεῖς, ὁμόπατρος. Doctissimus vir, H. Stephanus, vocem aliunde non noverat, quam ex Epigr. Anthol. Planud. iv, xv. 2.

Ἐνθάδ' ἐριδμαίνουσι τίνος πλέον ἔπλετο χῶρος,
Νύμφαι Νηϊάδες, Νηρίδες, Ἀδρυάδες.

Scribit enim *Thes. L. Gr.* T. 1. p. 1055. ad v. Δρυάδες. "Quod in Epigr. legitur, ἀδρυάδες, puto esse pro ἀμαδρυάδες, ideoque malo ἀδρυάδες cum spiritu aspero: duram tamen esse fateor syncopen." Scilicet eo tempore Nonnus nondum in lucem prodierat.[1] Sed fugisse Stephanum videtur locus Phavorini Camertis, p. 1317. Νύμφαι αἱ ἐπὶ τῆς ξηρᾶς αἱ Ἀδριάδες καὶ ἀμαδριάδες καὶ ὀρεστιάδες κα-

[1] Fallitur vir doctus. Ante Thesaurum Gr. Linguæ editum A. 1572., Nonni Dionysiaca e Biblioth. Io. Sambuci Pannonii, cum Lectt. G. Falkenburgii, in lucem prodierant Antverp. Chr. Plantin. 1569. 8., et in Catalogo Auctorum Gr., e quorum scriptis vocabula petita sunt in Thes. Gr. L., H. Stephanus meminit Nonni Aldinæ editionis. Ejus testimonium ab H. Stephano non semel adhibetur. Vide Thesaurum vv. ξυνόω, et λιπόσκιος. Ed.

λοῦνται νηρηΐδες αἱ ἐν τῇ θαλάσσῃ, νηΐδες αἱ ἐν ταῖς λίμναις. Qui locum hunc citat de Rhoer, in Animadv. ad Porphyr. de A. N. p. 97. Ἀδριάδες legi vult Δρυάδες. Probabiliter ad speciem, nec tamen vere. Phavorinus Eudociam exscripsit, in cujus *Violeto* legitur p. 307., Νύμφαι εἰσὶ τὰ ἐν γυναικείῳ σχήματι ἐν τοῖς ὄρεσι φαινόμενα δαιμόνια, αἵτινες Ἀδριάδες καὶ Ἀμαδριάδες καὶ ὀρεστιάδες καλοῦνται, ὥσπερ καὶ Νηρηΐδες αἱ ἐν τῇ θαλάσσῃ, καὶ Νηΐδες αἱ ἐν ταῖς λίμναις. In Epigr. Pauli Silentiari citato corruptum Νηρίδες suspectum etiam ἀδρυάδες reddidit, unde Huetius correxit Νηρείδες, Δρυάδες, cui calculum adjecerunt Valck. ad Ammon. p. 163., d'Orvillius ad Charit. p. 183. Brunckius in Anal. Nuper Jacobsius e Vat. Cod. edidit,

Νύμφαι Νηϊάδες, Νηρεῖς, Ἀδρυάδες.

Antea mihi in mentem venerat corrigere Νύμφαι, Νηρείδες, Νηΐδες, Ἀδρυάδες, quod nunc quoque nescio an præferam. Spiritus lenis in ἀδρυάδες offendere Stephanum non debebat, cum sit idem in ἀδελφὸς et ἀκοίτης.

D. J. Van Lennep.

BIBLICAL AND CLASSICAL CRITICISM.

In a late Greek Grammar a passage is found containing an indirect attack on the doctrine of the Trinity, by changing the received sense of a text by the figure of attraction. Nothing but necessity justifies, in my opinion, the use of these forced constructions :

Nec Deus intersit, nisi dignus vindice nodus.

If, therefore, a passage admits of good sense and good grammar without these, they cannot be admitted; and without any other alteration than the place of the commas, the passage in question (Acts, c. x. v. 36.) is as plain in its grammatical construction, and as decisive in its meaning, as words can be made.

I would divide the sentence thus : I would place a comma after Χρίστου, and another after Κύριος, with a colon after οἴδατε ; and construe thus, " Ye know the word which God sent to the Israelites, preaching peace through Jesus Christ, (He is Lord of all,) this proclamation having been made through all Judæa, beginning at Galilee after John's Baptism." Hence τὸν λόγον is governed by οἴδατε ; and not only is the forced figure of attraction avoided, but the quaint phrase, " This word is Lord of all," a mode of expression which nothing would render palatable, but the assumption of superior discernment, supposed to be manifested by thinking differently from the vulgar herd of commentators and

Christians. My interpretation is corroborated by the Alexandrian MSS., omitting ὃν, and Chrysostom reading εὐαγγελιζόμενον. The Vulgate gives us no assistance; but the Syriac translation, as well as the Arabic, Æthiopic, and Coptic, all agree in the sense, *hic* (*Jesus*) *est Dominus omnium*. The Syriac is as follows, Verbum (which in the Syriac is melto, a feminine noun) enim quod misit ad filios Israel, et annunciavit eis pacem & requiem per Jesum Christum (honau morioh doul) hic est Dominus omnium. The antecedent here is evidently Jesum Christum honau, the Syriac article masculine cannot refer to melto, which is feminine. The Arabic version published by Erpenius, and which is a translation of the Syriac text, is absolutely of the same tenor. It has الا كلمة al Calmet. The word—a feminine, and after yasuah al mesyhh يسوع الا مسيح Jesus the Messiah, it has the words hadha hiu هذا هو hic est, and not hæc est ٥ هذه hadheh.

The Æthiopic is also decisive on the subject, but not so satisfactory as the Syriac and its faithful transcript the Arabic. Now when it is recollected that the Syriac version of the New Testament was the very earliest, as might be expected, and perhaps not later than the first century, its testimony is decisive. Your Journal of December presents your readers with an attempt of Mr. Brown to invalidate the text in Timothy, 1st Epistle chap. iii. ver. 16. I should have thought that the translation produced by this new attempt on the text would have appalled the hardiest critic. His first trial makes Timothy a Church and a pillar, and a support of the truth, and also of the logos, which is the great mystery of godliness, which was manifested in the flesh, &c. see page 25. line 8. In all this *whiching* what does Mr. B. intend for the antecedent to ὃς ἐφ. How can ἥτις ἐστὶν ἐκκλησία be translated, The conduct of a man who is a Church! Is there a single instance of men being called churches? But this is not enough. At the bottom of the page we have this translation improved, and now he really outdoes his former effort: *But if I tarry long that thou mightest know what ought to be the conduct of a female who is a church of the living God, and of a male who is a pillar and support of the truth, and also of the Word* (Logos) *which is the, &c. which was, &c.* Now is it possible that this page could have been written by one who truly reverenced the Scriptures? Or are we to be deluged by all that unbridled fancy, or licentious conjecture can pour forth? The absolute nonsense produced by so fanciful an emendation sufficiently proves its futility. To enter into a fresh discussion of the text, as to the reading of ὃς or θεὸς, would be useless, for to discuss it thoroughly would take up too large a portion of your Journal, and to do it superficially would answer no

good purpose. Your readers I would refer to Dr. Berriman's dissertation on this text, and Woide's Præf. Cod. Alex. §. 8. p. xxxi. I would only just observe in addition to Griesbach's remark quoted page 218. line 8. that ὃς ἐφανερώθη, according to the Greek idiom, signifies, Whosoever was manifested; and that ὃ ἐφανερώθη is to be found in no MSS. whatever. And secondly, we learn from the Revelations, chap. ii. ver. 1. that the heresy of the Nicolaitans prevailed at Ephesus. These not only denied the divinity of Christ, degrading him into the order of angelical existences, but also that he was incarnate, or suffered in the flesh. Hence it became necessary to assert both the divine and human nature of our Lord; this the apostle does in the reading θεὸς ἐφα— And Ignatius, in his Epistle to these very Ephesians, adopts the apostle's language, Ἀναπυρώσαντες ἐν αἵματι θεοῦ—ἐν σαρκὶ γενόμενος θεὸς—θεοῦ ἀνθρωπίνως φανερουμένου. Under these circumstances we will let the Therapeutæ alone, preferring the authority of Scripture to Mr. Brown's conjecture. Such, in my opinion, is the proper conduct of a male who is a pillar, and support of the truth, or even a female who is a church!

The writer of those excellent remarks on the Cambridge MSS. of the four gospels will perhaps find, in the volume lately published by Mr. Nolan on the state of the Greek text, reason for preferring such MSS. as Latinize, or are accused of Latinizing. There is reason for supposing them less affected by the corrections and omissions of Eusebius Cæsariensis, whose altered MSS. although received in Ægypt, and introduced into the West by Eus. Vercellensis returning from his exile, were nevertheless rejected at Constantinople, and superseded by the edition of Athanasius, who is supposed to have retained the ancient text unaltered. When it is recollected that Constantine had introduced these, (the Eusebian edition) and that it was compiled at his request, but that it was soon generally rejected, and its use abandoned, we may well conclude that it was considered in those times as peculiarly faulty.

The agreement of the Latin text preserved in the Codex Brixianus with the Greek textus receptus, and the Greek MSS. of the Byzantine edition strongly corroborate the above opinion; while the causes for omitting some and altering other texts so ingeniously traced out by Mr. Nolan satisfy us at once by whose means the variations have arisen. And perhaps your correspondent M. will hereafter see reason for regarding the Codex Monfortianus as possessed of the most pure and least corrupted text of any extant. It is not, indeed, very ancient itself, but the copy of one so old, that the errors of transcribing once being excepted, it may take the highest rank in point of authority.

In discussing this subject of texts, may I be permitted, to inquire if Mr. Bellamy has ever replied to the repeated

query of your correspondent—What edition contained his immaculate Hebrew text? This has been often urged, and he has never deigned to notice it, although it would seem a question which might be answered to a stranger. I would also ask how it happens that the Samaritan text supplies so many Matres Lectiones omitted in *all* the Hebrew Bibles, how he accounts for the different chronology in the Hebrew, Samaritan, and Septuagint texts; and lastly, as there is a great variation in the earliest MSS. from which our printed text must have been originally taken, by what means are the genuine MSS. to be distinguished, and what determines a various reading? Mr. B. would probably have made his opinions on these subjects better comprehended had he replied to the observations of Mr. Hurwitz of Highgate, in the Antijacobin, whom he cannot charge with being an anonymous, ignorant, or uncivil opponent.

W. R. de B.

GWAWD LLUDD Y MAWR.

In a former letter I endeavoured to show, that many nations adored their principal Deity under the names of *O, Jao, Ho, Hu*, &c. all of which appear to be fragments of the name יהוה; but I forgot to mention the ancient British *Hu*. Mr. Davies, in his ingenious book on the mythology of the Druids, maintains that this *Hu* was no other than the deified Noah, that far-famed Helioarkite God, of whom we had already heard so much from Mr. Faber. Among the authorities cited by Mr. Davies is a Poem entitled *Gwawd Ludd y Mawr;* (Appendix, No. xi.) and in this poem there are some passages which certainly seem to bear reference to the history of the deluge. This, however, will not appear wonderful, if it be true, as I believe it to be, that the Druids obtained their mythology from the Egyptians, or the Phœnicians; because it seems pretty evident that allusions to the history of the deluge may be distinctly traced in the accounts which remain to us of the mysteries of Osiris and Adonis. In the poem, to which I have called your attention, I find some strong presumptive proofs, that the ancient Britons had actually received their mythology from the Phœnicians. Among other remarkable things it

may be observed, that the bard suddenly quits his Welsh, and writes four lines in a language which Mr. Davies supposes to be Phœnician.

O brithi brith oi
Nu oes nu edi
Brithi brith anhai
Sych edi edi eu roi.

Mr. Davies puts these lines into Chaldaic characters thus:

ובריתי ברית עי
נו עץ נו הדי
בריתי ברית אני
סך הדי הדי הו רעי.

I confess myself to be not quite satisfied with this reading; and I should propose to replace it in the following manner.

הו בריתי ברית עי
נוה עץ נוה עדי
בריתי ברית אני
סך עדי עדי הו רעי.

I shall now transcribe a part of the context from Mr. Davies's translation of the Welsh, and insert my version of the Phœnician in Italics.

"A song of dark import was composed by the distinguished Ogdoad ——— On the day of the Sun, there truly assemble five ships, and five hundred of those who make supplication—*Oh! my covenant is a covenant of the tomb. A wooden habitation is the habitation of my witness. My covenant is a covenant of the ship, the tabernacle of my witness. My witness is Hu my friend.* O son of the compacted wood the shock overtakes me; we shall attend on Adonai, on the area of Pumpai. They implore the Oracle with loud and continued cry against the overwhelming."

I have translated עי "the tomb," because it seems to me to be the proper sense in this place. (See Job xxx. 24.) For חדי proposed by Mr. Davies, I have substituted עדי. If *Hu* were the same with Noah, as Mr. Davies thinks, he is properly called עד *the witness* by those who personated his companions in the ark, and by whom he is also called רע, friend, associate, or companion. The mention of Adonai, Adoneus, Adonis, or Adon, in the Welsh, is remarkable. "Adoneus," says Mr. Faber, "was a name of Pluto or Hades, and the same title as Adonis. They are both Adon-Nus, the lord Noah." This last assertion may not meet with general concurrence; but it is undoubted, that the harsh guttural sound of נח, of which we do not preserve a vestige in our pronunciation of Noah, was liable to be greatly altered by strangers. The guttural *ch* was frequently exchanged for s. x. and c hard It is besides to be remarked that the Greeks obtained many oriental names from the Egyptians, and consequently obtained

them often prefixed by signs of articles, such as *ph. t. ou;* and by signs of nouns and cases, such as m. n. These things, together with the disposition of the Greeks themselves to alter what they called barbarous names, may account for the singular fact, that the name of Noah no where occurs, as far as I recollect, among their mythological writings. Adon unquestionably signifies *lord;* and I understand Adonai here to be אדון־אי, *Adon-ai,* lord of the island. He seems to be identified with *Hu;* and *Hu,* who was the same with *Beli,* was denominated "Lord of the British isle." *Pumpai,* according to Mr. Bryant, signifies an oracle.

I should conjecture, then, that the whole passage relates to the mysteries of a Druidical initiation, copied from Phœnician and Egyptian rites. In these rites the symbolical death of the aspirant, his enclosure in an ark, chest, or coffin, and his typical resurrection and regeneration, were, I believe, never omitted. It would be idle to cite authorities for a fact so well known, as that the priests deposited images of Osiris and of Adonis in ships, boats, or arks. The British Ogdoad had probably the eight primary great Gods of Egypt for an immediate prototype; but the Phœnicians seem to have taught their British disciples a language, which brings the Helio-arkite superstition nearer to its source, than any thing I have met with even in the learned volumes of Bryant and Faber.

W. DRUMMOND.

ANSWER

To Dr. CROMBIE's REMARKS *on the Notice of his* GYMNASIUM, *sive* SYMBOLA CRITICA. *See Class. Journ. XX. p.* 384—400. XXII. *p.* 296—344. XXIII. *p.* 167—72.

ORAT. PRO DOMO. "The learned critic," says Dr. C., "remarks that one of the examples, which I have adduced of *quin* with a negative, is taken from Cicero's Oration *Pro Domo:* this, he observes, is questionable authority. I am of opinion that the Oration *Pro Domo* possesses every internal evidence of good classical authority."

One might be inclined to think from the above words, that Dr. C., whose learning and information on other points are very considerable, is a stranger to the fact that Mr. Markland, whose authority Dr. C. must estimate as highly as the Reviewer does, in the

year 1745, published a Work bearing the following title: "Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero, in a Letter to a Friend; with a Dissertation upon four Orations ascribed to M. Tullius Cicero, etc.; to which are added some Extracts out of the Notes of learned Men, upon those Orations, and Observations on them, by Jer. Markland, Fellow of St. Peter's College, Cambridge. Lond. 8vo." In this Work, Mr. Markland has produced such arguments against the genuineness and even the authenticity of the Oration *Pro Domo*, as have convinced the generality of scholars. In the year 1801, Fr. A. Wolfius published at Berlin, an excellent Work, with the following title: "M. Tullii Ciceronis quæ vulgo feruntur Orationes IV. Post Redit. in Senatu, Ad Quirites post Redit. Pro Domo sua ad Pontiff. De Haruspicum Responsis, recognovit, Animadversiones integras I. Marklandi et I. M. Gesneri, suasque adjecit Fr. A. Wolfius." In the xxxixth page of his luminous preface he writes thus: "Neque ego cuiquam auctor fuerim, ut eas res accipiat pro veris et exploratis, quæ ibi leguntur, sine adjumento gravioris auctoritatis; id quod de Oratione *Pro Domo* in pluribus quæstionibus antiquitatis adhuc fecerunt Jureconsulti, in posterum fortasse cautiores futuri. Quanquam mihi quidem vix dubium est, quin hic Rhetor aliquot deperditas Orationes Ciceronis ante oculos habuerit, indeque et res et sententias quasdam mutuatus sit, quæ ipso non indignæ Cicerone videantur. Immo interdum mihi probabile videbatur, locos eos, quos Pedianus, Aquila, et Rufinianus ex postremis duabus harum Orationum attulerunt, consideranti et cum textu nostro conferenti, Rhetorem sæpe nihil aliud quam totos locos exempli sui variasse, interpolasse, et scholasticæ incudi reddidisse. Qua de re breviter, sed dubitanter, monui in Orat. *de Har. Resp.* c. 12. p. 340. Eaque conjectura si non displicebit viris eruditis, admodum minuetur numerus antiquorum testium, quorum consensus nos deterrere a nova sententia poterat; siquidem, quæ a Pediano, Quintiliano, et aliis laudantur, Orationes *de Domo* et *de Har. Resp.* non sunt fortasse omnino eædem, quas hodie habemus in manibus." Again in p. xliii.: "In his Orationibus ubique apparent vestigia alienæ manus, tum in compilatione Ciceronianorum locorum, multum diversa illa quidem a fortuita conformatione νοήσεων σχολαστικῶν, etiam ubi nihil manifesto falsum subest, tum in plurimis aliis rebus, quæ non Ciceronem, sed imitatorem ejus, veluti aliquem Aonium Palearium ex celebri secta Ciceronianorum, a nobis audiri significant."

Now, if Dr. C. has hitherto been a stranger to the fact that the genuineness, the authenticity, and the Latinity itself of the Oration *Pro Domo* have been assailed by such powerful arguments as have convinced the generality of scholars that it did not proceed from Cicero's pen, he must *henceforth* "be of opinion that this oration"

does not "possess *every* internal evidence of good classical authority." But, if he was previously aware of the fact, it is somewhat singular that in a question about Latinity he should have laid any stress upon an example taken from an Oration, which almost all his more intelligent readers were sure to consider as "questionable authority."

AUDAX. With respect to *audax*, of which Dr. Crombie has said unguardedly that "it is always used in a *bad* sense, though its derivative *audacia*, is frequently used for the virtue of 'courage,' or bravery,'" the Reviewer is perfectly satisfied with the candid admission of Dr. C. in *Class. Journ.* XXIII., p. 168. that "his expression ought to have been qualified," and the Reviewer himself is inclined to assent to the remark of Dr. C. 'that *audax* is always employed by Cicero in a reprehensive sense, conveying the idea of error and excess.' After considerable search the Reviewer is unable to discover any passage in Cicero, where it bears a good sense. But, as Cicero has undoubtedly in some places used *audacter* and *audacia* in a good sense, it is possible that he may have so used *audax*. The Reviewer begs leave to refer Dr. C. to Noltenii Lex. Antib. V. III. p. 1347., who says cautiously, "*audax* et *audacia* PLERUMQUE in malam partem."

ALTA VOX: SUMMA VOX. The Reviewer in producing the authorities for the phrase *alta voce* has not mentioned the name of I. C. Kuhnius, "Animadvv. ad Vorstii Librum de Latin. merito suspecta, Argent. 1715,4," though he has added nothing to the observations of Vorstius and Borrichius, whom the Reviewer had cited.

When the Reviewer cited the following remark of Gesner, he meant to call Dr. C.'s attention not to the first part of the remark, but to the words, "a visu traducta:" "*Vox alta*," says Gesner, "a musicorum diagrammatis primum dicta, Sen. *Troad.* 197. Catull. 43, 18. *altiore voce*, i. e. quæ magis exaudiri possit: potest etiam a visu traducta esse hæc ratio, cum quo quid altius tollatur, a pluribus possit conspici: sic *vox splendida, fusca, clara, obscura* dicitur." *Thes. L. L.* The Reviewer agrees with Gesner in thinking that the phrase is to be traced "a visu." As to the musical question, on which Dr. C. touches in *Cl. Journ.* XXIII. p. 169., about "the highest notes being marked by characters placed at the bottom of the scale, or musical line, and the lowest notes by characters placed at the top," the Reviewer, knowing little or nothing of the subject, had not intended to call Dr. C.'s attention to this part of Gesner's note. But, as Dr. C. has made some remarks, the Reviewer will say a few words, after citing Dr. C.'s. "There is reason to suppose that the deepest or gravest sound was called *summa* by the Romans, and the shrillest or acutest *ima*. Gesner himself, in the note on the passage in Horace, *Modo summa Voce*,

modo hac resonat quæ chordis quatuor ima, as far as I recollect (for I have not his edition at hand) considers *summa* as equivalent to *gravis*, and *ima* as synonimous with *acuta*. This is decidedly the opinion of Sanadon, who investigates at great length the meaning of the passage." Gesner in his Thes. L. L. under the words *summus* and *imus* has no mark whatever respecting their application to sounds. But Forcellinus, after quoting the words of Horace, sub v. *imus*, L. I. Sat. III, 8. *Voce modo summa, modo ima*, adds, "Bassa, grave:" under *summus* he is quite silent. Bentley is silent about the words of Horace. Gesner's edition is not at hand; but Baxter says, from Vet. Schol.: "Modo clara voce, modo crassa, et a tetrachordo hoc desumtum videtur, in quo est gravissimi soni chorda, quæ *ὑπάτη* dicitur. *Ὑπάτην* Saturni fuisse ostendit Cruquius, uti *Νήτην* Lunæ." Acro says: "Summa, cautissima, quæ in summa parte organi est, et *hypate* dicitur." The Reviewer has not discovered more than one passage in Cicero, where *summus* is applied to the voice, and it occurs in the work *de Oratore* I. 61. "Demosthenes, ut memoriæ proditum est, conjectis in os calculis, *summa voce* versus multos uno spiritu *pronuntiare* consuescebat; neque is consistens in loco, sed inambulans, atque adscensu ingrediens arduo." Here without doubt the phrase *summa voce* is equivalent to *alta voce*, and this passage, while it serves in some degree to defend Gesner's remark, "*vox alta* a musicorum diagrammatis primum dicta," appears to render doubtful the opinion entertained by some scholars, and mentioned by Dr. C., that "the highest notes were marked by characters placed at the bottom of the scale, or musical line, and the lowest notes by characters placed at the top." The Reviewer hopes that Dr. C. will favor him with some further remarks on this obscure subject. There is a very important passage in Pliny H. N. X, 29. (who is speaking of the Nightingale) which may afford Dr. C. much matter for the consideration of this question, and in which Pliny appears to distinguish *gravis* and *acutus* from *summus* and *imus*: "In una perfecta musicæ scientia modulatus editur sonus; et nunc continuo spiritu trahitur in longum, nunc variatur inflexo, nunc distinguitur conciso, copulatur intorto: promittitur revocato, infuscatur ex inopinato: interdum et secum ipse murmurat: plenus, *gravis*, *acutus*, creber, extentus, ubi visum est, vibrans, *summus*, *medius*, *imus*." The passage of Cicero, where we have *summa voce* used as equivalent to *alta voce*, deserves the notice of Dr. C., who l. c. says rather incautiously: "Neither Cicero nor Sallust, Livy nor Cæsar ever employ the expression *alta voce*, but UNIFORMLY *magna voce*." The Reviewer would offer to Dr. C.'s consideration the words of Joannes Philoponus in Lib. II. Aristot. de Anima, L. VII. a, b., quoted by Suidas v. *ὀξύ*.

The Reviewer has not at hand Meibomius's "Auctores Musicæ Antiquæ," nor Dr. Burney's History of Music, which probably

contains much information on these points. Suidas: *Νεάτη· ἡ ἐσχάτη, καὶ νέατοι, φθόγγοι χορδῆς μουσικῆς τελευταίας.* Again: *Νεάτη· ἡ ἐσχάτη, καὶ ἡ νήτη χορδὴ λεγομένη ὑπὸ τῶν μουσικῶν, πρὸς ἀντιδιαστολὴν τῆς ὑπάτης, καὶ τῆς μέσης.*

ADULARI. Dr. C. in *Class. Journ.* XXII. p. 297. says "that *adulari* may properly refer to *the fawning of dogs*, as the Critic believes, is not improbable; but the mode of tracing its signification to this animal I consider to be wholly fanciful and unsatisfactory." The Reviewer adduces three or four different derivations of the word as properly applied to dogs, which have been proposed by learned men, and concludes with giving the preference to one of these derivations. Dr. C.'s words may lead his readers to suppose that the Reviewer, instead of satisfactorily proving his point by adducing instances from the best classical writers, where the word is technically spoken of dogs, had contented himself with endeavouring "to trace this signification" in "a fanciful and unsatisfactory" etymology—a supposition, which would be far from the truth, as the Reviewer proves by examples that the word is properly applied to dogs, and then attempts to reconcile the etymology with this notion. He may be "fanciful and unsatisfactory" in attempting so to reconcile the etymology with the primary notion of the word as referring to dogs, but his "mode of tracing its signification to this animal" by adducing passages from the classical writers, where the word is technically spoken of dogs, is not only not "fanciful and unsatisfactory," but the very best and most "satisfactory" mode of proving it, which can be employed. This intelligent and argumentative writer has in this instance been incautiously betrayed into language, which speaks more than his meaning.

The Reviewer has offered to Dr. C.'s notice as conclusive evidence of the fact that *adulari* properly refers to "the fawning of dogs" the following passages:

"*Adulatio* est blandimentum PROPRIE CANUM, quod et ad homines tractum consuetudine est. M. Tullius *de N. D.* (II, 63.), *Canum vero tam fida custodia, tamque amans dominorum adulatio.* Idem *de Offic.* Lib. I. Lucret. (v. 1072.):

Longe alio pacto gannitu vocis adulant.

Acc. Prometh. *Sublime advolans Pennata cauda nostrum adulat sanguinem.*" Nonius Marcellus. The verses, which Nonius attributes to Accius, occur in Cicero: "Vet. poeta ap. Cic. *Tusc.* II, 10. de Prometheo ab aquila lacerato, vertit autem hos versus

ex Æschylo, neque audiendus est Nonius, qui c. I, n. 57. Accio tribuit," Forcellinus sub v. *Adulo.* Columella VII, 12.: " *Canes mitissimi furem quoque adulant,*" al. *adulantur.*

The authority of Cicero, who never would have so employed in the place cited the word *adulatio,* if it had not been the proper technical term, has not yet been sufficiently considered by Dr. Crombie, or he would have found good reason to adopt the Reviewer's opinion.

If then the fact be, as the Reviewer has stated on the best authority, that the word is properly spoken of dogs, not only the derivation proposed by Scaliger and adopted by Dr. C. (*adulari,* from α epitat. and δοῦλος, *servus*), but every other derivation must be rejected as quite erroneous, which does not refer to the ' fawning of dogs.'[1]

Dr. C. will not hesitate to express his assent to one of these two propositions—either that *adulari* is properly spoken of dogs, or that it is properly spoken of parasites. Now, if it be properly spoken of parasites, Cicero in the passage quoted above has transferred the image from the flattering parasite to the fawning dog. But on this supposition there would be, even in the judgment of Dr. C. himself, a manifest absurdity in thinking that Cicero, when mentioning a well-known quality in dogs, should find it necessary to employ a metaphor taken from parasites, as if there were no other technical term to express this quality! The Reviewer ventures to lay down this canon, that in any case, where a term, whose origin is uncertain, is found to be applied by the best writers apparently with equal propriety to a certain class of men, and a certain brute animal, that is to be considered as the primary meaning, which refers to the animal. Dr. C. will scarcely find one technical

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[1] Etymologists would do well to consider first most carefully what is the proper and primary meaning of the word, which they are analysing, as used by the best writers, and then after having ascertained the primary meaning, to throw aside as really " fanciful and unsatisfactory" every etymology, which is irreconcileable with that primary meaning.

Mr. Barker, in his " Dissertation on the word ἰπούν" (*Class. Journ.* XVII. p. 114.), has proved by numerous examples that the primary meaning of the word involves the notion of *pressure,* and therefore he has confidently rejected the derivation proposed by Mr. Blomfield, " ab animalculo ἰπ, quod cornua peredit."

In another Dissertation (*Class. Journ.* XXIV. p. 367.), he has proved that the primary meaning of μωρὸς is not *stultus,* but *fatuus,* " insipidus, qui saporem, vim, et vigorem amisit," and shown that, while I. Fr. Schleusner is correct in thus stating the primary meaning, his derivation of the word μωρὸς, " q. μήωρος, ex μὴ *non* et ὦρα, *cura,* qui nullius rei cura tangitur, vel quasi μὴ ὁρῶν, *non videns,* sc. animo, non intelligens," is wholly inadmissible as utterly irreconcileable with what Schleusner himself thinks the primary meaning of the word.

term in the Latin language, which is taken from some property or quality of man, applied to describe a similar property or quality in some dumb animal. On the contrary, if he examines the subject, he will see in the Latin tongue an innumerable number of terms taken from the known properties of animals and applied to describe similar properties in the human species. This is the case with every language that now exists, or ever did exist.

Sodalis. To some of the remarks made by Dr. C. on the etymology of this word (*Class. Journ.* XXII. p. 297), the Reviewer has no hesitation in expressing his assent.

"*Sodalis,*" says the Reviewer, "means either a table-companion, or a member of any college, or corporation, or community, governed by particular laws, or under certain regulations, a person belonging to a party formed either for the good of themselves, or for the advantage of the public, or for the benefit of any single individual."

Dr. C., "if he had delivered an opinion on the subject, would not have extended the signification of the word so far, as the critic has carried it:—that *sodalis*, as used by some writers, not however of the highest authority, denotes 'a member of a college, of a fraternity, or of a corporation,' is admitted: but that it signifies a person, belonging to a party, formed for the good of one individual, he is much inclined to doubt, nor can he assent to this extended explanation, till more decisive evidence of this usage is produced, than has yet been offered."

Dr. C. "believes that this acceptation of *sodalis*, to denote 'a member of the same College, or Fraternity, was unknown till after the Augustan age; for, though the *Sodales Tatii* existed under the Roman monarchy, it does not appear, that they existed under this designation, at least he is not aware that any writer before Tacitus has so denominated them."[1]

Dr. C. supposes that "*sodalis*, from denoting 'a companion in amusement, or convivial pleasure,' came to denote, after the establishment of *sodalitates*, or regular clubs, 'a member of the same college, or Fraternity.'"

In the course of his reply to the above words, the Reviewer hopes not only satisfactorily to refute the opinion of Dr. C. with respect to the three points mentioned therein—

(1. That *sodalis*, as used to denote a fellow of a College, Fraternity, or Corporation, is employed only "by some writers, not however of the highest authority," because posterior to the Augustan age:

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[1] Yet Lucan, who lived before Tacitus, says *Titiique sodales*, 1. 597.

(2. That the *Sodales Tatii* did not exist under that designation in the time of the Roman monarchy:

(3. That *sodalis*, from denoting primitively a companion in amusement, or convivial pleasure, came to denote, after the establishment of *sodalitates*, or regular clubs, a member of the same College or Fraternity:)

But to show the groundlessness of Dr. C.'s scruples about that part of the Reviewer's definition of the word *sodalis*, where he says that it sometimes denotes a person belonging to a party formed for the good of one individual. The Reviewer believes his definition to be perfectly correct, and applicable to every passage, which can be produced from the classical writers. The Reviewer begs leave to observe that, if the *Sodales Tatii*, whom Dr. C. admits to have "existed under the Roman monarchy," had not "existed under this designation," it would be absurd to suppose that Tacitus, in speaking of an ancient institution, and referring to an age when the word *sodalis* never had such a meaning, would employ a term peculiar to his own times, and sure to mislead his readers into the notion that the *sodales Tatii* were so called at the time of their institution. The testimony of Tacitus as to the fact that they were so called at the period of their institution, is clear and explicit; and his words will not, upon a proper examination, bear any other meaning than this, that the *sodales Augustales* were called *sodales* after the *sodales Tatii* of ancient times. Tacitus *Ann.* I, 54. "Idem annus novas cærimonias accepit, addito *sodalium Augustalium* sacerdotio, ut quondam T. Tatius retinendis Sabinorum sacris *sodales Tatios* instituerat." This passage of Tacitus affords direct evidence of the fact that *sodalis* in early times denoted "a member of a sacred college," and it serves entirely to overthrow the opinion of all those critics, who contend that *sodalis* is improperly so used, Gutherius *de Vet. Jure Pontif.*, Gifanius *Obss. in Ling. Lat.*, Noltenius *Lex. Antibarbarum* p. 384. ed. 1780. (the very words of these writers are produced by the Reviewer in *Class. Journ.* XX. p. 389.)

But, if Dr. C. be not satisfied with the evidence offered in the passage of Tacitus, he will probably be perfectly satisfied with the authority of Cicero, who has used both *sodales* and *sodalitas* to denote, *sodales*, "persons, who participated in the performance of the same sacred offices of religion, at the celebration of the Lupercalia;" *sodalitas*, "the college, or society of persons under certain regulations, and governed by particular laws, who were accustomed to assemble at stated times for the purpose of performing those offices." Cicero *Orat. pro M. Cœlio* c. 11. "Neque vero illud me commovet, quod sibi *in Lupercis sodalem* esse Cœlium dixit. Fera quædam *sodalitas*, et plane pastoricia atque agrestis Germanorum Lupercorum; quorum *coitio illa silvestris ante est instituta, quam humanitates*

atque leges. Siquidem non modo nomina deferunt inter se *sodales,* sed etiam commemorant *sodalitatem* in accusando, ut ne, si quis id forte nesciat, timere videatur." Though critics dispute about the meaning of the words *Germani Luperci,* none of them have objected to this technical use of the terms *sodales,* and *sodalitas,* to denote 'a sacred fraternity,' and 'the members of that fraternity,' as at all uncommon or improper. Carolus Neapolis, in his "Anaptyxis ad Ovidii Fast." II, 266. (in *Gruter's Lampas sive Fax Artium* T. II. p. 49. ed. Florent.) writes thus. "Lupercalia nomen habuere a Lupercis, quorum plures *sodalitates:* una fuit Fabiorum, alia Quintiliorum; et hæ *antiquissimæ:* addita postea ea Juliorum a C. illo Cæsare, cujus institutionis mentio ap. Dionem L. 44. verba sunt: *Ἱεροποιοὺς τε ἐς τὰς τοῦ Πανὸς γυμνοπαιδίας, τρίτην τινα ἑταιρίαν, ἣν Ἰουλίαν ὠνόμασαν. Tria ergo Romæ Lupercorum Collegia,* quæ sacra quotannis rite facerent: hæc aliquantulum remissa Augusti ævo, sed eodemmet restituta. Suetonius L. II. 'Nonnulla,' inquit, 'etiam ex antiquis cærimoniis paullatim abolita restituit, ut Salutis Augurium, Diale Flaminium, *Sacrum Lupercale.*'" This passage will prove to Dr. C.'s complete satisfaction that the *Luperci* existed *as a College* long prior to the time of Cicero, who styles them *sodales,* that is, "members of a college, or religious community."

The passages of Cicero and Tacitus disprove the assertion of Dr. C. that *sodalis,* employed "to denote the member of a college, of a fraternity, or of a corporation," is to be found only in "some writers, not however of the highest authority." The passage of Cicero shows plainly that he had no such scruples as modern scholars have, about such a use of the word; and though the Reviewer admits that Tacitus is not to be considered as a Latin writer "of the highest authority," yet we have no right to reject his testimony as to the fact that the *sodales Tatii* were so called in ancient times, and the inference, which the Reviewer draws from it, that *sodalis* is not improperly, but properly and technically, used to denote 'a member of a college,' and without doubt was so used by the purest writers, whenever they had occasion to employ a word conveying this meaning. Dr. C. will not find in the Latin language any other term capable of conveying precisely and intelligibly this idea without involving some ambiguity.

As a further evidence that Dr. C. is mistaken in supposing that *sodalis,* used to denote 'a member of a religious fraternity,' is to be found only in "some writers, not however of the highest authority," the Reviewer produces the following passage from Varro de L. L. IV, p. 23. "*Sodales Titii* dicti ab Titiis avibus, quas in auguriis certeis observare solent." The word *fratres* was used as synonimous with *sodales:* for Varro in the same place says: "*Fratres arvales* dicti sunt, qui sacra publica faciunt propterea, ut

fruges ferant arva: a ferendo et arveis *fratres arvales* dicti sunt, quia *fratria* dixerunt: *fratria* est Gr. vocabulum partis hominum, ut Neapoli etiam nunc."

There existed at Rome even in ancient times judges called *sodales arvales.*[1] "Erant judices, qui de agrorum finibus cognoscebant, mutuatitio nomine de fratrum arvalium vocabulo, *arvales sodales* appellati, quod ita (corrupte)—in antiquo lexico scribitur, *Arbales scodales.* οἱ περὶ ὅρων διαγινώσκοντες δικασταί." Adr. Turnebi Adversaria L. xxi. 1.

That *sodalis* was the proper technical term employed to denote the member of a mercantile society formed both for the advantage of themselves and for the benefit of the public, into a college, placed under particular regulations, and accustomed to meet on particular occasions, like our own corporations and companies, is manifest from several passages in the classical writers. An inscription in Gruter, p. 648. n. 2. has these words, *Lanarii Pectinarii Sodales posuere.* This inscription proves beyond all doubt that these "corpora artificum" designated themselves in all their public acts by the title of *sodales*, and the Reviewer has no hesitation whatever in saying that this term *sodales*, so used, was in all probability as ancient as the companies themselves. We know from the testimony of several writers, that these companies existed in the earlier times of the Roman Republic; and we know from the history of our own country, that public bodies in their public acts have from time immemorial uniformly adopted the same forms, and retained the same mode of designating themselves. Dr. C. has not, it must be confessed, expressly objected to that part of the definition, which includes this meaning of the word. He confines his objections to another part of the definition, where the Reviewer says that *sodalis* sometimes means "a person belonging to a party formed for the benefit of any single individual."

"That clubs," says Dr. C. "instituted for different purposes, might, as it appears they did, intermeddle in political matters, and become the partisans of individuals, is readily admitted; but, without further evidence, I must take the liberty to doubt, whether it was ever employed to denote a person belonging to a party formed for the benefit of one individual. The casual act of a society is to be distinguished from the express purpose of its institution, as a contingent mode makes no part of the primary and essential character."

We shall soon see that Dr. C. had no real occasion to doubt about the accuracy of this part of the definition. The Reviewer has stated, and Dr. C. has admitted, that convivial clubs were first

[1] Tobias Guberlethus, in his book "de Saliis Martis Sacerdotibus ap. Romanos," Franekeræ, 1704. 12°. p. 34, writes thus: "Sic, ut de pluribus marmoribus taceam, scribitur τὸ *sodalis* ap. Gruterum p. ccccIxvii. num. 5.: hi *sodales Hadrianales* sæpe obvii et noti in antiquis monumentis."

instituted during the quæstorship of the elder Cato: "Primum habui semper sodales, sodalitates autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis," *Cic. De Sen.* c. xiii. From this passage it is plain that Dr. C. is mistaken in supposing that *sodalis*, "from denoting primitively 'a companion in amusement, or convivial pleasure,' came to denote, after the establishment of *sodalitates*, or 'regular clubs,' 'a member of the same college, or fraternity.'" For, when Cato says that the appointment of regular clubs followed the institution of the ceremonies respecting the Magna Mater, he appears pretty intelligibly to insinuate that the term *sodalis* as denoting 'the member of a convivial club,' was suggested by the *sodales*, i. e. the associated persons (or college) appointed to conduct these sacred ceremonies. The Reviewer confesses that he himself had always understood by the word *sodalitates* in the passage of Cicero, "convivial clubs," and that he has so interpreted the passage in his notice of Dr. C.'s Work. Dr. C. himself has so understood the passage, but without doubt both the Reviewer and Dr. C. are mistaken. Old Cato by the word *sodalitates* does not mean mere clubs met for the sole purpose of convivial amusement, but fraternities governed by certain rules, and assembled on anniversary occasions to commemorate the different religious festivals. Now we may see the propriety of Cato's adding the words, *sacris Idæis Magnæ Matris acceptis:* "Primum habui semper sodales, sodalitates autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis." The joyous festival celebrated on this occasion, when the worship of the Magna Mater was introduced, suggested the idea of assembling for convivial amusement on other religious occasions to commemorate the festivals of other Roman divinities. Melmoth has so understood the passage, and in his note he most judiciously says—"The confraternities mentioned in the text were societies established in honor of particular divinities, and for the purpose of celebrating their annual festivals. A custom of the same kind prevails in Roman Catholic countries, where in every great town there are societies under the title of *confraires*, who meet to celebrate the anniversary of the particular Saints, whom they have chosen for their patron. And well it would be, if this were the only instance of conformity between Papal and Pagan Rome!" Melmoth's Remarks on Cato, p. 224.

These fraternities were in the course of time perverted from their original purpose. Ambitious individuals, who wanted to carry the day at the public elections, instituted clubs of this kind, which met under the specious pretext of celebrating some religious festival, but were really assembled, like a committee at an English county election, to devise the best means of so practising bribery and corruption, as to secure the success of the candidate, to whose

interests they were attached. If any man had formed any traitorous conspiracy against the state, he was sure to employ as his most useful auxiliaries such clubs, which, as they were supposed to meet for very good purposes, too often escaped the observation of the government till the foul plot was quite ripe for execution. In consequence of such dreadful abuses these fraternities were suppressed by a law, which threatened the heaviest punishment against all those, who should continue to frequent them. After the passing of this law the same word, which in the time of Cato implied 'a lawful assembly met for the most sacred, or for merely convivial purposes,' was henceforth generally employed to denote 'any factious conspiracy,' or 'unlawful coalition.' The word *sodalis* is so used by Cicero in the following passage, *Pro Plancio c.* 19.: "Ego Plancium, Laterensis, et ipsum gratiosum esse dico, et habuisse in petitione multos cupidos sui, gratiosos: quos tu, si *sodales* vocas, officiosam amicitiam *nomine* inquinas *criminoso*—Itaque hæsitantem te in hoc *sodalitiorum tribuario crimine*, ad communem ambitus causam contulisti." "Respicit," says Gesner, "ad sodalitia vetita." Gesner adds: "Cic. ibid. c. 15. *Lex Licinia de sodalitiis*, in quantum obtentu sodalitiorum corrumpere tribus studebant interdum candidati." Forcellinus, whom the Reviewer had quoted, has in his Lexicon written so fully and correctly upon this subject, that the Reviewer is surprised that any doubt should have remained in the mind of Dr. C. after perusing Forcellinus's words, whether *sodalis* is ever used to signify a person belonging to a party formed for the benefit of any single individual, i. e. a member of an unlawful coalition formed to secure the success of a particular candidate at any election, or to place a particular individual at the head of affairs.[1]

The Reviewer is still more surprised at Dr. C.'s want of faith in

[1] Forcellinus says:—"Narrat. Cato ap. Cic. l. c. sodalitates se quæstore primum institui cœpisse, sacris Idæis Magnæ Matris acceptis, inter honestos et graves homines, quæ paulatim, ut fit, in malum degeneravere, dum per occasionem sodalitatis illicitæ coitiones existere, et prava consilia vel in remp. vel in privatos agitari cœpta sunt: corruptiones judiciorum, emptiones suffragiorum largitionibus per ambitum factis, conspirationes in patriam, molitiones rerum novarum, etc. Cic. Q. Fr. L. II. Ep. 3. a med. Senatusconsultum factum est, ut sodalitates decuriatique discederent: lexque de iis ferretur, ut qui non discessissent, ea pœna, quæ est de vi tenerentur: —*Sodalitium*, de *coitione et conspiratione factiosa*, Plin. l. xxxvi. 14. Unde illi *Marianis sodalitiis* rapinarum provincialium sinus? Martian. Dig. l. 47. tit. 2. Leg. 1. Mandatis Principalibus præcipitur præsidibus provinciarum, ne patiantur esse *sodalitia*. Ap. Plin. l. x. Ep. 97. et Trajan. ad Plin. ibid. Ep. 43. *hetæria* appellatur. Præsertim vero (vox *sodalitium* usurpatur) de *coitione quæ fiebat ad emenda largitione suffragia*, quod ultimis Reipublicis factitatum est, ut Tribus decuriare, et conscribere per ambitum auderent qui candidato cuipiam impense favebant, distributaque pecunia cogerent quodammodo ad dandum suffragium."

the accuracy of his definition, when he had produced the following important passage from Justin, l. xx. 5. "Sed trecenti ex juvenibus cum *sodalitii jure sacramento quodam* nexi separatam a ceteris civibus vitam exercerent, quasi *cœtum clandestinæ conjurationis* haberent, civitatem in se converterunt." "Inspice varias Bongarsii," says J. F. Gronov. Obs. IV. 17. ed. 1755. p. 731., "et disces in Mss. fuisse, *Sodalicii juris sacramento*, et sic edi quoque debuisse memineris. *Sacramentum juris sodalicii* est formula, seu pactio, in quam se obligant *sodales, vel collegiati.* Facit enim potestatem lex sodalibus pactionem sibi, quam velint, ferendi, dum ne quid ea publica lege corrumpant, L. 4. D. de Collegiis et Corporibus. *Pacta inter se componere* vocat lex un. Cod. de Monopoliis. *Nexi sacramento juris sodalicii* dicuntur, qui sub certis legibus pactisque coierunt, collegium instituerunt." It is worthy of remark that J. F. Gronovius here uses *sodales* as synonymous with *collegiati*, whom Justin describes by the words *sodalitii juris sacramento nexi.* Therefore, neither Justin nor Gronovius could have had any scruples about using *sodales* to denote "members of the same college."

The Reviewer would ill deserve the praise, which Dr. C. has so liberally bestowed upon him for the candor displayed in the critique, if he did not now freely confess that the inference, which he was disposed to draw respecting Dr. C.'s silence about the *comites* attending the Roman Generals during the time of the Republic, would not have been warranted by Dr. C.'s words. As to the use of the word *nubere*, the Reviewer as freely confesses that he assents to many of Dr. C.'s remarks. The Reviewer had no intention whatever of maintaining that modern writers of Latin have sufficient warrant in the examples, which he has produced upon the very respectable authority of Noltenius, for applying *nubere* to men. His sole object was to show that there are *some* examples, which may be pleaded in excuse for Tertullian's Latinity, and that, as Tertullian was not the *only* writer of that age, who had thus improperly used the word *nubere*, so he ought not to bear the *whole* blame, when he was in fact merely adopting the language of his own times. When the Reviewer produced the passage from Imp. Antoninus—where *ducere* is applied to women, he had no intention whatever of "justifying solecism by solecism," but merely meant to show that, as the distinction was no longer observed in those times, strictly speaking, neither Tertullian, nor Imp. Antoninus, though they *had* deviated from the practice of the purest writers, were chargeable with *error* for adopting the Latinity of *their own* times. The Reviewer, however, confesses that his meaning was not expressed with sufficient clearness. "*Nubor* non dicitur, sed impersonaliter solum *nubitur*, quod apud Plautum *Persa.* Excipe, si *nubor* sumatur pro *velor, tegor:* quanquam nec sic arbitrer inveniri: nihil tamen caussæ video, cur non liceat sic

dicere. Sed loquimur de ea significatione, qua sumitur pro *uxorem duco.* Quomodo vetus interpres, *Matth.* c. xxii. *Neque nubent, neque nubentur.* Ac similiter plurimi scriptores ecclesiastici. In his Cæsarius, l. viii. *Mirac.* c. 79. *Tanta est gloria virginalis, ut angelis comparetur, quia qui non nubent, neque nubentur, erunt sicut angeli Dei.*" G. J. Vossii *De Vitiis Sermonis et Glossematis Latino-Barbaris,* l. iv. c. 14. p. 716. ed. Amstel. 1645. 4to. "Vetus Pœnitentiale Ms. QUI *in Ecclesia consecrata* NUBUNT—Pœnitentiale Ms. *Si* QUIS *cum uxore sua* retro NUPSERIT, 40. *dies pœniteat:* ibidem, *Si* VIR *cum muliere sua retro* NUPSERIT, *pœniteat, quomodo de animalibus, i. e. si in consuetudine non erit, 3 annos.*" Car. Dufresne in *Glossario ad Scriptores Med. et infim. Latinitatis.*

The Reviewer cannot conclude his reply to Dr. Crombie's Remarks without expressing his best thanks to Dr. C. for the gentlemanly treatment which he has experienced from him, and his readiness to examine, without prejudice, any further observations, which Dr. C. may think proper to address to him through the medium of the CLASSICAL JOURNAL.

HEBREW CRITICISM.

IN No. XXIV. for December 1815, your correspondent Mr. M. observes, that I have found it convenient in my controversy with Mr. S. to explain away the Scripture, in rendering the Hebrew word מליץ an *interlocutor,* instead of an *interpreter.* Mr. S. is now no more; and nothing, I trust, would induce me to say one word disrespectful to the memory of a learned and a virtuous man. But I confess I am totally at a loss to conceive, how the sense, which I have given to the word in question, can be of any consequence at all, except in a philological point of view. Mr. M. denies the integrity of the Hebrew text to Mr. Bellamy; and surely he will not insist on the absolute perfection of the English version to me. My argument was simply this, that the Hebrew and Egyptian languages were, in the time of the Patriarchs, cognate dialects. Abraham went to Egypt, and we hear of no difficulty that he had in conversing with the Egyptians. Joseph appears to have been rapidly advanced to the situation of overseer in the house of Potiphar; and this would have been little less than a miracle, if he had yet to learn a language totally and radically diffe-

rent from his own. Then with many men, more learned than myself, I think, that an affinity is to be traced between the few Egyptian names mentioned in the Scriptures and certain Hebrew words. I have in a former paper produced nearly a hundred words in Coptic and Hebrew, which seem to be evidently of the same family. Now more than a thousand years elapsed between the time of the Patriarchs, and the remotest age, to which we can refer any Coptic writings; and during that period, it is highly probable that the language underwent considerable changes.

There is only one passage in the Bible, as far as I know, which can be urged against my supposition that the Hebrew and the Egyptian were originally cognate dialects; and undoubtedly if the version (at Genesis, c. xlii. v. 23.) be right, my theory must and ought to be abandoned.

The words are—"and they knew not that Joseph understood *them*, for *he spake* to them by *an* interpreter." Now, Sir, Mr. M. must know as well as I do, that this translation is not accurate. "He spake," is not in the original; the order of the construction is altogether perverted, and the definite is rendered by the indefinite article. I have no doubt that Mr. M. will see with me, that the dispute between us must be confined to the meaning of the word מליץ, and to the consequent signification to be given to the word שמע. "And they knew not that Joseph heard (or understood) because the *Melits* (was) between them."

I observed to you in a former paper, that a very great person in Eastern countries addresses himself to one much inferior to himself by the means of an interlocutor. When the Ottoman Emperor speaks to an Ambassador, the Grand Vizir repeats his words to the Dragoman of the Porte, who translates them to the Ambassador. The Dragoman (though generally a Prince) is not of sufficient rank to be addressed immediately by the Sultan. Now I argue, that the *Melits* acted the same part between Joseph and his brethren, that the Vizir is accustomed to do between the Sultan and the Dragoman. This therefore, would be no proof that the same language was not spoken by the three different parties.

Mr. M. says he will not spend time in vindicating the translation of שמע in the sense of "to understand," rather than "to hear." But he is well aware, that this last is, (to say the least), the most obvious and common translation.

I find the word מליץ variously translated—Ambassador, orator, interpreter, teacher, mocker, &c. מליצה an interpretation, a saying, a proverb. Mr. M. brings the word from לוץ, and he seems to think that the original signification of this word is *ludere, illudere*. I believe that this is the general notion of grammarians; nor does Weller's explanation, (as I think Mr. M. observes), greatly alter the common opinion. But Kimchi's authority, I presume, is better

than Weller's; and according to that Rabbi, as he is quoted by Buxtorf, the primary meaning of לוץ seems to be, to speak in an oratorical manner—to employ rhetorical language, &c.

Mr. M. refers me to Prov. i. 6. and to *Hab.* ii. 6. Let this gentleman recollect his own just remark concerning the words משל and מליצה, and then judge whether the following versions be not nearer to the original than what we find in the English Bible.

Prov. i. 6. "To understand a parable, and a proverb, words of wise men, and their dark sayings."

Hab. ii. 6. "Shall not all these take up a parable against him, and an enigmatical proverb against him."

The words ומליצה חידות, which I have translated, "and an enigmatical proverb," may be perhaps more literally rendered "a proverb of dark sayings." It does not appear to me, that in either of the two passages מליצה signifies "interpretation." In the first passage the English translators have oftener than once introduced the definite article, without the authority of the original, and therefore if it can be omitted, and the sense preserved, I suppose no critic would hesitate to reject it in the translation. In the second passage the translators seem not to have been aware, that חידות should have borne the same sense, as that which they properly gave to it in their version of the first.

With respect then to the word *melits*, I translated it "an interlocutor," (at Gen. xlii. 23.) as being that word which would best express what I conceived to be the employment, or office, of the person who was between Joseph and his brethren. The customs of the East still require, that upon great occasions, a Prince, or very eminent person, should speak to one much inferior by the intervention of a third person. This does not imply, that the inferior is ignorant of the language, for surely Prince Ypulanté, for example, when he was Dragoman to the Porte, understood Turkish as well as the Sultan, or as the Grand Vizir, who repeated the words of his master.

I cannot at present answer Mr. M. on the subject of the Coptic letter ϫ, not having any Coptic books beside me. I must say, however, that if Mr. M. prove to me from Woide, that this letter has never the sound of the T H *blæsum Anglorum*, it will not be so easy for him to prove that Woide has not contradicted himself.

If I have said, that the Greeks *always* expressed the Hebrew *ain* by their own *gamma*, I have been guilty of a great inadvertence, and am obliged to Mr. M. for correcting the mistake. It was sufficient for my argument to have stated that they occasionally did so, which was undoubtedly the case.

W. DRUMMOND.

ADVERSARIA LITERARIA,

No. IX.

PAULI COLOMESII OPUSCULA.

De Pudente et Claudia D. Pauli.

Cum nudiustertius D. Pauli Epistolam secundam ad Timotheum accurate legeremus, hæc verba ad calcem reperimus, *Ἀσπάζεταί σε Εὔβουλος καὶ Πούδης, καὶ Λῖνος, καὶ Κλαυδία.* Cogitet Lector, annon Pudens et Claudia iidem sint de quorum Nuptiis canit Martialis lib. 4. Epigr. 13.

Claudia, Rufe, meo nubit peregrina Pudenti,
Macte esto tædis, o Hymenæe, tuis.
Tam bene rara suo miscentur cinnama nardo,
Massica Theseis tam bene vina favis.
Nec melius teneris junguntur vitibus ulmi,
Nec plus lotos aquas, litora myrtus amat.
Candida perpetuo reside, concordia, lecto.
Tamque pari semper sit Venus æqua jugo.
Diligat ipsa senem quondam : sed ut illa marito,
Tunc quoqué cum fuerit, non videatur anus.

Claudiam cur peregrinam vocet, indicat sequenti Epigrammate,[1]

Claudia cæruleis cum sit Rufina Britannis
Edita, cur Latiæ pectora plebis habet ?
Quale decus formæ ! Romanam credere matres
Italides possunt, Atthides esse suam.
Dî bene, quod sancto peperit fœcunda marito
Quod sperat generos, quodque puella nurus.
Sic placeat superis, ut conjuge gaudeat uno,
Et semper natis gaudeat illa tribus.

Menagii Distichon Græcum unde sumtum.

Inter eruditissimi Menagii Poëmata Græca, Distichon sequens occurrit :

Εἰς Βρεξαῖον, τὸν παρ' Ἀνδίνοις τοπάρχην, τὴν ἄγραν ἀπαγορεύοντα.

Πέρδικες Ἀνδῖνοι ΒΡΕΖΑΙΩ πόλλ' ὑγιαίνειν·
Εἰ ταχὺς οὐκ ἔλθῃς, πάντες ἀπολλύμεθα.

Ammianus Marcellinus Historiarum lib. 25. Julianus superstitiosus magis quam sacrorum legitimus observator, innumeras sine parsimonia pecudes mactans, ut æstimaretur si revertisset de Parthis, Boves jam defuturos : Marci illius similis Cæsaris, in quem id accepimus dictum, *οἱ λευκοὶ βόες Μάρκῳ τῷ Καίσαρι· Ἂν σὺ νικήσῃς, ἡμεῖς ἀπωλόμεθα.* Verbum non addam.

1 Lib. II. ep. 54.

Anonymi Epigramma.

Cæsaris ad valvas vigilans sto nocte dieque,
Nec datur ingressus, quo mea facta loquar.
Ite, bonæ Charites, et vestro numine tectæ
Ferte hæc verba pii Principis ante pedes.
Si nequeo placidas affari Cæsaris aures,
Saltem aliquis veniat qui mihi dicat, abi.

Hoc quantivis pretii hexastichon affert Balzacius Dissertatione 27. ad mellitissimum Saracenum. Idem sed verbis paulo discrepantibus habet Pithœus in Epigrammatum veterum Cinno, quod huc transferre haud gravabor.

Cæsaris ad valvas sedeo, sto nocte dieque,
Nec datur ingressus, quo mea fata loquar.
Ite, Deæ faciles, et nostro nomine saltem
Dicite divini Cæsaris ante pedes.
Si nequeo placidas affari Cæsaris aures,
Saltem aliquis veniat qui mihi dicat, abi.

Judicet Lector, utrum illustriores præ se ferat antiquitatis characteres; Balzacianumne, an Pithœanum. Nos Pithœano lubenter calculum damus.

Politianus Plagiarius.

Festiva sunt nec omnibus nota quæ de Angelo Basso a patria Politiano tradit Franciscus Duarenus, Fr. Balduinum alloquens, p. 1478. Operum, editionis 1584. "Non possum," inquit, "mihi temperare, quin tibi nunc referam, quod Budæus noster de Angelo Politiano quondam nobis domi suæ narrare solebat, idque se ex Iano Lascare, qui Politiani fuerit æqualis, crebro audivisse confirmabat. Cum enim Politianus Florentiæ Interpretationem Homericæ Iliados in magna celebritate aggrederetur; non sine ingenti ostentatione quæ de Homeri Poëmate perscripta sunt ab Herodoto, auditoribus suis e suggesto recitabat, quo tempore Herodoti liber Græce scriptus, a nullo adhuc conversus in linguam Latinam, nec Typographorum formis excusus erat. Itaque Lascaris, qui tum honoris causa auditorum numerum augebat, cum paucis quibusdam aliis Græce doctis hominibus, qui non ignorarent unde omnia, quæ pro suis recitaverat, hausisset. Is igitur paulo post ad hominem conversus, eumque seducens, Dic mihi, quæso, inquit, Politiane, quo ore Herodoti Opus insigne, quod ante tot sæcula conscriptum est, in tanto cœtu, ut tuum recitasti? Cui mox subridens Politianus, Nunquam, inquit, putassem, Iane, hominem Græcum adeo ejus artificii rudem et ignarum esse, quo apud multitudinem existimatio et fama comparari solet. Quasi vero, inquit, non satis intelligam tres aut ad summum quatuor fortassis vos hic adesse, quibus Herodoti li-

bros aliquando inspicere contigerit. Sed quænam hîc sit turba nobis applaudentium et in cœlum laudibus ferentium vides, apud quos si existimationem nostram (quod minime spero) vel tantillum lædere volueritis; Oratio profecto vestra non multum fidei ponderisque habitura est. Hucusque Duarenus.

Hippolytæ Taurellæ Mantuanæ Epistola ad Balthasarem Castilioneum maritum suum, apud Leonem X. Oratorem.

Hippolyta εὐπράττειν jam dicit Castilioni,
Addideram imprudens, hei mihi, penè suo.
Te tua Roma tenet, mihi quam narrare solebas
Unam delicias esse hominum atque Deûm.
Hoc quoque nunc major quod magno est aucta Leone
Jam bene pacati qui imperium orbis habet.
Hîc tibi nec desunt celeberrima turba sodales,
Apta oculos etiam multa tenere tuos.
Nam modo tot priscæ spectas miracula gentis,
Heroum et titulis clara tropæa suis:
Nunc Vaticani surgentia marmore templa:
Et quæ porticibus aurea tecta nitent:
Irriguos fontes, hortosque et amœna vireta
Plurima, quæ umbroso margine Tybris habet:
Utque ferunt, lætus convivia læta frequentas,
Et celebras lentis otia mista jocis.
Aut cithara æstivum attenuas cantuque calorem:
Hei mihi quam dispar nunc mea vita tuæ.
Nec mihi displiceant quæ sunt tibi grata, sed ipsa est,
Te sine lux oculis penè inimica meis.
Non auro aut gemma caput exornare nitenti,
Me juvat, aut Arabo spargere odore comas:
Non celebres ludos festis spectare diebus,
Cum populi complet densa caterva forum;
Aut ferus in medio exultat gladiator arena,
Hasta concurrit vel cataphractus eques.
Sola tuos vultus referens Raphaëlis imago
Picta manu, curas allevat usque meas.
Huic ego delicias facio, arrideoque jocorque,
Alloquor, et tanquam reddere verba queat.
Assensu, nutuque mihi sæpe illa videtur
Dicere velle aliquid et tua verba loqui.
Agnoscit, balboque patrem puer ore salutat,
Hoc solor, longos decipioque dies.
At, quicunque istinc ad nos accesserit hospes,
Hunc ego quid dicas, quid faciasve rogo.

Cuncta mihi de te incutiunt audita timorem,
Vano etiam absentes sæpe timore pavent.
Sed mihi nescio quis narravit sæpe tumultus,
Miscerique neces per fora perque vias.
Cum populi pars hæc Ursam, pars illa Columnam
Invocat, et trepida corripit arma manu.
Ne tu, ne quæso tantis te immitte periclis,
Sat tibi sit tuto posse redire domum.
Romæ etiam fama est cunctas habitare puellas,
Sed quæ lascivo turpiter igne calent.
Illis venalis forma est, corpusque pudorque,
His tu blanditiis ne capiare cave.
Sed nisi te captum blanda hæc jam vincla tenerent,
Jam longas absens non paterere moras.
Nam memini cum te vivum jurare solebas,
Non anima nec me posse carere diu.
Vivas CASTALION, vivasque beatius opto ;
Nec tibi jam durum est me caruisse diu.
Cur tua mutata est igitur mens? cur prior ille
Ille tuo nostri corde refrixit amor?
Cur tibi nunc videor vilis? nec, ut ante solebam,
Digna tori socia, quam paterere, tui?
Scilicet in ventos promissa abiere, fidesque,
A nobis simul ac vestri abiere oculi.
Hìc tibi nunc forsan subeunt fastidia nostri,
Et grave HIPPOLYTÆ nomen in ore tuo est.
Me tibi, teque mihi sors et Deus ipse dedere :
Quodnam igitur nobis dissidium esse potest?
Verum ut me fugias, patriam fugis, improbe? nec te
Cara parens, nati nec pia cura tenet?
Quid queror? en tua mi scribenti epistola venit,
Grata quidem, dictis si modo certa fides :
Te nostri desiderio languère, pedemque
Quamprimum ad patrios velle referre lares.
Torquerisque mora, sed magni jussa LEONIS,
Jamdudum reditus retinuisse tuos.
His ego perlectis, sic ad tua vota revixi,
Surgere ut æstivis imbribus herba solet.
Quæ licet ex toto non ausim vera fateri,
Qualiacunque tamen credulitate juvant.
Credam ego quod fieri cupio, votisque favebo,
Ipsa meis, vera hæc quis neget esse tamen?
Nec tibi sunt præcordia ferrea, nec tibi dura
Ubera in Alpinis cautibus ursa dedit.
Nec culpanda tua est mora : nam præcepta deorum
Non fas nec tutum est spernere velle homini.
Esse tamen fertur clementia tanta LEONIS,

Ut facile humanas audiat ille preces.
Tu modo et illius numen veneratus adora,
Pronaque sacratis oscula fer pedibus.
Cumque tua attuleris supplex vota, adjice nostra:
Atque meo longas nomine funde preces.
Aut jubeat te jam properare ad mœnia Mantûs:
Aut me Romanas tecum habitare domos.
Namque ego sum sine te, veluti spoliata magistro
Cymba, procellosi quam rapit unda maris.
Et data cum tibi sim orba utroque puella parente,
Solus tu mihi vir, solus uterque parens.
Nec minus ingrata est vita, hei mihi, namque ego tantum
Tecum vivere amem, tecum obeamque lubens.
Præstabit veniam mitis Deus ille roganti
Auspiciisque bonis et tibi dicet, eas.
Ocyus huc celeres mannos conscende, viator,
Atque moram statim rumpe, viamque vora.
Te læta excipiet festis ornata coronis,
Et domini adventum sentiet ipsa domus.
Vota ego persolvam templo, inscribamque tabellæ:
Hippolyta salvi conjugis ob reditum.

EPITAPHIUM
HIPPOLYTÆ TAURELLÆ,
uxori dulcissimæ, quæ in ambiguo reliquit, utrum
pulchrior an castior fuerit,
primos juventæ annos vix ingressæ,
BALTHASAR CASTILIONIUS
incredibiliter mœrens P.
A. M. D. XXV.

His lectis si fletum teneas, Marpesia caute durior es.

Erasmi error jocularis.

CUM Primus Comes M. Antonii Majoragii consobrinus, in Germaniam ea de causa profectus fuisset, ut Erasmi consuetudine per aliquod tempus frueretur; priusquam Erasmum conveniret, ad eum literas dedit, quibus adventus sui causam declarabat, quarum in extrema parte, nomen suum, ut fit, ita subscripserat, Tui studiosissimus Primus Comes Mediolanensis. Hanc cum Erasmus subscriptionem vidisset, credidit statim magnum adesse aliquem Principem sui visendi gratiâ. Quare licet admodum senex et infirmus esset, tamen quo studio quoque apparatu potuit, obviam Majoragii consobrino longe processit. Sed postquam homunculum unum, nullo comitatu, nullo servorum grege stipatum, et bene quidem literatum, sed nullo elegantiori cultu vestitum reperit, errorem suum jucundissime ridere cœpit, et tamen eum sibi multo gratiorem advenisse, quam si magnus Princeps fuisset, multis audientibus, testatus est. Hæc Majoragius in quadam Oratione.

M. Vossius m'a dit, que Messieurs Gaulmin, Saumaise et Maussac se rencontrans un jour à la Bibliothéque Royale ; le premier dit aux deux autres, Ie pense que nous pourrions bien tous trois tenir teste à tous les sçavans de l'Europe. A quoy M. de Saumaise répondit, Ioignez à tout ce qu'il y a de Savans au monde, et vous et M. de Maussac, je vous tiendray teste moy seul.

J'ay appris de M. Vossius que Fédéric Morel travaillant sur Libanius, quelcun luy vint dire, que sa femme estoit fort malade ; à quoy il répondit, Ie n'ay plus que deux ou trois périodes à traduire, aprés cela je l'iray voir. Quelcun retournant luy dire qu'elle s'en alloit, Ie n'ay plus que deux mots, dit-il, je seray aussi-tost que vous. Enfin comme on luy vint annoncer, que sa femme estoit morte, I'en suis bien marry, répondit-il froidement, c'estoit une bonne femme.

Le docte M. Gevartius, Historiographe de l'Empereur et du Roy d'Espagne, me donnant à disner chez luy à Anvers, me fit remarquer sur son bassin à laver, ce vers retrograde, tiré de l'Anthologie. *Νίψον ἀνομήματα μὴ μόναν ὄψιν.* Ce qui me fit souvenir de ce que m'avoit dit autrefois mon pere, Qu'il avoit ouï à Paris un Predicateur, qui commença son Sermon ainsi, Nous lisons autour du Benoîtier de l'Eglise de S. Sophie a Constantinople ce vers Grec *Νίψον*, &c. Ce que confirme le Medicin Vertunian êcrivant à Scaliger, de Poitiers le 13. Avril 1607. M. Rapin, dit-il, m'a appris ce Vers Grec *ἀντιστρέφοντα* trouvé autour d'un Benoîtier à Constantinople *Νίψον*, &c.

M. Vossius m'a dit que Jehan Rhodius, Autheur du Traité *de Acia*, disoit hautement à Padouë, qu'il avoit fait les Eloges des Hommes illustres que Thomasinus a publiez sous son nom : Et que si celui-ci estoit devenu Evesque, il luy en avoit toute l'obligation.

Le mesme m'a dit qu'il avoit possedé un Anacreon, où Scaliger avoit marqué de sa main, qu' Henry Estienne n'estoit pas l'Autheur de la version Latine des Odes de ce Poëte, mais Jehan Dorat.[1]

Εἰς Μαρίαν.

Ἡδυέπης, μελίγλωσσε, καρηκομόωσα Μαρία,
Ἥβης πορφυρέης ἄνθος, ἐμοῖο φάος.
Σῇσι παρηγορίῃσιν ἀεὶ σὺ τοκῆας ἰαίνοις·
Λήθῃ τέκνα κάκων, τέκνα γλύκασμα βίῳ.

H. S. B.

Εἰς Ἄνναν καὶ Μαρίαν.

Κύπριδος ἧκα δύω κατασύρετον ἅρμα πελειάς·
Ἄνθεε πολλὰ [2] δύω καῦλον ἰὸν στέφετον·
Ἀλλ' ἄνθοιν συνέχοιν χαριέστερα γ', ἠὲ πελείαιν
Κύπριδος, ἣδὲ δύας μειδιόωσα κόραιν. H. S. B.

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[1] Of this circumstance respecting the Latin translation of Anacreon, J. F. Fischer has taken no notice in the preface to his edition.

[2] πολλὰ pro πολλάκις sæpe adhibetur.

Inscription on a Monument, recently erected in Clitheroe Church, to the Memory of the Author of the Archæological Dictionary.

P
A.X.Ω.

THOMÆ WILSON, S. T. B.
ECCLESIÆ DE CLAUGHTON RECTORI;
SACELLORUM DE CLITHERÆ ET DOWNHAM MINISTRO,
ET IN VICINO GYMNASIO
PER ANNOS FERME DUODEQUADRAGINTA
LITERARUM HUMANIORUM MAGISTRO,
ABSQUE FUCO ET FASTU ERUDITO,
IUVENTUTI SINE PLAGIS REGENDÆ NATO,
ET INTER DOCENDUM MALE DICERE AUT SÆVIRE NESCIO,
(VOCE, VULTU, INDOLE, PLACIDISSIMIS,)
QUI, PLURIMIS IN ECCLESIAM INQUE R. P. DISCIPULIS EMISSIS,
NEMINEM NON SIBI SODALEM ALLEXERAT,
NEMINE NON USUS EST AMICO,
AB IISDEM UNDEQUAQUE CONGREGATIS
GRATO QUOTANNIS EXCEPTUS CONVIVIO
(HEU! NUNQUAM REDITURO)
CONVICTOR IPSE JUCUNDISSIMUS
SERMONE COMTO, FACETO, VERBORUM
LUSIBUS SEU SCINTILLULIS, NITENTI,
INNOCUO, TAMEN, COMI, PIO,
ANNOS NATO LXV. DENATO.
V. NON. MART. A. D. MDCCCXIII.
SEPULTO BOLTONÆ JUXTA BOWLAND,
PROPE CONJUGEM PRÆREPTAM,
CENOTAPHIUM, UBI VIVUS FLORUERAT
L. L. M. P. P.
DISCIPULI.

Victor iterum fugiens.

ΦΕΥΓΕΙ Ναπολέων, τὸ δὲ πᾶν κλέος ἥρπασε νίκης.
τίπτε γελᾷς; οὐδὲν θαῦμα τόδ' ἔργον ἔχει.
καὶ γὰρ, καὶ πρότερον νίκης ἥμαρθ' ὁ διώκων,
χ'ὡ φεύγων μὴ ἁλοὺς κῦδος ἔδρεψε φυγῶν.[1]

M. L.

Victor iterum fugiens.

VINCIT amor fugiens, quia se tum cogit amari.
Omnia fert victrix, dum fugit, hora fuga.
Quid vetat, ut miles fugiens quoque vincat, et artem
Vincendi celet callidus arte sua?
Nam, cum sit tellus tanquam rota, qui fugit, instat,
Atque instans alii, quem fugat, ipse fugit.

May 20, 1814. M. L.

[1] Luditur in verbis forensibus διώκων, φεύγων, ἁλούς.

EMENDATIONES IN ÆLIANUM DE HISTORIA ANIMALIUM.

NO. I.

On perusing with attention Ælian's Treatise de Natura Animalium with a view towards establishing their genera and species, as far as it has been possible, from the descriptions of their manners and habits, as well as in compliance with your request of contributing any small assistance in my power in settling the meaning of any obscure passages to be inserted in the new Edition of Stephens' Thesaurus, the following emendations have occurred. The text is unusually corrupt, and the meaning of the author from the studied involution of his language, not always easy to be comprehended. It is to be hoped that these corrections will facilitate the reading of an author, whose indefatigable industry has collected, amidst numerous puerilities, a most invaluable treasure of Animal Biography.[1]

Bath, Dec. 1815. J. Stackhouse.

Lib. 1. c. 2. de scaro : *Μόλιβδος δὲ αὐτοῖς πεποίηται βαρὺς τὴν ὀλκήν* : lege *οὐ βαρύς*.

Ib. *Βαρεῖται δὲ οὗτος ἡσυχῇ λίθῳ μεμετρημένῳ* : leg. *λ. τετρημένῳ*. [*τέτρηται*, perforatus est, pro *τετόρηται*, a v. *τορέω*, terebro.]

c. 9. *Εἶτα, ὅταν ἐπὶ τὰς νομὰς ἐξορμήσωσιν αἱ μέλιτται, ὃδ' ὡσάμενος ἔσω τὸ ἑαυτοῦ δρᾷ, ἐμφορούμενος καὶ κεραίζων ἐκεῖνος τὸν θησαυρὸν τῶν μελιττῶν τὸν γλυκύν.* (Pro *ἐκεῖνος*) lege *ἐκεῖθεν*. [" *Ἐκεῖνος*, sic pro *ἐκεῖνον* recte scripsit A. Gronov. e Codd. Medic. et Bard., pertinet enim *ἐκεῖνος* sic positum ad elegantiam Ælianeam." Schneider.]

c. 14. *Εἴτε ἐπ' ὠδῖσιν εἴη, εἴτε ἤδη λεχώ.* Lege *λεχώῃ*.

c. 18. *Ὅταν δὲ αἴσθηται καμόντα, καὶ πῶς παρειμένον ἐκ τοῦ τραύματος, ἡσυχῇ παρ' αὐτὸν ἄγει τὴν ναῦν, καὶ ἔχει τὴν ἄγραν.* Lege *εἰς τὴν ναῦν*. [" Cod. Aug. *παρ' αὐτὴν ἄγει* : sic etiam versio, Sensim ad navim subducit." Schneider.]

ib. *Καὶ φυσᾷ φυσήματι ἀσήμῳ μὲν ᾗ δύναται, σύνθημα δὲ τῆς φυγῆς ἐπιδοῦσα σωτήριον.* Error e repetitione posterioris partis vocis prioris. Dele *ἀσήμῳ*.

c. 20. *Τὰ μὲν ἄλλα τῶν ὠδικῶν ὀρνέων εὐστομεῖ, καὶ τῇ γλώττῃ φθέγγεται, δίκην ἀνθρώπου· οἱ δὲ τέττιγες κατὰ τὴν ἰξύν εἰσι λαλίστατοι.* Error typ. L. *ἴσχυν*. [Fallitur vir doctus : *κατὰ τὴν ἰξὺν λα-*

[1] For the notes placed within hooks we are indebted to a friendly correspondent, who has transcribed from Schneider's Edition published at Leipsic 1784, 8°. such remarks, as are connected with the passages, to which Mr. Stackhouse refers. Ed.

λίστατοι, i. e. Membranulæ verberatione circa cinctum loquuntur: cicadæ sic loquentes opponuntur ceteris cantatricibus avibus, quæ more hominum lingua loquuntur. Ed.]

c. 32. *Θυμωθεὶς εἰς αὐτὰ, προκαλεῖται μύραιναν, καὶ ὡς εἶναι κατὰ γυναῖκα ὠργισμένην.* Forsan delendum *ὡς εἶναι*, vel leg. *ὡς δεῖν*. [" Verba *καὶ ὡς εἶναι* corrupta puto atque in iis latere participium aliquod, quod ad murænæ speciem, ira inflatæ, pertineat." Schneider.]

Ib. *Καὶ περιβάλλει τῶν ὀστράκων ταῖς ἀκμαῖς, ὠνπεροῦν εἰς αὐτὴν πηγνυμένων.* Sensus obscurus. Forsan, *ταῖς ἀκμαῖς τῶν ὀδόντων εἰς αὐτὸν πηγν.* [Schneiderus: " *ὠνπεροῦν*, ita cum Pauwio ad Philen Carm. 35. scripsi pro vulgato *ὡσπεροῦν*."]

c. 37. *Δῶρον δὲ ἄρα ἡ φύσις καὶ ταῖς χελιδόσιν ἔδωκεν οἷον.* Leg. *ὅμοιον*. [" Codex alter Gesneri *ὅμοιον*, cui obsequor." Schneider.]

c. 38. *Λυκοσπάδα ὅϊν πέξας καὶ ἐριουργήσας*, lanatum a lupo. [Voc. *λυκοσπὰς, άδος, ὁ, ἡ*, ignorat H. St. Thes. " Hesych. T. ii. c. 449. *λελυκωμένα πρόβατα· τὰ λυκόσπαστα*, ut recte editum pro vitioso *λυκόπαστα*: infer hinc in Lexica adj. *λυκόσπαστος*." Schæferus ad Apollon. R. p. 280.]

c. 41. *Ὅτι καὶ τοῖς ἁλιεῦσιν ἐν ἡμέρᾳ τοίᾳ ἢ νυκτὶ ἐς τὴν θαλαττάν ἐστι ἄβατα, ἀγριαινούσης τῆς θαλάττης.* Forsan *ἀβατία*, impossibilitas eundi. [Fallitur vir doctus: *ἐστι ἄβατα* h. l., ut *ἀδύνατα ἐστι* ap. Thucyd. i. 1. " Two MSS. in our public library read so," teste Porsono Misc. Crit. p. 262., ubi eruditissimus Kiddius laudavit Lex. S. Germ. p. 342., *Ἀδύνατα εἶναι· ἀντὶ τοῦ ἀδύνατον· πολλάκις γὰρ κέχρηται Θουκυδίδης τοῖς πληθυντικοῖς ἀντὶ ἑνίκων, μάλιστα δὲ ἐπὶ ταύτης τῆς λέξεως.* Eustath. ad Il. *A*. p. 59. ed. Rom.: *Καὶ ἔστι τὸ, φίλα, Ἀττικῶς ἀντὶ ἑνικοῦ τοῦ, φίλον· ὡς καὶ παρὰ Σοφοκλεῖ, Οὕτως Ἀμυντέα ἐστὶ τοῖς κοσμουμένοις, ἀντὶ τοῦ ἀμυντέον, καὶ, Σχέτλια γὰρ, ἐμέ γε τάδε πάσχειν, ἀντὶ τοῦ Σχέτλιόν ἐστι, καὶ παρ' Ἡροδότῳ νομιζόμενα, ἀντὶ τοῦ νομιζόμενον, καὶ παρὰ τῷ Κωμικῷ, Συνεκποτέα ἐστί σοι καὶ τὴν τρύγα.* Vide Sophoclis Antig. 677., et Aristoph. Plut. 1086., ubi plura exempla laudarunt Kusterus, Hemsterh., et Brunck.]

c. 47. *Τῶν πυρῶν παραχναῦσαι βουλόμενος.* Leg. *περιχναῦσαι*. [Bene reponit *περιχναῦσαι*. *Παραχναῦσαι* est verbum nihili. Nec *παραχναύω*, nec *περιχναύω* agnoscunt lexicographi H. Steph. et Schneider. Ed.]

c. 52. *Καὶ (χελιδὼν) ἐστι φιλάνθρωπος, καὶ χαίρει τῷδε τῷ ζώῳ ὁμωρόφιος οὖσα, καὶ ἄκλητος ἀφικνεῖται.* Leg. *ὁ καὶ χ.* [Imo *ἡ καὶ*, si quid mutandum. Ed.]

Lib. ii. c. 2. *Καὶ ἥτις ἡ αἰτία τίκτεσθαι μὲν πυρὶ, ἀέρι δὲ ἀπόλλυσθαι πράως, λεγέτωσαν ἄλλοι.* Leg. *πάντως*. [" Postremum *πράως* omittit Cod. Aug.: videtur sane vox vitiosa." Schneider.]

c. 5. *Εἰ δὲ ανθρωπος κατέχοι ῥᾴβδον, εἶτα ταύτην ἐκεῖνος δάκῃ, τέθνηκεν ὁ κύριος τῆς λύγου.* Lege *κἆτα*.

c. 9. *Ἀλλὰ προσερείσας τῇ καταδρομῇ τοῦ δόμου.* Leg. *κατα-*

ρωχμῇ, fissura rupis. [" Bochart. Hieroz. i. p. 886. καταρωχμῇ emendabat; ineptiora sunt etiam, quæ tentavit Triller. Infra ix. 1. καταδρομὴ iterum est latibulum; sed adjectum δόμου hic durum videtur: vulgatam tamen scripturam defendit Abresch ad Æschyl. iii. p. 423." Schneider.]

c. 10. *Ἀποθρίσαντες τῆς ἵππου τὴν χαίτην καὶ ὡς ἔτυχεν.* Leg. *ἀποθρίσσαντες*, a *θρίξ*. [" *Ἀποθρίσαντες*, ita Cod. alter Gesneri et Mediceus pro vulgato verbo *ἀποθραύσαντες*. Bochart. Hieroz. T. i. p. 121. *ἀποθρίσαντες*, aut *ἀποθριάσαντες* legebat." Schneider. Lege *ἀποθρίξαντες*, vel potius retinendum est *ἀποθρίσαντες*, ab *ἀποθρίζω*, fut. *ίσω*, s. *ίξω*. " *Ἀποθρίζω*, f. *ίσω*, und. *ίξω*, d. i. *ἀποθερίζω*, ich mähe, schneide ab; bey Procop. Anecd. *ἀπεθρίξατο*, er schnitt sich die Haaro, *τρίχας*, ab und nahm die Tonsur abs Mönch an." Schneiderus in Lex. Ed.]

c. 11. *Καὶ ὑποσημήναντος, τὰς προβοσκίδας ὡς χεῖρας κεκολασμένως προύτεινον, καὶ ἐσιτοῦντο εὖ μάλα σωφρόνως. Κεκολασμένως*, an pro modestia? vel leg. *κεκοσμημένως*. [" *Κεκολασμένως*, ita Mediceus pro *κεκολασμένας*." Schneider. Paulo infra eod. cap. legitur, *Καὶ ἀρυτόμενοι ταῖς προβοσκίσι τὸ ποτὸν ἔπινον κεκοσμημένως*. Voce *κεκοσμημένως* carent H. Steph. et Schneideri Lexica.]

c. 13. *Τὰ κήτη τὰ μεγάλα ὀλίγου πάντα ἄνευ κυνῶν δεῖται τοῦ ἡγεμόνος.* Leg. *τὰ κήτη καὶ τὰ μεγάλα.*

c. 16. *Ἐρυθήματα εἴ ποτε ἐπαναπέλλει, καὶ ὠχρίασις, καὶ γένεσθαι πελιδνόν.* Leg. *γίνεται πέλιδνα*. Posterior pars sententiæ *καὶ ἀνθρώπῳ—οὐδὲν* parenthesi includenda est.

c. 17. *Θεούσῃ νηῒ καὶ μάλα γε ἐξ οὐρίας καὶ τῶν ἱστίων κεκολπωμένων προσφαρεῖς.* Leg. *προσφυσθείς*. [" *Προσφαρεὶς*, cum se applicuit in perniciem aut damnum navigii. Sic in Var. Hist. xiv. 26. utitur verbo eodem." Schneider. " *Προσφθαρεὶς αὐτῷ*, Var. Hist. xiv. 26., allidens se ad eum suo malo. *Προσφθείρεσθαι Ἐρπυλλίδι* ex Alciphr. dudum notavit Budæus, qui etiam bene addit, *προσφθείρεσθαι* esse *ἐπὶ κακῷ προσέρχεσθαι*, cum suo vel alterius malo accedere ad aliquem. Sic *εἰσφθαρεῖν* est *ἐπὶ κακῷ εἰσελθεῖν που*, Suid. Vide eundem in *Ἐκφθαρείς*. Noster H. A. xii. (ii.) 17. Euseb. Hist. Eccles. iii. 23., *Τῷ δὲ ἀνέσεως πρὸ ὥρας λαβομένῳ προσφθείρονταί τινες ἥλικες*, illi vero libertatis præmaturæ compoti æquales quidam eum magno ejus malo se associant." Kuhnius ad Æl. V. H. in Indice. Cf. H. Steph. Thes. iv. p. 143.]

c. 17. *Καὶ μάτην μὲν τὰ ἱστία μέσα πέπρησται, εἰς οὐδὲν δὲ φυσῶσιν οἱ ἄνεμοι.* Leg. *πέπληται*. [Nil mutandum est: Hom. Il. *α'*. 481. *ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον*. Cf. Damm. Lex. Homer. p. 2597.]

c. 33. *Κροκόδειλος ὅπως ἔχει μεγέθους, καὶ ὁ τέλειος, καὶ ὁ ἐκγλυφεὶς πρῶτον.* Leg. *ἐκγλυφθείς*, exclusus ex ovo. [" *Ἐκγλυφεὶς*, hoc vulgato *ἐκλεπεὶς* e Cod. alt. Gesn. et Med. prætulit Gronov." Schneider. Infra eod. cap., *Τίκτει μὲν τοσαῦτα ὠά, ὅσαις ἂν δὲ ἡμέραις ἐπωάζουσιν ὄρνεις, εἶτα ὅταν ἐκγλύψῃ τὰ νεόττια*, ubi Schneiderus :—

" Infra x. 21. sexaginta ova et dies incubationis numerat. Sed lectio hujus loci est corrupta. Pro ὄρνεις Gesnerus legebat ὠοῖς. In Mediceo est, ἐπωάζουσα ὄρνις, εἶτα ὅταν ἐκγλύψῃ, e quo Gronovius efficit, ὅσαις ἂν καὶ ἡμέραις ἐπωάζῃ ὡς ὄρνις, ἔστ' ἂν ἐκγλύψῃ τὰ νεόττια. Pauw ad Horapoll. ii. 50. emendat, ὅσαις ἂν καὶ ἡμέραις ἐπωάζει, ὄρνις εἶτα, ὅταν γλύψῃ. Alter Cod. Gesneri ἐκλέψῃ, alter cum Mediceo nostrum habet. Cf. tamen infra iv. 37. (τοὺς νεοττοὺς ἐξέλεψεν.) Equidem h. l. minore cum mutatione ita lego, ὅσαις ἂν καὶ ἡμέραις ἐπωάζουσα ὡς ὄρνις εἶτα οὖν ἐκγλύψῃ τὰ ν." Schneider.]

c. 37. Ἡ μυγαλὴ, καὶ γὰρ τοῦτο ποίημα ὕλης, εἰς ὅσον μὲν τηνάλλως πρόεισι, πέπλασται ζῆν ἔχει, καὶ ἐσπείσατο αὐτῇ ἡ φύσις, ἐάν γε μὴ ἄλλῃ τινὶ τύχῃ καταληφθῇ καὶ ἀπόληται· ἐὰν δὲ εἰς ἁρματοτροχίαν ἐμπέσῃ, οἷονει πέδῃ κατείληπται, καὶ μάλα ἀφανεῖ, καὶ τέθνηκε. Lege, εἰς ὅσον μὴ τηνάλλως, quando non exeat e ligno. [" Πέπλασται Gesnerus emendabat καὶ ἀλᾶται: contra Pauw ad Philen Carm. 114. ἐπιπλεῖστα, i. e. diutissime. Equidem quod afferam melius, non habeo. Wernsdorf adscripserat conjecturam viri docti ex Actis Eruditorum 1780. p. 595. μυὸς καὶ γαλῆς εἰς ὅσον—πέπασται ζῆν, καὶ: ita enim interpretabar notam A. E." Schneider. Idem in Paralipomenis :—" Stephanus Bernard ad Synesium de Febribus p. 50. πέπλασται, ut e margine adventicium deleri jubet; contra eum pugnat Reiske in Actis Eruditorum 1750. p. 595. proposita ea conjectura, quam in nota commemoravi."]

c. 41. de trigla: Καί τινες καλοῦνται λεπρώδεις αὐτῶν, σπάσασαι τὸ ὄνομα ἐκ τῶν χορίων, ἅπερ οὖν πέτρας ἔχει λεπτάς τε καὶ ἀραιάς, καὶ φυκία μέσα τούτων δασέα, καί που καὶ ὑποκάθηται πηλὸς ἢ ψάμμος. Leg. πετρώδεις. [" Ex hoc cognomine suspicor deinceps etiam λεπράς τε καὶ ἀραιὰς legendum est. Conjunctio τε e Mediceo accessit." Schneider.]

c. 43. Γίνονται γὰρ καὶ κεράτων ἐν Σκύθαις οὐκ ἀγέραστοι βόες. Leg. ἀκέραστοι. [Fallitur v. d. ἀκέραστος hoc sensu nusquam legitur.]

Lib. iii. c. 25. Αὐτὴ δὲ τοσοῦτον κατασπᾷ τῆς τροφῆς, ὅσον ἂν ἐν τῇ κοιλίᾳ κερδᾶναι δυνηθῇ παραῤῥεῦσαν αὐτῇ. Leg. ἐν τῇ καλιᾷ κρατεῖν. [" Καλιᾷ, hæc Gesneri emendatio omnino erat recipienda, quamvis Mediceus non addiceret. Vulgo κοιλίᾳ." Schneider.]

c. 32. Ἀκούω Θεοφράστου λέγοντος, καὶ ἐν τῷ Μακεδονικῷ Ὀλύμπῳ τοῖς λύκοις ἄβατη εἶναι. Leg. τὰ ὄρη, vel τὰ ἐν *M.*

ib. Διαφορότης δὲ ἄρα τῶν ζώων καὶ ἰδιότης εἴη ἂν καὶ ταύτῃ. Leg. διαφορά τις. [Huic conjecturæ obstat δὲ, διφορά τις δέ. Διαφορότης alibi occurrit. " Pro differentia a Platone dicitur etiam διαφορότης." H. Steph. Thes. iv. 98. e.]

c. 37. Καὶ κατακλινῆναι ὕπνου δεόμενον. Leg. κατακλινθῆναι.

c. 46. Ὦ ἄνθρωποι πονηροὶ, καὶ περὶ τράπεζαν μὲν καὶ ταγήνου ψόφον ἀεὶ, ἐπ' ἄριστά τε χορεύοντες. Leg. ταγήνου. [" Ψόφον ἀεί. Deesse aliquid videtur: locus fortasse e comico aliquo scriptore excerptus est. Trilleri ἀΐται, amici, aut ἄζοι, famuli, pro ἀεὶ, non placent." Schneider.]

Literary Intelligence.

IN THE PRESS.

CLASSICAL.

Speedily will be published, in Imperial Quarto, engraved on Sixty Double Plates, price 5l. 5s. in boards, the ELGIN MARBLES of the Temple of Minerva at Athens: selected from the second and fourth volumes of Stuart and Revett's Antiquities of Athens. To which will be prefixed, the interesting Report of the Select Committee to the House of Commons respecting the Earl of Elgin's Collection of sculptured Marbles; also, an Historical account of the Temple. As the Plates of this work are already engraved, the volume will be ready for delivery in the course of a month.

We are informed, that Mr. Dyer has been obliged to enlarge the plan of his additional work relating to Cambridge, which we formerly announced; and that it will now make two Volumes equal in size to the History of the University and Colleges already published. The first Volume will be entitled The Privileges of the University; the second will contain additional matter relating to Cambridge, and bring down the Literary Biography of the University to more modern times. It will not therefore be published so soon as was expected.

A new edition of Nereis Britannica, by J. Stackhouse, Esq. is nearly ready for delivery to a limited number of subscribers. This edition will contain all the known British Species, which are well ascertained, amounting to eighty-eight, together with a Classification of this numerous Family, as an Order, containing thirty-two Genera and nearly one hundred and thirty Species, as it was first published in the Journals of the Society of Natural History at Moscow. This work is printed in 4to. containing ten sheets of Letter-press, with an Atlas of twenty Copper-plates in folio. Price, uncoloured, One Guinea.

The learned M. Gail has lately published at Paris, for the instruction of youth, with a French Summary and Notes, with or without a French translation, besides his former parts of that author, the following works of Lucian, in separate volumes in 12mo.:—1. *De iis qui mercede conducti in divitum familiis vivunt.* 2. *Quomodo Historia scribenda sit.* 3. *Demosthenis encomium.* 4. *Toxaris, sive Amicitia.* 5. *Muscæ encomium.*

BIBLICAL.

N. Rogers has in the press, Lectures on the Elements of Evangelical Religion, in which several Important Differences between modern Arminians and Calvinists, are impartially considered; with

a view to promote mutual forbearance. In 1 vol. royal 12mo. Price 6s. 6d.

Hebrew Language retrieved.—The encreased study of the ancient Hebrew language, with the number of Hebrew Bibles, &c. now publishing among us, will, we presume, attach more than usual importance to a work lately announced at Paris, in two volumes, large quarto; but of which the first only is published, under the title of *La Langue Hébraique restituée*, &c. "The Hebrew Language restored, and the true sense of Hebrew Words established and proved by their Analytical Analysis:" By Fabre d'Olivet.

All the learned who have devoted themselves to the study of Hebrew, and who have endeavoured to penetrate the principles and genius of that ancient and celebrated language, have unanimously agreed, whatever was their previous country or religious profession, that it has been long lost; that is to say, that the true sense and import of its terms is no longer understood, and that grammars and dictionaries, endeavoured to be grounded on the only authentic version of the only book remaining in the language, are founded on erroneous principles. The famous Richard Simon, to whom we are beholden for a Critical History of the Bible, collected all the opinions and researches which had been made on this matter. His conclusion was, that the language was lost as early as the Babylonish captivity; insomuch that nearly six centuries before our era, the Jews no longer understood the language of their ancestors, but spake a corrupt mixture of Chaldee, Persian, Syriac, &c.: so that in reading the Law in their synagogues for the instruction of the people, it was, of necessity, paraphrased, and interpreted. In this jargon, ill-denominated Hebrew, enriched in later ages with various words derived from the Greek and Latin, the Talmuds are written, with the greater part of those books which the Jews call antient; such as *Zohar*, and certain Cabalistic works known among the Rabbins.

This loss of a language essentially combined with the History of the earth, and on which rests the credibility of many memorable events, has exercised the sagacity of a great number of very laborious men, at different periods, and among all sects. Not only Christians, but Jews and Mahometans, have rivalled each other in zeal on this subject; but in vain many of them have consumed their lives. The author was led to this object by particular circumstances, almost unknown to himself. His studies had other purposes in view. He was employed on an Archæologic History of the Earth; when, engaging deeply in researches on the principal languages of Asia and Africa; such as the Chinese, the Sanscrit, the Arab, the Coptic, &c. he was led to examine the Hebrew, with which he had been acquainted in his youth, after the usual manner, that is to say, very imperfectly. This language, highly valuable on many

accounts, now occupied him closely, and the more so as he did not arrive at it, as heretofore, by means of the Latin or the Greek, but by means of languages much more analogous to itself, and much nearer to its origin. This difference in the quarter from which he approached it, gave him an entirely distinct view of the structure; and he was now able to do, what no linguist had before done;—without labor he penetrated into the principles of the Hebrew, and readily ascertained the meaning of its terms. Looking at the *Sepher* of Moses, commonly called the *Genesis*, with the accuracy of scrutinizing inquiry, he discovered many things, which, considered only as moral or philosophical propositions, are highly interesting to mankind; and his opinion is, that in this book, derived from the sanctuaries of Thebes and of Memphis, we possess, without any reasonable doubt, the whole ancient science of Egypt.

This discovery became a powerful motive to induce the Author to endeavour to restore the Hebrew, which might greatly facilitate this knowledge to us. But this was not his only motive; for being of the same mind as most who have studied the subject, that the Hebrew is the same as the ancient Phœnician, as to its radical form, he could not help reflecting how greatly the possession of this language might contribute to elucidate the history of Europe, and the idioms which have been successively formed in this quarter of the globe. Every body knows that the Phœnicians were formerly to Europe, what Europe has been lately to America; that is to say, that it colonized the whole coast, that it civilized the people which it found savages, gave them laws, religion, arts, architecture, and organized society, by which means it laid the foundations of whatever was illustrious in Greece and Rome. The languages of those countries supply the means of public education to this day; and they even compose a part of it: it will not therefore be a matter of indifference to become acquainted with the root of these languages; and the motives by which M. Fabre d'Olivet has been influenced cannot but be applauded by the Scholar.

The first volume, which is now before the Public, contains,—an introductory dissertation on the origin of speech, on the study of languages which may afford assistance in this enquiry, and on the purposes of the author.—A Hebrew Grammar, founded on new principles, and rendered useful to the general study of languages:—a series of Hebrew roots, considered under new references, and intended to facilitate a correct understanding of the language, and the science of Etymology, at large.—A translation into French of the first ten chapters of the *Sepher*, containing the Cosmology of Moses: this translation, intended to serve as a proof of the truth of principles adopted in the grammar and dictionary, is preceded by a literal version into French and English, formed on the Hebrew text, as it *originally* stood, with a transcription into modern characters, accompanied by notes grammatical and critical, in which

the interpretation given to each word, is determined by the analysis of its roots, and comparison with the analogous term in Samaritan, Syriac, Arabic, or Greek.

We have not ourselves seen this work; but, presuming that it is the result of research by an unusual course, we have given the earliest notice of it that has reached us; and shall have occasion, no doubt, to resume the subject.

JUST PUBLISHED.

CLASSICAL.

Observations on the RUINS of BABYLON, as recently visited and described by Claudius James Rich, Esq. Resident for the East India Company at Bagdad: and other eastern travellers. Illustrated with Astronomical Details relative to the Temple of Belus, and references to many interesting portions of Sacred and Profane History. By the Rev. Thomas Maurice, A. M. Assistant Librarian in the British Museum.

Gasp. Garasonii ad M. Tullii Ciceronis Orationem pro Cn. Plancio, ex optimo codice Bavarico, curæ secundæ. Bononiæ, 1815. 4o. Minori.

L'Art Poétique d'Horace traduit en vers François par M. Jos. Chénier, avec le texte en regard; précédé de la Poétique d'Aristote, traduite par le même, avec le texte en regard. Paris, 1815, 18°.

Epistola Critica in Bucolicos Græcos, ad V. illustr. Sergium Ouvaroff, consiliarium status, etc. etc. Scripsit Ch. Frid. Græse, Consiliarius aulicus, Eques, Professor, &c. &c. Petropoli, 1815. 4°. pp. 128.

Dissertation sur l'Epoque de la mort d'Antiochus VII. Evergètes Sidétes, Roi de Syrie; sur deux médailles de ce Prince, et sur un passage du 11°. livre des Macchabées; par Tôchon d'Annecy, &c. Paris. 1815. 4°. pag. 68.

Casp. Jac. Christ. Reuvens Collectanea Literaria, sive Conjecturæ in Attium, Diomedem, Lucilium, Lydum, Nonium, Ovidium, Plautum, Scholiasten Aristophanis, Varronem, et alios, etc. Quibus accedit disputatio de Linguæ Græcæ pronunciatione. Lugd. Batav. 1815. 8°. pagg. xvi. + 197.

Στράβωνος Γεωγραφικῶν βιβλία ιζ'. ἐκδιδόντος καὶ διορθοῦντος *A. Κοραῆ*. κ. τ. λ. Paris, 1815. 8°.——The first vol., which now appears, contains the *Prolegomena* of the celebrated Editor, and the first six books of the text, with a map by the learned Gossellin.

The Fourth Volume of the Antiquities of Athens, &c. measured and delineated by James Stuart, F. R. S. and F. S. A. and Nicholas Revett, Painters and Architects; edited by Joseph Woods, Architect. Price 7l. 7s. half-bound.

The First Three Volumes of *The Antiquities of Athens*, &c. containing 281 Plates, may be had, price 17l. 17s. in boards. The Third Vol. may be had separate to complete sets, price 6l. 13s. in boards. These Volumes contain 281 Plates, engraved by the best artists, of Views, Architecture, Plans, &c. with Letter-press Historical and Descriptive, illustrating, by a research of many years' labor and great expense, the purest examples of *Grecian Architecture*, many of which no longer exist, and the traces of them can be found only in this work.

Contents of the Three Volumes.—Doric Portico at Athens, Ionic Temple on the Ilyssus, Octagon Tower of Andronicus Cyrrestes, Lanthorn of Demosthenes, Stoa, or Portico at Athens; and a large View of the Acropolis, Temple of Minerva, Temple of Erectheus, Theatre of Bacchus, Choragic Monument of Thrasyllus, &c. Propylea; and a large View, and a Plan of the Acropolis. Temple of Theseus, Temple of Jupiter, Arch of Theseus, Aqueduct of Hadrian, Monument of Philopappus, Temple of Corinth, Bridge of the Ilyssus, Odeum of Regilla, Ruins at Salonica, Antiquities on the Island of Delos, &c. Also a large Map of Greece—Map of Attica—Plan of Athens, &c.

BIBLICAL.

Prospectus of a POLYGLOTT BIBLE, in one volume Quarto, or in four volumes of a pocket size; comprising the Hebrew Text, the Samaritan Pentateuch, the New Testament in Syriac; the Septuagint, and Greek Testament; the Latin Vulgate; and English Version. This Prospectus presents an Explanation of the general plan of the Work, Specimens in each Language, and the whole of the Prefaces; with an Appendix, describing a Supplementary Volume, entitled "Scripture Harmony;" being a Concordance of near 500,000 references, by the editors of the French, Latin (Vulgate), and German Bibles; and from Blayney, Canne, Scott, Brown, and others: printed so as to interpage or bind with either part of the above Polyglott Bible, or be used, as a distinct work, with any edition of the Holy Scriptures.

In conformity with a promise we made several months since to our readers, we present them with a list of the *Classical*, *Biblical*, and *Oriental* works, which appeared at the Leipzig Easter book-fair, 1816.

Adelung's, F. von, Nachträge zum 1n u. 2n Bande des Mithridates, nebst einer Abhandlung des Hrn. Min. von Humboldt, über das Vaskische. Herausg. vom Dr. I. S. Vater. 8vo. Berlin, 1815.

Adelung's, J. C. Mithridates oder allgemeine Sprachenkunde. 3n Thls 3te Abth. u. 4r. u. letzer Bd. fortgesetzt v. Dr. I. S. Vater. 8vo. Berlin, 1815.

Æschylos Agamemnon, metrisch übersetzt v. W. v. Humboldt. 4. Leipzig. 1816.

Derselbe, die Eumeniden, ein Trauerspiel. In der Versart d. Urschrift, verdeutscht v. C. P. Conz. 8vo. Tübingen. 1816.

Αἰσχύλου Προμηθεὺς δεσμώτης. Aischylos Prometheus. Mit ein. Vorbereitungs-buch für junge leute v. Dr. A. Neubig. 8vo. Nürnberg. 1816.

Agrell, C. M. Oratio de dictione N. F. 8. Wexioniæ et Havniæ. 1816.

Ejusd. Commentatio de varietate generis et numeri in LL. OO. Heb. Arab. et Syr. Pars i. et ii. 4. Havniæ, et Lundæ. 1816.

Ejusd. Otiola Syriaca. 4. Havniæ et Lund. 1815.

Ammon, D. C. F., Summa Theol. Christ. edit. 3. cast. et auct. 8. Lipsiæ. 1816.

Annalen, neue Theol., u. Theolog. Nachrichten, herausgeg. v. Dr. L. Wachler Jan—Juni. 1816. 8vo. Frankfurt am Main.

Anthologia Gr. ad fid. Cod. olim Palatini nunc Parisini, ex Apographo Gothano edita. Curavit, Epigrammata in cod. Pal. desiderat. et not. crit. adj. F. Jacobs. Tom. iii. et ult. qui apparat. crit. ad Anthol. complectitur. 8. Lips. 1816.

Arati Phænomena et Diosemeia, quibus subjiciuntur Eratosthenis catasterismi. Dionysii orbis terrar. descript. Gr. curavit F. C. Matthiæ. accedunt ii. tab. lithograph. 8. Francofurt. ad Mœnum. 1816.

Idem liber Gr. cum Avieni paraphrasi Arati et Dionysii. Curavit et libellum animadv. adjecit, F. C. Matthiæ. Acced. ii. tab. lithograph. 8vo. Ibid. 1816.

Aristoteles Naturgeschichte d. Thiere, übers. u. m. Anmerk. erläut. v. Dr. F. Strack. 8. Frankfurt a. Main. 1816.

Arnobii, Afri, disput. adv. gentes libri vii. recognov. not. prior. interp. sel. alior. et suis illust. J. C. Orellius. ii. ptes. 8. Lips. 1816.

Babrii fabular. choliambicar. libri iii. Acced. lib. ivtus fab. et narrat. poetic. ex Anthol. Gr. et aliis auct. excerptus. Collegit. F. X. Berger. Griech. u. Deutsch. 8. München. 1816.

Becker, D. *A. G.,* Demosthenes als Staatsmann u. Redner. Historisch-krit. Einleit. zu dess. Werken. 2r. bd. 8. Halle 1816.

Becker's, K. F., Weltgeschichte 4r. bd. Dritte verbess. Auflage. 8. Berlin. 1816.

Bopp, F., über d. Conjugationsystem d. Sanskritsprache in Vergleichung m. jenem d. Griechischen, lateinischen, persischen u.

germanischen sprache. Nebst Episod. d. Ramajan u. Mahabharat, in genauen metrischen Uebersetzungen a. d. Originaltexte u. einigen Abschnitten a. d. Wedas. Herausgeg. u. m. einer Vorerinnerung begleit. v. D. K. I. Windischmann. 8. Frankf. a. Main. 1816.

Carminum Orientalium triga. Arabicum Mohammedis Ebn-seid-ennâs Jaameritæ, Persicum Nisami Kendschewi, Turcicum Emri. Ex apographis Parisiensibus edidit H. G. L. Kosegarten. 8. Stralsundii. 1816.

Ciceronis, M. T. Opera quæ supersunt omnia ac deperditorum fragmenta. Recognovit, potior. lect. diversitat. adnotavit, indices rer. ac verbor. adjecit C. G. Schütz. Tom. x.—xi us. Epistolæ. 8. Lipsiæ. 1816.

Ejusdem Orationum partes ineditæ ex Cod. MSto bibliothecæ Ambrosianæ. Nova edit. cum Angeli Maii, inventoris, integris notis. Additæ sunt Emendationes et Commentarii A. G. Crameri, ICti, et C. F. Heinrichii, Philologi. 4. Kiliæ. 1816.

Dessen akademische Untersuchungen, mit einigen Fragmenten. Aus d. Lat. übersetzt u. m. Anmerkungen u. Abhandlungen versehen v. F. P. Boost. Zweite Auflage. 8. Mannheim. 1816.

Dessen Redner an M. Brutus übersetzt vom Decan M. C. Bikt. Hauff. 8. Ulm. 1816.

Codex Nasaræus, liber Adami appellatus, Syriace transcriptus, loco vocalium ubi vicem literarum gutturalium præstiterint his substitutis latineque redditus A. M. Norberg. tom. i. 4. Londini Gothorum et Havniæ. 1816.

Coluthi Raptus Helenæ. Ex Codice Mutinensi supplevit et emendavit Imm. Bekkerus 8. Berolini. 1816.

Cornelii Nepotis vitæ excellentium Imperatorum, Mit grammat. u. erklärenden Anmerk. v. C. F. Paufler. Zweite auflage. 8. Leipzig. 1816.

Danz, D. I. T. L., de Eusebio Cæsariensi histor. Ecclesiast. scriptore, ejusque fide historica recte æstimanda. 8. Jenæ. 1816.

Elegia ad M. Val. Corvinum Messalam. Edidit, commentatione de auctore et observationibus crit. instrux. G. P. E. Wagner. 8. Lipsiæ. 1816.

Engelbreth, W. F., libri qui vulgo inscribitur sapientia Salomonis, latine conversi et explicati specimen. Præmissa est disquisitio de prima parte ejusd. libri, quatenus opusculum a reliquo libro divers. contineat. 8. Havniæ. 1816.

Etymologicon Magnum, superiorum edition. variorumque auctor. collatione repurgatum, perpetuis notis illustrat. tribusque indicibus

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Euripidis Dramata. Illustravit E. Zimmermann. vol. iv ti. pars 1ma. 8. Francof. ad Mœnum. 1816.

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Fraehn, C., de quibusdam Semanidarum et Buidarum nummis Schediasma e lingua Arabica in latinam vertit I. Erdmann. 8. Göttinguæ. 1816.

Franck, Callinus, sive quæstionis de origine Carminis elegiaci tractatio critica. 8. Altonæ. 1816.

Frontonis, M. Corn., opera inedita cum epistolis, item editis Antonini Pii, M. Aurelii, L. Veri, et Appiani nec non alior. veterum fragmentis, invenit et commentario prævio notisque illustravit Ang. Maius. ii. partes cum tab. ænea. 8. Francof. ad Mœnum. 1816.

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Krause, D. I. F., animadversiones in secundam epistolam Pauli ad Corinthios. p. i. et ii. 4. Regiomonti. 1816.

Kuinöl, D. C. T., Commentarius in libros historic. Novi Test. vol. i mum. Evangelium Matthæo. edit. iida. 8. Lipsiæ. 1816.

Livii, T., Operum omnium vol. i mum. Ad fidem optimarum editionum, Strothii præcipue ac Döringii, textum exhibuit; horum aliorumque animadv. excerpsit, suasque adjecit Dr. E. Möller. 8. Havniæ. 1816.

Dessen, römische Geschichte, was davon auf unsere Zeiten gekommen ist. A. d. Lat. übersetzt v. I. F. Wagner. i ster Thl. Zweite auflage. 8. Lemgo. 1816.

Lucretius Carus, T., Schauergemälde d. Kriegspest in Attika. Orig. Text nach d. Eichstädtschen ausgabe, Uebersetzung v. Herrn v. Knebel, erläut. Anmerk. über Sprache u. a. d. Geschichte, nebst fortlaufendem arzneiwissenschaftl. Kommentar v. Dr. I. C. F. Meister. 8. Züllichau. 1816.

Memnonis historiarum Heracleæ Ponti excerpta. servata a Photio. Græce. Cum versione lat. L. Rhodomanni. Accedunt Scriptorum Heracleotarum, Nymphidis, Promathidæ, et Domitii Callistrati Fragmenta, vett. historic. loca de rebus Heracleæ Ponti, et Chionis Heracleotæ quæ feruntur epistolæ. Cum versione lat. Io. Casselii. Omnia collegit, dispos. recognov. not. prior. interp. integ. aliorumque et suis illustrav. et indicem adjecit I. Conr. Orellius. Ad calcem accedit I. Casp. Orellii epist. crit. in epistolas Socrat. et Pythagoricas. 8. Lipsiæ. 1816.

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Besides the works of which we have given the titles, many editions of classical writers have been published for the use of schools; which we did not think it necessary to particularize.

From various causes we have as yet been unable to procure a

list of the books published at the Michaelmas fair last year: (1815.) but as soon as we are able, we shall communicate it to our readers.

List of Works on Classical and Biblical Literature preparing for publication at Leipzig.

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Apollonii Rhodii Argonautica. Libri iv. Græce, cum vers. lat., schol. Græc., comment. et indicibus, edidit *C. D. Beck.* tom. ii us. 8 Lipsiæ.

Appendix ad *Æg. Forcellini* Lexicon totius latinitatis. fol. Patavii et Lipsiæ.

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Ejusdem Comœdiæ et fragmenta. Græce et lat. c. scholiis, ad opt. exemplar. fidem recens., metra restituit, var. lect., notas *R. P. F. Brunckii* suis animadversionibus auctas, commentationem de metris Aristophanis, indicesque rer. et verbor. adjecit *C. W. Ahlwardt.* vi. voll. 8. Lipsiæ.

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Dionis Cassii historiæ Romanæ quæ supersunt. Post Reimarum recens. ex fragment. nuper repertis supplevit, adnott. Vv. Dd. et suis illustravit denique adjunctis indd. edidit F. G. *Sturzius.* 8. Lipsiæ.

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Ejusd. libri vol. viii. Indices in *Strabonem,* hist. geograph. et græcitat. uberrimos continens. 8. Ibid.

Taciti, C. C., Opera. Edidit G. *Seebode*. tom. ii. Historias continens. 8. Hannoveræ.

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Theocriti Reliquiæ, græc. et lat. Textum recognovit et c. animadversionibus T. C. *Harlesii*, et J. C. D. *Schreberi*, etc. suisque edidit G. H. Schäfer. 8. Lipsiæ.

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Thucydides de bello Peloponnesiaco. Edidit G. *Seebode*. Tom. ii. glossar. codd. Pariens. var. et notas tum editoris tum Vv. Dd. ineditas continens. 8. Lipsiæ.

Ejusd. historiarum lib. viii. ad codd. fidem recensuit, scholia correxit, introd. lect. discrepantiam, notas tum *Dukeri* tum suas crit. atque exegeticas, et indd. rer. ac verb. locupletiss. addidit E. F. *Poppo*. 8. Lipsiæ.

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Varronis, M. T., quæ supersunt de ling. lat. libror. tum manu tum typis exscriptorum ope accurate recensita, multo, quam in prior. editionibus, emendatiora, enixoque studio usque quaque illustrata ed. G. D. *Koelerus*. Tom. i. 8. Lipsiæ.

Ejusd. quæ omnium ejus librorum supersunt Fragmenta, passim aucta, melius digesta, librorum tum manu tum typis exscriptorum ope accuratius recensita diligentiusque explicata, rer. verborumque indd. adjunctis edidit G. D. *Koelerus*. Tom. ii. 8. *Ibid.*

Xenophontis de Lacedæmoniorum republica liber. Recens. et illustr. J. A. *Goerenz*. Præmissa est Dissertatio de ejus libri auctoritate, ætate, et consilio. 8. Lipsiæ.

Ejusd. Cyropædia. Ad fid. margg. *Victorii, Villoisoni, Reiskii*, veterumque editionum indice emendato. edidit. F. A. *Bornemann*. 8. Lipsiæ.

Zahn's, J. C., historisch-kritische Einleitung, in *Tatian's* Evangelien-Harmonie, ein Vorläufer d. grossen Werks. 4. Delitz a. d. Saale.

M. Kosmeli, voyageur Allemand, a publié à Halle un ouvrage intitulé : *Rhapsodische Briefe*, etc. c. à. d. Lettres rhapsodiques écrites pendant un voyage par la Crimée et la Turquie, in 8vo.—Les huit premières lettres, qui servent d'introduction n'offrent que quelques rectifications des voyages de Pallas, de Lady Craven, etc., suivies de notices sur Howard, le Prince Potemkin, etc. L'intérêt de l'ouvrage commence à la neuvième lettre, où l'auteur présente un tableau animé des mœurs, usages et des objets remarquables de la Turquie. On distingue surtout, des observations intéressantes sur l'esprit des Grecs modernes, présentées en forme d'entretien avec quelques Jeunes habitans de l'île de Chios, que l'auteur rencontre en se rendant à Athènes. A la fin du volume, on trouve des traductions métriques de quelques chansons Russes et de quelques fables Persanes.

Le Dr. G. Drumann a fait paroître à Berlin un très bon ouvrage ayant pour titre *Ideen Zur Geschichte*, etc., ou Idées sur l' histoire de la décadence des états de la Grèce, in 8vo.

M. Quatremère de Quincy, membre de l'Institut, vient de publier un ouvrage magnifique intitulé : *Le Jupiter Olympien*, etc., un vol. in fol. avec 31 planches, outre le frontispice et les fleurons.

L'auteur traite de la sculpture antique considérée sous un nouveau point de vue, du goût de la sculpture Polychrôme, en donnant en même temps une analyse explicative de la toreutique, et l'histoire de la statuaire en or et en ivoire chez les Grecs et les Romains, avec la restitution des principaux monumens de cet art, la démonstration pratique et le renouvellement de ses procédés méchaniques. L'impression de ce bel ouvrage est très correcte ; il sort des presses du célèbre Firmin Didot. Quelque unes des planches sont gravées au simple trait, et le plus grand nombre enluminées et coloriées avec le plus grand soin.

L'ouvrage est précédé d'une préface très étendue, dans laquelle l'auteur expose les raisons qui avaient empêché jusqu'ici les artistes et les archéologues d'examiner un genre particulier de monumens qui furent autrefois si remarquables, et qui existaient dans les temples les plus célèbres. Ces monumens étaient des statues et des colosses d'or et d'ivoire.

L'auteur remonte au plus haut dans l'histoire de cette partie de l'art, et c'est par ordre chronologique qu'il en retrace les notions, et en reproduit les ouvrages restitués.

L'ouvrage est divisé en six parties. Dans la première l'auteur traite de la *Sculpture polychrôme*. La seconde est consacrée à la *Toreutique*. La troisième offre des Recherches particulières sur les principaux matériaux de l'histoire de la statuaire en or et en ivoire

jusqu'au siécle de Periclès. La quatrième partie contient l'histoire des statues et Colosses d'or et d'ivoire depuis Periclès jusqu'au règne d'Alexandre. La cinquième partie, après la continuation du même sujet jusqu'au siècle de Constantin, renferme des recherches nouvelles sur l'usage des *trônes* chez les anciens. La sixième et dernière partie a pour objet la fabrication des statues en ivoire, que la plupart des artistes et des archéologues ont jusqu'ici regardé comme une espèce de problème.

Cet important ouvrage de M. Quatremère est une histoire entièrement neuve de l'art de la sculpture chez les Grecs et les Romains.

On donnera incessamment un prospectus de l'Eustathe de M. Nicolopoulo.

NOTES TO CORRESPONDENTS.

We have unavoidably omitted several articles of some date, but shall certainly insert them in the next No.

If D. K. S. will look at p. 415, of the Vth. Vol. of our *Journal*, he will find the same *proposed emendation* of Juv. I. 157. This coincidence gives additional force to his ingenious observations.

C. P. is not the only Correspondent, who has requested the republication of Bentley's Dissertation on Phalaris in the Classical Journal. As it is our plan to bring that great Critic before our readers as often as possible, nothing but the length of the work deterred us. But we understand that a correct and splendid edition of it is in progress through the hands of three scholars of a kindred spirit.

The translation of *Cassandra* will certainly be completed in the next No.

The Notice of Dr. Maltby's Edition of Morell's Thes. Gr. came too late for our present No.

Most of our readers recollect the Epitaph on Erasmus :

> " Hic jacet Erasmus, qui quondam bonus erat mus,
> Rodere qui solitus, roditur a vermibus :"

the author of which said that he had made *ver* short in the 2d line, to compensate for the *bo* long in the first. T. W. will make the application.

In our next we hope to give an article *on the construction of Latin Alcaics.*

G. T. X. *on the Philosophical Sentiments of Euripides*, as soon as possible.

We never object to fair classical criticism ; but the article of S. T. contains sentiments contrary to the principles of the Church of England, and is therefore inadmissible.

Of *Miscellaneous Observations* the principal part will be inserted.

Corrections in the Common Version of St. Mark in our next.

END OF No. XXVI.

EDUCATION.

The Rev. JOHN OXLEE, residing in a most pleasant and commodious Parsonage, is desirous of receiving into his house a limited number of Pupils, to be instructed in the Greek and Latin Languages; and, if designed for the clerical Profession, in the Hebrew, Samaritan, Chaldee, Syriac, Coptic, and Rabbinical Dialects: to which would be added the Sciences of Arithmetic, Algebra, and Geography. Being particularly anxious to direct the studies of such as may be destined for the Church, he would not object to receive even for a shorter Period than one Year, any Gentleman, who might be desirous either of reading for holy Orders; or of initiating himself in the Biblical Dialects. Terms 60 Guineas per Annum.

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